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COPY of a LETTER from DR. SAMUEL HORSLEY,
formerly Bishop of *St. David's* and *Rocheſter*, and
late of *St. Aſaph*.

S I R,

I BEG you to accept of my beſt thanks for your work, which you entitle, *An Attempt to remove Prejudices concerning the Jewiſh Nation*. I have received much ſatisfaction from the peruſal of it. For although in the detail, there may be points in which my opinions may not entirely coincide, in the main points, and in the principles of Interpretation we agree. I agree with you that the expoſitors of the prophecies, particularly of the prophecies of Daniel and the Apocalypſe, have been apt to begin at the wrong end. Attempting firſt to expound the myſtical dates, and then to find an interpretation of the prophecy, which may ſuit the dates as expounded by them. Whereas the dates will certainly be the laſt things underſtood. I agree with you, that they are miſerably miſtaken, who conceive that the deſtruction of Jeruſalem is that coming of the Son of Man, which is mentioned in our Lord's prophecy. That coming of the Son of Man will be after a Tribulation of the Jewiſh Nation, which is not yet finiſhed, and will be a viſible coming in glory. I was very much ſtruck with the agreement of what you ſay upon this ſubject, with what I have myſelf advanced in ſome Sermons of my own upon the Second Advent, which have never indeed been publiſhed, but have been preached at different places, and were compoſed about twenty years ago.

With reſpect to the reſtoration of the Jewiſh Nation, whether it is to be previous to their converſion, or ſubſequent, I think you have maintained your ſide of the queſtion with great ability, but I cannot ſay I am yet convinced. At the ſame time I ſhould [deem] it great arrogance to ſay, that the error may not be with me.

I wiſh to know by what coach you receive your parcels. I remain, Sir,

With great eſteem,

Your very faithful

Moſt obedient Servant,

A S A P H E N S.

YORK-PLACE, May 26, 1804.

THOMAS WITHERBY, Eſq. *Enfield-Waſh, Middleſex.*

AN
A T T E M P T
TO REMOVE
P R E J U D I C E S
CONCERNING
THE JEWISH NATION.
BY WAY OF
D I A L O G U E.

BY
THOMAS WITHERBY.

PART I.

HEAR THE WORD OF THE LORD, O YE NATIONS,
AND DECLARE IT IN THE ISLES AFAR OFF,
AND SAY, HE THAT SCATTERED ISRAEL
WILL GATHER HIM, AND KEEP HIM, AS A
SHEPHERD DOTH HIS FLOCK. JER. XXXI. 10.

London:

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1804.

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TO
C H R I S T I A N S

OF ALL DENOMINATIONS,

BUT ESPECIALLY

To the Right Reverend and Reverend

THE BISHOPS AND MINISTERS,

AND TO THE LAITY,

OF THE

CHURCH OF ENGLAND,

THESE DIALOGUES

ARE HUMBLY DEDICATED,

BY THE AUTHOR,

A LAYMAN OF THE CHURCH OF ENGLAND.

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P R E F A C E.

THE mariners and passengers are all interested in the preservation of the ship in which they are embarked; and notwithstanding they may place the greatest confidence in the skill of the officers, and the diligence and watchfulness of those who are ordained to watch, yet is it incumbent upon them to communicate to those in command whatever may appear to require notice.

If the person employed in the meanest station, or even the passenger's servant, were to imagine that he heard the sound or saw the foam of breakers, he would be highly reprehensible if he were, under the impression of modesty, or diffidence in his own judgment, to abstain from communicating his observations.

When I took up the pen, I had no intention beyond what is expressed in the title, viz. to attempt to remove prejudices concerning the Jewish nation; these prejudices are by no means so strong as they have been in times past; but notwithstanding they have greatly abated, I am firmly persuaded that there are many and great prejudices still in existence concerning them, which (after a careful examination of holy scripture) will be acknowledged to be unfounded. In the following pages I have endeavoured to prove, that it is both the duty and the interest of Chris-

tians to examine their opinions concerning the Jews, to bring them to the test of holy scripture, and if they are from thence convinced that they are erroneous, to renounce them.

To recommend such an examination, was all I intended when I took up the pen; but no one who takes up the pen can tell when he shall lay it down; and notwithstanding the importance of that subject, I must profess, that I consider it as of much inferior consequence to us, than that IMPORTANT POINT, which being connected therewith, I have been led to consider: it is a subject that hath ever since the ascension of our Lord, been considered as the MOST IMPORTANT. Infidels have scoffed at us concerning it, and have aimed a heavy blow, which hath been so powerfully felt, that it hath induced a very learned prelate (Bishop Warburton) to evade the force of it, by RENOUNCING an opinion, which he acknowledges to have been an opinion of the apostolic age; in doing this, I think he has fallen into a dreadful error. I have endeavoured TO SHEW THE SOUNDNESS OF THE ANCIENT DOCTRINE; the doctrine which he himself acknowledges to be the ancient doctrine; and TO PROVE THAT EVERY AUTHORIZED EXPECTATION OF THE ANCIENT CHRISTIAN CHURCH, HATH BEEN COMPLETELY REALIZED AND ACCOMPLISHED.

The subjects discussed, I will boldly declare (because I have the authority of holy scripture to declare) are of the GREATEST IMPORTANCE: of greater importance than any other subject, be it what it may. Whether these subjects have been discussed with success, must be left to the judgment of the reader.

I by

I by no means controvert the opinion, that the times in which we live are times of lukewarmness and apostacy; but I am firmly of opinion, that in proportion as the apostacy hath increased, it hath been attended with ONE GOOD EFFECT; it hath given occasion to those who remain attached to true religion, to increase in their zeal, and also in their forbearance, and charity to each other. What stronger evidence of the candour, the liberality, the brotherly-love, of the learned clergy of the church of England, need to be produced, than reference to the fact, that the excellent society for the propagation of the gospel in foreign parts, which is chiefly under the care and control of the dignitaries of the church of England, not only accept, but even SEEK the assistance of clergymen of the Lutheran church, to carry the glad-tidings of salvation to the heathen nations. And as to the laity, we can witness the zeal and liberality with which they embrace every opportunity to disseminate the knowledge of the truth: witness their establishment of Sunday-Schools, in which the foundation doctrines of the Christian religion are impressed upon the minds of the rising generation; witness the liberal contributions towards a Protestant mission to the coast of Africa; and witness their liberality also in accepting the service of those Lutheran ministers who have devoted themselves to the arduous undertaking. May God give them success! and recompence their labour of love, a thousand-fold, into their own bosoms. But to return to the comparison: I admit the excellency of the Protestant confession of faith; I also admit that the officers are navigating the vessel with judgment; that they are steering to the desired haven; but notwithstanding I rejoice in admitting that the officers are navigating the vessel with judgment, and that they are steering to the desired haven,

yet

yet it is possible, that the ship may be much nearer its desired haven than is generally imagined. It is possible, that prejudices may exist among the mariners, which if permitted to continue, may produce very injurious effects to those who continue to retain them; it is possible that the ship may be approaching to, or even failing in, the very latitude in which rocks and quicksands abound, and in which storms and tempests are to be expected. The great chart, by which the ship is to be steered, is open to the inspection of every individual on board; and if the passenger's servant is, by perusal of it, convinced, that the ship is drawing nigh to, if it is not already in this latitude, in which such difficulties and dangers will be found to abound, it is his duty to submit his reasons to those who are charged with the navigation of the vessel; it is his duty to urge them to consult the GREAT CHART, and TO TAKE AN OBSERVATION; and, whether his reasons shall on examination be found to produce conviction or not, no harm can result from such a measure, and from preserving an increased degree of vigilance. I believe it is on all hands admitted, that some mistakes have been made as to the ship's reckoning; and if the objections of infidels have been so powerfully felt, as to induce any Christians of modern times, to give up ancient opinions unnecessarily, I think it is of great importance to shew the soundness of the ancient opinions and expectations.

All concessions to infidels and objectors are of dangerous tendency; and I trust that zeal for the Christian religion hath been my motive in endeavouring to shew, that there hath not been the LEAST DEGREE OF FAILURE IN THE ACCOMPLISHMENT, OF THE AUTHORIZED EXPECTATIONS OF CHRISTIANS; and that, if the great chart
is

is consulted with diligence and patience, the objections of infidels will be found to be wholly untenable.

Upon this subject I acknowledge that I have given advice, which it might ill become so obscure an individual as myself to give; I can only plead the great importance of the subject in justification. I acknowledge that British kings (especially those of the illustrious house of Brunswick) have been nursing fathers to the church, and that their motives have been pure; but those circumstances which formerly occasioned the suspension of the deliberations of the convocation, have long since ceased to exist; and I am firmly persuaded, that there are great questions which at present REQUIRE EXAMINATION; and that it would be a great advantage, both to church and state, if they were to be investigated BY THE CONVOCATION. In this respect I am not single in my opinion; the late Dr. Johnson made use of a memorable expression concerning the restoration of the CONVOCATION to the exercise of their deliberations.

The church at present stands in need of the UNITED SUPPORT of all its friends. Awful as are the events that have occurred, those who are true-hearted have no ground to be dispirited at the prospect. The comparison must here close, for HE who is the proprietor of the ship, hath the command of the wind and waves, (Luke viii. 22—25.); he can, and he will cause, that every blast of the hurricane shall drive the ship towards its desired port. The billows may roar, and the mariners may cry, “Lord save us, we perish!” (Matt. viii. 25.) but he can, and he will rebuke the winds and the waves, and there shall be, in due time, a great calm: he will say, “Peace, be still,” (Mark iv. 39.);

39.);—"hitherto shalt thou come, but no further: and
 "here shall thy proud waves be stayed," Job xxxviii. 11.

Christians who place their confidence in God; they who are sensible of their weakness, and seek strength where alone it is to be obtained; they who acknowledging the mercy and goodness of God, are enabled, by his grace, to cast all their care on him, (Ps. xviii. 2. xci. 4. Isai. xl. 31. 1 Peter v. 7.); have no cause to be discouraged; the wrath of the enemy will be over-ruled to promote the good of those whom he seeks to destroy, and they will be most benefited, who in defiance of his threats, are faithful unto death, and thus speedily obtain the crown of life, Rev. ii. 10. xv. 2—4. xx. 4.

The present times are times of trial and apprehension; the friends of religion and good government have had to witness one of the most vehement efforts that was ever made, to break down the altar and the throne. Notwithstanding our church and state have been, by God's good providence, preserved; yet when we consider the awful events which have occurred in other lands, we stand in need of comfort and encouragement; and if we seek for it in THE WORD OF GOD, the prospect abounds with STRONG CONSOLATION; as it affords most ample assurance to the friends of true religion and good government, that their cause shall FINALLY TRIUMPH over the great Antichrist, who in every stage of his existence, past, present, or to come, will be found to be the child of apostacy, anarchy, and rebellion; and who will ultimately resort to IDOLATRY, like his predecessor Antiochus, with intent to establish his ambitious pretensions by the proscription of the worshippers of the only true God.

Both

Both the church and the state are under great obligations to those learned divines who have considered the awful events that have occurred, and who have so greatly contributed to the support of our church, and civil constitution. In this respect the late Bishop of Rochester (now St. Asaph) stands distinguished; and hath expressed himself in such strong language, that every Christian must feel the importance of the subject: but great as is the authority of the learned prelate, I conceive that it is most ardently to be desired, that the church should in such trying circumstances, receive the UNITED SUPPORT OF ALL ITS GUARDIANS. Such united support can only be afforded by THE CONVOCATION.

We have the authority of holy scripture to assert, that questions which are of great importance to the peace and prosperity of the church, are best discussed and decided by the UNITED AUTHORITY of those to whom it has pleased God to commit the government of his church, Acts xv.

If circumstances have arisen which give good ground for the opinion, that the GREAT EVENT to which the Christian church hath ever looked forward with hope and desire, is at no great distance; with what zeal and solicitude should the churches prepare for it! Unity should be ardently desired; reconciliation among all those who join in this hope, should be diligently sought; and by what means can these ends be pursued with such advantage, and prospect of success, as by the UNITED ENDEAVOURS of those, to whom it has pleased God to commit the government of his church?

We are apt to estimate those advantages which we do
not

not possess, at too high a rate. The miraculous powers which existed in the apostolic age, were a great support and encouragement to Christians of that day; but it appears to me that as great, if not greater support and encouragement than was thereby afforded to them, will be bestowed upon the churches in the latter day, BY MEANS OF THE FULL, CLEAR, AND UNCONTROVERTIBLE FULFILMENT OF PROPHECY. The prophecies are an increasing evidence of the truth of revelation, and that THE LORD REIGNETH. I am much mistaken if they are in general so hard to be understood as they have been frequently imagined to be; it is true that they contain accounts of grievous sufferings, both to the people of God, and to those who afflict and persecute them; but what true Christian is there, that would not joyfully and patiently submit to death, rather than renounce the faith of that blessed Saviour, who suffered on the cross for him, and rose again for his justification? (Rom. iv. 25.) especially when the awful denunciations against apostacy are considered, (Rev. xiv. 9—11.) and the eye of faith can behold the celestial felicity that will immediately succeed the stroke, Rev. ii. 10. xv. 2—4. xx. 4. It is only against the wicked, against apostates, and anarchists, that awful denunciations will be found; and I once more repeat, THAT THOSE WHO ARE LOYAL TO THEIR PRINCE, AND SINCERELY ATTACHED TO TRUE RELIGION, HAVE AN EXULTING PROSPECT BEFORE THEM.

ENFIELD, *Middlesex*,

March 30, 1804.

C O N T E N T S.

P A R T I.

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b holy

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when

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AN
A T T E M P T
TO REMOVE
PREJUDICES
CONCERNING
THE JEWISH NATION.

PART I.
FIRST DIALOGUE.

CONTAINING
An Examination of Prejudices concerning the Jews, and an Investigation of the Acts of our Ancestors towards them.

CAUTIOUS AND SUDDEN.

Cautious. MY good friend, as we are now alone, and at leisure, permit me (without giving offence) to notice an expression of yours which surprised me; it was when your landlord parted from us, turning to me, you said, "THE FELLOW IS A PERFECT JEW." I did not speak to you about it at the time, because I knew that we should then have neither time nor opportunity to discuss the propriety or impropriety of it.

Sudden. I perfectly well remember it. I did use the expression, and had good reason to use it, for he shewed a disposition to take all possible advantage of my necessities, to drive a hard bargain with me; and I therefore think I was no ways wrong in turning to you, my friend, when he was gone, and saying that he was "a perfect Jew," for, alas! I have found him to my cost to be "a perfect Jew."

Cautious. I sincerely wish you may settle matters with him to your satisfaction. I do not wonder at your expressing displeasure, when you think you are imposed upon; all I meant to

notice is, that national reflections are illiberal, and as such I wish you, my friend, to abstain from them, they in general recoil upon the person using them, as it is more disgraceful to use an illiberal expression than undeservedly to be the object of it.

Sudden. To be sure I have heard it said, that the truth should not be spoken at all times, and in part I agree to it; there is no need for me to tell a very ordinary woman that she is not handsome, for she cannot help it; but I conceive there can be no illiberality in speaking of the conduct of any body of men, for this is in their own power; and the universality of the opinion is proof to me, that the reproach which attends the very name of Jew, is a just and well founded reproach.

Cautious. I do not think so.

Sudden. Did you ever read Shakespear? You will there find the flinty-hearted Jew pourtrayed to the life.

Cautious. I have, but I am not to be swayed in my judgment either by popular and vulgar prejudice, or by poetical descriptions; all that I allow to Shakespear is, that he has in the most nervous language exhibited to our view a disgusting character, in fact, such a character as is formed in the minds of the vulgar and illiberal concerning a Jew usurer, but I by no means believe it to be a character copied from life.

Sudden. Well, but, my good friend, surely you must allow that the Jews are an odious people. If you have any objection to the authority of the poet (and to be sure poets who deal so much in fiction should not be quoted to establish matter of fact) let us proceed to the consideration of history, and you will find that the Jews have ever been distinguished as a knavish people, who will over-reach and cheat you if they can; a hard dealing, hard-hearted people, taking all manner of advantage of the necessities of others.

Cautious. I see that you are so warm, and so very zealous in maintaining your opinion, that we had possibly best drop the subject, as I assure you I do not mean to resort to any vehemence, or to use any strong language, if we proceed in the investigation of the opinion, which I must still say I consider as a vulgar prejudice, only to be excused in the vulgar, the unthinking, and illiberal, in neither of which classes I have ever yet ranked my friend, without this single instance is an exception, which I attribute to the inveteracy of popular prejudice.

Sudden. I have not the least objection to proceed in the discussion; I trust you have ever found me open to conviction, and that you will be so likewise. My opinion is the general opinion, the prevailing opinion, and yours is, I am afraid, a solitary opinion. My opinion is founded on facts, history, experience, and observation; and as I have adopted the strongest side, or at least the side that is supported by the most numerous authorities, pray do you begin the argument, by giving reasons
why

why you dissent from the general opinion. You remember that there is a saying, "What every body says must be truth."

Cautious. I know there is such a saying, which I shall counteract by a better, "Woe unto you when all men speak well of you," Luke vi. 26. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake," Matth. v. 11. You see that I am disposed to treat the subject very seriously, and I hope for the same disposition from you: I only quote these words to prove by authority, which you as well as I admit as the best authority, that good or evil report are not to be considered as well founded on account of their universality.

Sudden. Well, but proceed to give your reasons why you think so differently from the generality of mankind.

Cautious. In the first place then, I always make it a rule to judge for myself, and if I discover a bias in either judge, jury, historian, or reporter, I always endeavour to guard against being drawn into error. You have doubtless read the trials of many of those who perished or suffered in the turbulent times of Charles II. and James II. Do we form our opinion concerning Baxter, Russell, or Sidney, from the verdicts given against them by the juries, or by the charges of the judges who tried them?

Sudden. Certainly we do not. The times to which you refer were turbulent times, in which there were factions contending for mastery. One year the tide of opinion ran one way and the next the reverse; but it is not so with the opinions of mankind concerning the Jews: for you cannot point to a period in their history since the destruction of Jerusalem in which they have been esteemed; they have been tolerated, and suffered to remain quiet at times, but they have never yet been ESTEEMED, on the contrary they have ever been reproached, and I fear you have undertaken a difficult task, to prove that they are not justly entitled to the reproach they have endured.

Cautious. God forbid that I should reproach them, on the contrary, I never willingly take the wall of a Jew, be he ever so poor; and many times have the tears started from my eyes, whilst (after having passed a poor Jew) I have ejaculated, "Re-deem Israel, O God, out of all his troubles," Psal. xxv. 22. "And build thou the walls of Jerusalem," Psal. li. 8. But, to return to the argument, you referred to history, and challenged me to point to any period in their history since the destruction of Jerusalem in which they have been esteemed. I admit that I cannot point to any such period, but the universality and long continuance of reproach is no proof that it is well founded. The reproach they have endured hath not been founded upon their misconduct, but hath proceeded from that hatred they have had the misery to endure. Thank God this hatred hath, since the Reformation, greatly abated; and the consequence is, that although

though they are still despised and reproached by many, yet they are not so grossly calumniated as they were in former times. The charge of unfair dealing is not the only charge which you will find urged against them in history, you will find them charged with crucifying little children. How is it that they have not (at least in Protestant countries) been charged with any such horrid practices in latter times? Doubtless because truth is more esteemed than it was in former times, and those whose interest it was falsely to charge them with such enormities do not now bear sway. Notwithstanding our present conversation is evidence that I think there still exist prejudices against the Jews, yet am I thankful that these prejudices are not so strong as they have been. By the blessing of God upon the great invention of printing, knowledge is diffused, and mankind are better instructed than they were some centuries ago. It would not do now to charge the Jews with some enormous crime, and then to punish them as a nation, and confiscate their property. The shallow device would be seen through, and we should say, "Was not their being in possession of riches their greatest crime?" It would not do now to try the experiment, whether the teeth or the cash of a Jew were most esteemed by him. I say again, that I am truly thankful to God that prejudices against their nation are wearing away; and most happy should I esteem myself if I were to be enabled to contribute my mite in so good a cause.

Sudden. I admit that as far as respects any prejudices against them on account of their differing from us in religion, there has been a most happy change in the public opinion concerning them, and I am glad of it; for I detest intolerance or persecution, and should be happy to change my opinion of them, but, my good friend, I cannot shut my eyes to what I read, see, and observe.

Cautious. You make a very just distinction between their religion and their conduct; but how is it that in the profession of their religion they are now tolerated and cherished? It is because mankind are better informed, and Christians in general have their eyes open to this most obvious fact, that all those who are inimical to Christianity as revealed religion, are equally inimical to the Jewish religion. Now unfortunately in our day the enemies of revealed religion are very numerous and powerful.—I say that Christians now see that the Christian religion IS FOUNDED ON THE JEWISH RELIGION, and that all assaults against Christianity, as revealed religion, strike equally at the foundation of the Jewish religion. Christianity may be compared to a lofty tower, the base of which is garrisoned by Jews, and they know that contention and unkindness between the individuals who compose the garrison is unwise, and tends to weaken the defence of the fortress. But to return to history:—You will grant that the historians to which we refer being Christians, and Christians who in many instances shew a degree of hatred against the Jews,
some

some allowance is to be made in our estimate for the bias under which they wrote.

Sudden. I am ready and willing to make such allowance.

Cautious. Well, then let us proceed to the consideration of the evidence furnished by history, and as you are so liberal as to grant that there should be some allowance made for the bias under which the historians wrote, I promise you I will draw out the account as furnished by the historians with as much accuracy as I can, although I shall study to be as brief as possible. There are few countries in which the Jews have been scattered where they have been treated with less cruelty than in England, and yet I will say, that if the Jews and the English were to investigate the conduct of their ancestors, and their behaviour towards each other, that the Englishman should blush at the comparison.

Sudden. I am astonished to hear you say so; but proceed.

Cautious. The Jews who remained after the great sufferings endured by their nation under Titus, and the greater sufferings endured by them under Adrian (in which they compute that double more Jews were slain than came out of Egypt, and that their sufferings under Nebuchadnezzar and Titus were exceeded by their sufferings under Adrian). The Jews who remained were scattered into all nations, and held in detestation, and treated with universal contempt and unkindness, and were comparatively happy, if contempt and unkindness were not matured into active cruelty, oppression, and virulent persecution against them. These things they endured in this nation as well as others. The laws enacted by Constantine the Great, and his son and successor Constantius, were very severe against the Jews, and the succeeding emperors in general were for repressing Judaism, in the same proportion as they were zealous for promoting Christianity. (Bishop Newton, Vol. II. 320.)

Jerusalem was under the power of Constantine the Great, adorned with stately buildings; but still, when inhabited by Christians, it was an unhappy city, and subject to calamities and distress by the contests of the surrounding powers, and at length it fell under the power of Ormar, the Caliph, who took it from the Christians.—I should not have noticed this, but for the sake of the fact which is recorded, that he found the place where the temple of Solomon formerly stood had been by the Christians “filled with ordure in hatred to the Jews” (326). Can we contemplate this without emotion and a blush? When Jerusalem was besieged by the Crusaders in 1099 and taken, all the Jews who were in the place were gathered together and burnt! The English formed a very numerous portion of the army of crusaders; and Robert, Duke of Normandy, the son of our King William the Conqueror, is said to have signalized his valour, conduct, and military skill, above all the other princes who

who embarked in the expedition (Smollet, Vol. I. 459); and certainly the English were therefore partakers in the action, whether glorious or disgraceful. Ought we not to blush when we consider these things?—But to return to what hath been transacted by Englishmen alone in our own land; the first remarkable general persecution of the Jews which I am aware of in this land we find in the reign of Richard I.; if we could relate the individual sufferings of the Jews, even before that period, I doubt not they would fill volumes, especially after the madness of crusading commenced; but we will pass these by, and come to the instance above referred to, and relate it in the very words of Fox, the historian and martyrologist. He was in the hand of God a chosen instrument (especially by the publication of his Book of Martyrs) in reforming this land from the errors of Popery; and although I can see the prejudice under which he laboured in his opinions concerning the Jews, I can make allowance for the inveteracy of that prejudice, which was then far more prevalent than it is now, or we should not have had the character of Shylock produced by his cotemporary Shakespeare.

The passage I refer to, you will find in Fox's Book of Martyrs, Vol. I. 213. “ In the year of our Lord 1189, King Richard, “ the eldest son of Henry II. succeeded his father, during the “ time of whose coronation it befell, that notwithstanding the “ king, the day before his coronation, and by public edict, com- “ manded both the Jews and their wives not to presume either “ to enter the church or his palace during the solemnization of “ his coronation among his nobles and barons, yet (whilst the king “ was at dinner) the chieftain of the Jews, with divers other of “ his Jewish affinity and superstitious sect, against the king's “ prohibition, together with others, entered the court gates; “ whereat a Christian man being offended, struck one of them “ with his fist, and bade him stand further from the court gate, “ as the king had given in commandment, whose example others “ also following, being displeased with the Jews, offered them “ the like contumely; others also supposing that the king had “ so commanded indeed, as using the authority of the king, fell “ upon all the Jews that stood by without the court gate, and “ first they beat them with their fists, but afterwards they took “ up stones, and such other things as they could get, and threw “ at them, and beat them therewith, and thus driving them from “ the court gates, some of them they wounded, some they slew, “ and some they left for dead.

“ There was among this number of the Jews one which was “ called the Blessed Jew of York, which was so fore wounded “ and beaten with the rest, that for fear of his life he said he “ would become a Christian, and was indeed, of William the “ prior of the church of St. Mary of York, baptized, whereby “ he

“ he escaped the peril of death he was in, and the persecutor’s hands. In the mean while there was a great rumour spread throughout all the city of London, that the king had commanded to destroy all the Jews, whereupon, as well the citizens as innumerable people more, being assembled to see the king’s coronation, armed themselves and came together. The Jews being thus for the most part slain, the rest fled into their houses, where; for a time, through the strong and sure building of them, they were defended, but at length their houses were set on fire, and they destroyed therein.

“ These things being declared to the king, whilst he with his nobles and barons were at dinner, he sendeth immediately Ranulph de Glanville, the lord high steward of England, with divers other noblemen to accompany him, that they might stay and restrain these so bold enterprizes of the Londoners; but all was in vain, for in this so great a tumult none there was that either regarded what the nobility said, or paid any reverence to them, but rather with stern looks and threatening words, advised them (and that quickly) to depart: whereupon they, with good deliberation thinking it best so to do, departed. The tumult and insurrection continuing until the next day, at which time also the king sending certain of his officers into the city, gave them in commandment to apprehend and present some such as were the chiefest of the malefactors, of the which three were condemned to be hanged, and so were; the one for that he had robbed a CHRISTIAN’S house in this tumult, and the other two for that they had fired the houses, to the GREAT DANGER of the city; after this the king sent for him that from a Jew was converted to Christianity, and in the presence of those that saw where he was baptized, the king asked him whether he was become a Christian or not? He, answering the king, said no; but to the intent he might escape death, he promised to do whatever the Christians would have him. Then the king asked the archbishop of Canterbury (other archbishops and bishops being present) what would be best to be done with him? who, unadvisedly answering, said, If he will not be a man of God, let him be a man of the devil; and so revolted he again to judaism.

“ Then the king sent his writs to the sheriffs of every county, to inquire for the authors and stirrers of this outrage, of whom three were hanged, and divers were imprisoned. So great was then the hatred of Englishmen against the Jews, that as soon as they began to be repulsed in the court, the Londoners taking example thereof, fell upon them, set their houses on fire, and spoiled their goods. The country again following the example of the Londoners, did the like; and thus the year which the Jews took to be their jubilee, was to them a year of confusion: inasmuch as in the city of York, “ the

“ the Jews obtaining the occupying of a certain castle for their
 “ preservation, and afterwards not willing to restore it to the
 “ Christians again, when they saw no other remedy but by force
 “ to be vanquished, first they offered much money for their
 “ lives; when that would not be taken, by the counsel of an
 “ old Jew among them, every one with a sharp razor cut ano-
 “ ther’s throat, whereby a thousand and five hundred were at
 “ that present destroyed; neither was this plague of theirs un-
 “ deserved, for every year commonly their custom was, to get
 “ some Christian man’s child from the parents, and on Good-
 “ Friday to crucify him in despite of our religion.”

Another historian informs us, that it was the preaching of the Monks in favour of the Crusades which had so greatly irritated the public mind at that time against the Jews, and the same is confirmed by what is mentioned by Fox. He notices several admonitions which were given to King Henry II. (the father of Richard); and in the list of those things which he was thus admonished to do, we find him required, “ to banish
 “ all the Jews, ALLOWING them to take with them sufficient
 “ property to pay their travelling expences.”

In the account given by Smollett of this transaction, you will find that “ Richard ordered the ringleaders of this outrageous
 “ tumult to be apprehended and tried by the laws of the land;
 “ and they being convicted and executed, he published a pro-
 “ clamation, prohibiting such tumults for the future, and taking
 “ the Jews under his royal protection. Notwithstanding this
 “ precaution, the Jews were afterwards massacred at Lyme,
 “ Stamford, and York; though avarice seems to have been
 “ more concerned than religious zeal in those instances of bar-
 “ barity, for many gentlemen of the province were concerned
 “ in the carnage of York, who having been indebted to the
 “ Jews, no sooner made an end of butchering that unhappy peo-
 “ ple, to the number of 500, than they repaired to the cathedral,
 “ where their bonds were deposited, compelled the officer to
 “ deliver those obligations, and burned them in the church with
 “ great solemnity. The king, incensed at this insult upon his
 “ authority, which also affected his revenue, inasmuch as he
 “ was heir to the personal estates of usurers, ordered the bishop
 “ of Ely, at that time justiciary of the realm, to make severe
 “ examples of the guilty; but before he arrived in Yorkshire
 “ the principal offenders had fled into Scotland, and the citizens
 “ of York imputing what had happened to the fury of the
 “ ungovernable multitude, the prelate contented himself with de-
 “ priving the high sheriff and the governor of their offices, and
 “ levying fines upon the wealthiest of the inhabitants.” Smol-
 lett, Vol. II. 227.

Now, my good friend, let us balance our account as we pro-
 ceed. We are both Englishmen, and I am no stranger to your
 attachment

attachment to your country ; on which account, as well as on many others, I esteem you, I will therefore throw it upon you to urge every thing which may occur to you in defence of our ancestors, and every thing which you think can justify, or even mitigate, these actions.

Sudden. My dear friend, I assure you that your conversation has not been wholly lost upon me ; I am astonished that my own mind hath not before made many observations which have occurred to me whilst you have been relating these things ; but, to avoid prolixity, I think it will be best for you to proceed in your narration, and I will then urge every thing which occurs to me in defence of our ancestors.

Cautious. I have no objection to your mode of proceeding, although I fear that the further we proceed the harder will be the task I have imposed upon you ; however, I will proceed. The following passage you will find in Fox, Vol. I. p. 296. “ About which time the WICKED JEWS at Lincoln had cruelly
“ crucified, whipped, and tormented a certain child, named
“ Hugo, of nine years of age, Anno 1255, in the month of
“ August (Ex Gualt. Gisburne). At length, the child being
“ sought and found by the mother, being cast in a pit, two and
“ thirty of those abominable Jews were put to execution,
“ whereof Mat. Paris reciteth a long story. The same or like
“ fact was also INTENDED by the like Jews at Norwich, twenty
“ years before, upon a certain child, whom they had first cir-
“ cumcised, and detained a whole year in custody, intending to
“ crucify him, for which the Jews were sent up to the tower of
“ London, of whom eighteen were hanged, and the rest re-
“ mained long time in prison (Ex Cestrens. lib. 7). Of this
“ wicked Jewish people I find also in the book (Flor. Hist.)
“ that about this year of our Lord 1255, they began first to be
“ expelled out of France, by the commandment of the French
“ king, being then in Palestina, warring against the Turks ;
“ by the occasion that it was objected then by the Turk
“ against him, and other Christian princes, for the retaining the
“ Jews amongst them, which did crucify our Saviour, and war-
“ ring against them which did not crucify him. Of these Jews,
“ moreover, King Henry, the same year, exacted to be given
“ unto him 8000 marks, in PAIN OF HANGING, who being
“ much grieved therewith, and complaining that the king went
“ about their destruction, desired leave to be given them of the
“ king that they might depart the realm, never to return again ;
“ but the king committed the doing of that matter to Earl
“ Richard, his brother, to enforce them to pay the money
“ whether they would or no. Moreover, of the same Jews men-
“ tion is made in the story entitled, Eulogium, of the Jews in
“ Northampton, who had among themselves prepared wild-
“ fire to burn the city of London, for the which divers of
“ them

“ them were taken and burned in the time of Lent, in the said city of Northampton, which was two years before, about the year of our Lord 1253. And for so much as mention is here made of the Jews, I cannot omit what some English stories write of a certain Jew, who not long after this time, about the year of our Lord 1257, fell into a privy at Tewkesbury, upon a Sabbath-Day, which for the great reverence he had to his holy Sabbath would not suffer himself to be plucked out, and so Lord Richard, Earl of Gloucester, hearing thereof, would not suffer him to be drawn out on Sunday, for reverence of the holy day; and thus the wretched superstitious Jew, remaining there till Monday, was found dead.”

In Smollet, Vol. II. p. 261, we read that King Richard I. ordered his itinerant justices to “ oblige the Jews, on pain of forfeiture and imprisonment, to deliver true inventories of their estates, and all their pawns, bonds, and securities were lodged in a public office, in order to prevent their frauds and exorbitant usury.” Now, instead of this being the true reason, I should shrewdly suspect that it was rather intended to keep them as a resource to be resorted to whenever it was convenient; for we read in the same volume, p. 434, that “ the Jews were fleeced without mercy;” and, in p. 441, we find that Henry III. “ extorted the substance of the Jews with such severity, that one Aaron of York was compelled to pay four marks of gold, and as many thousands of silver;” and, p. 457, we find a talliage laid “ upon the Jews, who never failed to suffer for the king’s distresses.” Two years afterwards, “ he raised money by dispensing with the execution of some ordinances made against the Jews;” again, two years afterwards, “ he extorted money from the Jews, who were miserably oppressed,” p. 467. Three years afterwards we find them advancing money “ to obtain an exemption from talliage for five years,” p. 476. They seem to have been aware that the reason they were not banished was for the sake of that fleece which was almost periodically shorn from them.

In those turbulent times, in which the barons contended for mastery with the crown, we read (Smollet, Vol. III. p. 30.) “ That in the week before Palm-Sunday (1264) they broke open the houses and shops belonging to the Jews (in London), plundered their effects, stripped them stark naked, kept them in custody for some hours, and then massacred above 500 of that wretched people, under the immediate direction of a powerful baron, called John Fitz John, who with his own hand murdered Koh Ben Abraham, the wealthiest Hebrew in England, and seizing all his treasure, divided it between himself and the earl of Leicester.” In p. 58. we find “ all the debts due to the Jews, and not assigned to Christians, confiscated,” under the pretence of “ relieving the Christians in Palestine.”

In the reign of Edward I. the son and successor of Henry III. we find it alleged, p. 113, "That towards the latter-end of the late reign, the Jews had, by bribing the king's council, been admitted to all the privileges of Christian natives; they purchased houses, lands, and manors; sat on juries; enjoyed seisin and wardship of Christian heirs, together with the right of presentation to livings. This indulgence raised a clamour among the clergy, and gave great offence to all sorts of people. The king himself was shocked at the scandalous connivance of his father in this particular; and at his desire a law was made in this parliament rendering Jews incapable of holding fee or freehold, obliging them to wear a mark on their outward garments, to distinguish them from Christians, and prohibiting them on severe penalties from lending money at usury."

The Jews and Flemings had been suspected of clipping the current coin; and, in 1278, we find some further account of it; but you will observe, that five lines before the passage I am about to quote, it is noticed that "the king's finances were exhausted;" he therefore had recourse to extraordinary measures to recruit them; and, "as the coin of the kingdom was almost ruined by the practice of clipping, a great number of the Jews suspected of this crime were apprehended in different parts of England, and, being convicted upon trial, condemned to death. Two hundred and eighty were executed in London, besides those that suffered in other towns in England; their houses and effects were forfeited for the use of the king, who assigned one half of the produce for the maintenance of such as should be converted to Christianity. Great sums of clipped money were found in their houses, and the fines of those who escaped death, and the goldsmiths with whom they were concerned, must have amounted to a considerable treasure," p. 119.

In 1286, "King Edward was seized with a dangerous distemper, and made a vow to revisit the holy land, provided his health should be re-established; accordingly when he recovered he took the cross, but fixed no time for his departure. Perhaps he thought Heaven would be as well pleased with his persecuting the Jews of Guienne, whom he first fleeced of a considerable sum and then banished," p. 136.

In 1290, "King Edward, in order to conciliate the affections of his subjects, and consult his own interest at the same time, published a proclamation for banishing all the Jews for ever out of the kingdom. They had rendered themselves equally odious to the English by their usury and by their religion; they were ordered to quit the kingdom on pain of death before the first day of November; and in the mean time all their effects were confiscated to the king, except so much money as would defray the expence of their voyage to the continent. He furnished them likewise with a safe conduct,

“ in contempt of which they were plundered by the seamen of
 “ the Cinque Ports of the pittance they still possessed, and of
 “ 15,000, who obeyed the king’s mandate, some hundreds
 “ were drowned out of mere wantonness of inhumanity. Be-
 “ sides the great sums arising from the confiscation of their ef-
 “ fects, the CLERGY WERE SO WELL PLEASED with the ex-
 “ pulsion of those enemies to Christianity, that they granted a
 “ tenth of their benefices to the king, and afterwards joined with
 “ the nobility in obliging him with a fifteenth of their tempo-
 “ ralities, to make some amends for the loss he sustained by the
 “ exile of the Jews, from whom he and his predecessors had ex-
 “ acted considerable subsidies in the emergency of affairs,” p. 140.

It is really astonishing that the king should have consented to their banishment, when it is considered that but three years before he had seized their persons, and made them redeem their lives by the payment of the sum of 15,000 pounds of silver, a sum, which if the difference of the value of money is considered, would be equal to a most enormous sum in the present day; besides these general acts of oppression, which included all the Jews, the most wealthy among them were ever exposed to peculiar oppression. “ King John demanded 10,000 marks of a Jew at Bristol, “ and on his refusing, ordered one of his teeth to be drawn every “ day till he should consent. The Jew lost seven teeth, and then “ paid the sum required of him.” Guthrie, 226.

Now, my good friend, I have done, and as you have kindly undertaken to be the advocate of our ancestors, I will pay great attention to what you can say upon the subject. You may perceive that these subjects have much engaged my thoughts; on the contrary, some of my quotations may be new to you. I wish to give you every advantage, and to hear every thing that can be urged in vindication or extenuation of the conduct of our ancestors; for I also am a Briton, and should rejoice in being able to celebrate the virtues of my ancestors. I therefore propose that we adjourn the further consideration of this subject until another opportunity, by which means you will be able to examine whether I have made any mistake in my quotations, and to set your invention to work in forming the defence of our ancestors.

Sudden. Be it so. I assure you I will act the part of the advocate for our ancestors to the best of my ability, and shall be very willing to renew the subject at the first convenient opportunity.

SECOND DIALOGUE.

In which the Subject of the last Dialogue is continued.—The Investigation of the Acts of our Ancestors towards the Jews shewn to be a Duty incumbent upon us—Their Conduct towards the Jews and the Conduct of the Jews towards our Ancestors further examined—Sufferings no CONCLUSIVE Evidence of the Divine Displeasure—Christians were once as much calumniated as the Jews have been since.

CAUTIOUS AND SUDDEN.

Sudden. MY good friend, Cautious, I am now at leisure, and shall be happy to continue the subject which engaged our attention the last time I had the pleasure of conversing with you.

Cautious. With all my heart, and I hope you have well considered the subject, and will act the able advocate in behalf of our ancestors.

Sudden. I will to the best of my ability assume the character of the advocate for a time, which will give you an opportunity to reply. You know that it is the part of an advocate to make the best he can of his client's cause; he is not required to give his own judgment in court, but when the cause is decided, he is then at liberty to give his opinion upon the propriety or impropriety of the verdict of the jury; you must therefore consider my arguments and suggestions as the arguments and suggestions of a pleader, and when I have heard your reply, I will then drop the character of the advocate, and give you my real sentiments, and if yours and mine do not coincide, I will exert myself to the utmost to make a convert of you.

Cautious. You have expressed yourself perfectly to my satisfaction; pray therefore begin.

Sudden. I would in the first place observe, that the greatest caution should be used in investigating the actions of our ancestors; and that every favourable construction that can be suggested is due to them. You must remember that they are not before us to plead the sincerity of their intentions, or to sum up the evidence that appeared before them, and therefore I would in the first place urge our incompetency to enter into the examination of them.

Cautious. I admit that every favourable construction that can be suggested is no more than their due. I agree with you that the greatest caution should be used in investigating the actions of our ancestors; but unless we come to the resolution to burn all
books

books of history as useless, or to receive with implicit submission not only the facts recorded by historians, but also the conclusions drawn by them, we must be at liberty to exercise those faculties which God hath given us in forming our opinions concerning them; and the general practice of Christians in all ages is here on my side. It is not the length of time that hath elapsed that prevents them from even stigmatizing and reproaching the descendants and relations of those concerned in a certain act that was —

Sudden. I must interrupt you to inquire what you are referring to.

Cautious. I am referring to the crucifixion of our blessed Saviour. What quarrel, what cause of displeasure have Christians for these 1700 years had against the Jews? No quarrel, no cause of displeasure, but that they are the relations and descendants of those who crucified our blessed Saviour. Have they endeavoured to convert them to Christianity? What has been the end proposed? The end to which all their arguments have tended, the point in which they have all centred, is this: “Enter into the investigation of this act of your ancestors, and renounce and abhor this act of your fathers.” Hath not this been the end proposed by all those who have sought to convert the Jews to Christianity?

Sudden. It certainly has.

Cautious. Well, then, if it is admitted that Christians have for these 1700 years past been urging the Jews to enter into the revision of an act of their ancestors, with what face could Christians refuse to enter into the investigation of the acts of their ancestors towards the Jews, if they were to require it?

Sudden. But they do not require it.

Cautious. It is much to their honour that they do not. It shews their moderation, their inclination to forget and forgive acts of unkindness. It shews their submission, and that they bow down themselves in humility under the rod of the God of their fathers, who chastiseth them. They know that his providence is over them and all his works, and that no sufferings have come upon their nation but what is under the controul of the God of their fathers; and they are thankful to him for that respite from suffering which he hath granted them.

Sudden. You view them in a very favourable light.

Cautious. I trust I do not view them in a more favourable light than is their due. If you admit that the Jews would do well to enter into the investigation of this act of their ancestors, however remote, which I am sure you must admit, you must also admit the propriety of our entering into the investigation of the acts of our ancestors towards their nation.

Sudden. I do admit it, and therefore I will proceed. We cannot conceive a more horrid crime to exist than this great crime with which the Jews were charged, viz. crucifying young children;

children; if it were proved and established as a fact, we might truly say, that the sufferings of those guilty of it could not be too great. It is evident that it was generally believed at the time that they were guilty of it, and the belief of it is not confined to the superstitious monks, and those kept by them in Popish ignorance; it is manifest that even after the reformation it continued to be believed that in former times they had been guilty of it. Fox the historian and martyrologist believed the report, and considered the sufferings they endured in this land in ancient times as a JUST JUDGMENT upon them on account of this their sin. He quotes the name of the child which was found in the pit at Lincoln, whom the Jews were charged with having cruelly crucified, whipped, and tormented, and for which crime thirty-two Jews were executed.

Caution. I think you have acted the part of a good advocate, in urging what you have in favour of our ancestors, and I by no means controvert any thing you have urged. It is impossible to conceive a more horrid crime than this which is laid to their charge; and there is no doubt that it was universally believed that they had been guilty of it, and that even Fox the martyrologist, who lived after the dawn of the reformation, believed the report; he not only records the massacre of so many hundreds of their nation, but endeavours to shew that it was a just judgment upon them on account of this horrid crime: but let me observe, that there is no ground on which a Christian should tread with more caution than in commenting on the sufferings of his fellow-creatures. We are particularly cautioned upon this subject by our Saviour himself: "There were present some at that season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent ye shall all likewise perish; or those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent ye shall all likewise perish," Luke xiii. 1—5. There is nothing to which mankind, especially the superstitious, are more prone, than thus attributing the sufferings of others to particular crimes, whereas we are in the preceding passages cautioned to look to ourselves, and not sit in judgment upon others. How far we are to consider the sufferings of the Jews as deserved sufferings AT THE HAND OF GOD, is not the question which at present engages our attention. In due time we may come to consider it; but the question before us is, how far the acts of our fathers towards the Jews can be justified. The sufferings of Christians under the Roman emperors before Constantine were very great; they were considered as the just and righteous judgments of the heathen

heathen deities against them for refusing worship to them, but do we consider them so? The Jews have not suffered more obloquy than the Christians were charged with in those times to which I refer. Were they not charged with the burning of Rome? Read the account of the ten persecutions, and you will find the Christians charged with all manner of crimes. I will quote a short passage from Fox, Vol. I. p. 34. "What crimes soever
 "malice could invent, or rash suspicion could minister, that was
 "imputed to the Christians, as that they were a people incestu-
 "ous; that in the night in their concourses, putting out the
 "candles, they ran together in all filthy manner; that they
 "KILLED THEIR OWN CHILDREN; that they used to eat
 "man's flesh; that they were seditious and rebellious. Briefly,
 "whatever mishappened to the city or provinces of Rome, either
 "famine, pestilence, earthquake, wars, wonders, unseasonableness
 "of weather, or what other evils soever happened, it was im-
 "puted to the Christians, as Justinus recordeth." Now let us suppose those Christians apprehended and charged with these crimes: they are addressed thus, "You have heard the crimes
 "objected against you, what have you to say in your defence?"

Sudden. This would be entirely inverting the order of justice, as it is in general next to impossible to prove a negative. How should we shudder to see a man arraigned at the bar for murder, for the murder of a man found dead in a pit, who had been long missed by his friends. The man who is apprehended, and on trial had the unhappiness to reside in the house nearest to the pit where the body was found. He is charged with the murder, and is asked what he has to say in his defence? What could he say? Could he prove that he did NOT commit the crime? It would be impossible. As I said before, if our courts of justice were to proceed in this manner, no one would be safe, they would be courts of injustice and oppression. Thank God our courts, and the courts of almost all civilized countries, now proceed in a different manner. The prisoner is not put upon his trial until evidence is produced to fix the crime upon him. It is from evidence we proceed, and when the evidence have given their testimony upon oath, if it is found to affect the prisoner, we then require him to urge what he has to say in his defence.

Cautious. Your observations are just, and I would now request you to apply your own observations (which arose from your feeling for the unmerited sufferings of the Christians when punished on general rumour) to the Jews in the instance before us. How was it possible for them to prove their innocence? What evidence was produced against them? If there was any evidence would it not have been produced? Is it possible that any one can now believe that the Jews every Good-Friday crucified a Christian child WITHOUT DETECTION? Does not Fox himself state the first alleged crime intended to have been committed twenty
 years

years before the other? And as all the evidence which appeared in the second instance was general rumour, and that the body of the lost child was found in a pit; so all the evidence to support the first accusation was that a Christian child had been kept for a considerable time by a Jew, and circumcised by him. Now I should think that if the Jew had intended to crucify it, he would never have circumcised it; I should much rather suppose (if the child was actually a Christian child) that he had conceived an affection for the child, and intended to adopt him as his own. I know that you have been called upon to exercise that painful but necessary duty as a juryman, to decide upon evidence, when the life of a fellow-creature hath been involved in the decision, and I therefore beg to recall to your recollection that you were required to decide upon the evidence alone.

Sudden. It is very true. There was one trial in particular, when I was on the jury, which excited very considerable interest. The court was crowded in every part, and as the crime objected against the prisoner at the bar had been the subject of general conversation, and had been commented on in the public prints, the judge, who tried the prisoner, in the most impressive manner, charged us to throw all impressions which we might have received from these circumstances out of the question; we were to regard nothing but what appeared to us upon evidence; the credibility of that evidence was also to be considered and decided upon by us to the best of our judgment, and if any doubts arose in our minds, the prisoner at the bar was entitled to the full benefit of them.

Cautious. The impartial administration of justice is that which makes Britons to prize their constitution like their heart's blood. You will observe that what you were so strenuously urged to guard against was prejudice, general rumour, which tends to defeat justice. Our courts are so very cautious upon this subject, that if from such circumstances justice is not likely to be obtained in one county the judges will permit the matter to be tried in another county: impartiality being the great object to be obtained. Let us see how the case stands. The accusation upon general rumour went to the extent that the Jews EVERY GOOD-FRIDAY crucified a Christian child in despite of our religion. What advantage could they derive from it? If detected, how much might they have expected to suffer? It is contrary to what I shall prove to be the disposition of the Jews, for I shall prove that they are of all men the least actuated by revenge or malevolent passions; but putting this out of the question, and, for the sake of argument, supposing that their inclinations would have induced them to commit such an horrid crime, is it possible that the Jews, who were regarded with an eye of jealousy and hatred, could have perpetrated such a crime without detection?

Sudden. We must certainly allow this general rumour to have been unfounded, and confine ourselves to the two instances re-

recorded by Fox; the first of which is stated by him to have been twenty years prior to the second.

Cautious. The first crime was not committed, but only stated to be intended to have been committed by them; but eighteen WERE HANGED, and many imprisoned for a long time on account of this crime, which, according to the allegation against them, proceeded no further than intention! It is true that the intention with which an act is done should ever be considered; but it is concerning the intentions of others that we should chiefly and most sedulously guard against, unchristian, uncharitable judgment. "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again," Matt. vii. 1, 2. It is God only who knoweth the hearts, and we should never impute an evil intention to our fellow-creatures, without the evil intention is manifested and rendered indisputable by actions which will admit of no other construction. In the instance under consideration, all the evidence was, that a Christian child was circumcised and kept for a year. For my own part, I think that if they had intended to crucify it they would never have circumcised it; and if they had intended to commit such wickedness, why keep the child a year? Was it taken the day after Good-Friday, and so kept up until Good-Friday in the next year?

Sudden. From my soul I lament the sufferings of these eighteen Jews who were executed, and those who were imprisoned upon this imputation. I abandon all idea of justification of this, and firmly believe that the Jews never intended to commit this crime, which Christians, for want of attention to the precepts of their Saviour, unkindly and unchristianly imputed to them.

Cautious. As you have abandoned this imputed crime of INTENTION, you will next proceed to the defence of our ancestors concerning the other instance alleged; but you will observe, that this crime is alleged to have been committed in the month of August, and consequently does not tally with the accusation of the general rumour, which mentions Good-Friday as the day of these enormities. Pray exert yourself as the advocate of our ancestors.

Sudden. I wish it was in my power, but I have already alleged all I can in their defence, and I acknowledge that it does not amount to a justification of the verdict against the Jews; and yet thirty-two Jews were executed upon this verdict! How the lost child came cast into the pit, with marks of violence upon it, must be left to the decision of that righteous judge who searcheth the heart!

Cautious. It must. It is by no means improbable that the child might have fallen into the pit, and become bruised and lacerated by his fall; but if the body bore evident marks of violence which could not have been inflicted but by the hand of man, we must

must still acknowledge that evidence should have been produced, and that no one should have been convicted whom the evidence did not affect. If the body had even been found extended on a cross, it should have been considered that an enemy of the Jewish nation having found the body MIGHT HAVE DONE IT TO CAST AN ODIUM UPON THEM. We know the delusions which have been called PIOUS FRAUDS, practised by those who were their greatest enemies. How excellent in this respect is the law of the Lord by the hand of his servant Moses, "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him, then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain, and it shall be, that the city that is next unto the slain man, even the elders of that city, shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley; and the priests the sons of Levi shall come near (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord); and by their word shall every controversy and every stroke be tried; and all the elders of that city that are next unto the slain man shall wash their hands over the heifer that is beheaded in the valley, and they shall answer and say, our hands have not shed this blood, neither have our eyes seen it; be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people Israel's charge; and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord." Deut. xxi. 1—9.

Sudden. I have done with the character of an advocate in these instances, and perfectly agree with you in opinion. I think you have done perfectly right in quoting that passage from Fox, which shews the general odium in which the ancient Christians were held, and the enormous crimes which were imputed to them. It is exactly a case in point. No one now hath the hardihood to presume that the primitive Christians were guilty of any of these crimes which were falsely laid to their charge; their principles are now known, and it is universally allowed, that so far from their being as Christians guilty of seditious practices, lasciviousness, the murder of children, and eating man's flesh, they hold such things in just abhorrence, and are of all men the most zealously inimical to every thing of the kind.

Cautious. In like manner, these crimes wherewith the Jews were charged should be imputed to that general odium under which they then had the misery to live; and as we have considered

dered the ancient Christian and Jewish sufferings as capable of comparison, you will permit me to ask you this question: Do you conceive that the most grievous persecutions—under which the primitive Christians were calumniated, oppressed, and slaughtered, are evidence that they were the objects of the divine hatred, and endured these things merely as punishments for their sins?

Sudden. God forbid that I should think so! So far the reverse, that they were the peculiar favourites of Heaven. Their sufferings were endured for righteousness-sake, and great was the reward that they received. Matt. v. 12.

Cautious. You are right, and I doubt not that you will also allow that the sufferings of Israel in Egypt, under Pharaoh and his task-masters, was not evidence of the anger or hatred of the Lord the God of their fathers, Abraham, Isaac, and Jacob, towards them.

Sudden. Undoubtedly it was not; so far from it, that they were then the Lord's peculiar people (Exod. iii. 7.); and we find the reason why he thus permitted their oppression for a time, was that their deliverance might be so conspicuous that all the world might hear thereof, and fear the Lord the God of their fathers, the only true God. Exod. xiv. 17, 18.

Cautious. I only asked these questions to raise a foundation for this remark, viz. That sufferings are not CONCLUSIVE evidence of the anger of the Lord against those who endure them. You remember the quotation which I lately made upon this subject from the New Testament; and now you have admitted the truth of it in these instances also, I would observe that the Jewish sufferings are generally considered as CONCLUSIVE evidence of the wrath of the God of their fathers against them.

Sudden. I admit that it is generally so considered; but I see that we must not consider it entirely in this light. It MAY BE that they are kept down for some wise purpose, as they were in Egypt, in order to render their exaltation the more conspicuous.

Cautious. I am glad to see that you are so open to conviction. Let us return to the subject from which we have digressed. You will allow then that there is every reason to believe that this most venomous charge was unfounded.

Sudden. I have no doubt upon the subject, and I assure you that I consider it a most uncharitable, unchristian, unfounded accusation, and I do blush when I consider the conduct, or rather misconduct, of our ancestors therein; and from my soul I lament the sufferings of the Jews, as far as they can be attributed to these wicked accusations.

Cautious. I think we may now cast up this article in our account, and strike a balance greatly in the favour of the Jews, and unfortunately much against our ancestors.

Sudden. We will not as yet close the subject: for although
I have

I have done with the character of the advocate in these instances, yet do I really think that much may be said in extenuation of the conduct of our ancestors, although I admit that nothing can be said in justification of them. If the crime had been proved by the most satisfactory evidence, it could only have been extended to the justification of our ancestors, as far as respects their conduct towards those who were tried for the supposed crime; but I wholly abandon all idea of justification, as there does not seem a shadow of evidence that the crime was ever committed, or intended to be committed, and I shall therefore confine myself to mitigation, extenuation, excuse; and I would observe, that the firm belief there was in the nation, that the Jews were guilty of such crimes, is of itself some excuse for these enormities. If they had exercised cruelty to the Jews without believing that they were guilty; if they had cut them off merely to put them out of the way, and that they might possess their wealth, their guilt would certainly have been much greater than it was.

Cautious. I do not deny it, and therefore we must not consider our ancestors as all equally guilty; but the misfortune is, that in proportion as we extenuate the conduct of some of our ancestors, in like proportion we aggravate the charge against others of them.

Sudden. I think, however, that there is some consolation in reflecting that those who raised the calumny against them were the most guilty. As we have every reason to believe that the heathen priests and those who enjoyed great dignity and opulence, connected with the heathen idolatry of Rome, were the revilers of the primitive Christians, and those who called down the imperial vengeance against them; so can we form a shrewd guess who were the instigators of those calumnies and persecutions in which the Jews so cruelly suffered, and it is some consolation to us that we are of a church which abhors such actions.

Cautious. We are so (thank God); but they were OUR ANCESTORS WHO COMMITTED THOSE ENORMITIES, and there is therefore every reason for us to review them. If you were urging a Jew to enter into a revision of the acts of his ancestors, and he were to reply, "At the time to which you refer, there existed in our nation a very powerful party called Pharisees, and another powerful party called Sadducees, as well as other parties. I am neither Pharisee nor Sadducee; I am only a Jew; I therefore decline the discussion as no wise concerned." You would very properly urge that it was greatly to his interest and happiness to enter into the revision; and in like manner it is greatly to our interest to do the like concerning the actions of our ancestors.

Sudden. Let us proceed to the consideration of some other of the crimes objected against the Jews by our ancestors. I really believe we shall find reason to convict them of the crimes of clipping the coin, and exorbitant usurious oppression. As to the accusation

cusation that they intended to set London on fire by wildfire, prepared at Northampton, if it had not had such a tragical end, viz. being the occasion of several Jews being burnt for it, I should have hardly helped smiling at such an absurd imputation; but clipping the coin and exorbitant usurious oppression is what I apprehend they were justly charged with, and almost universally addicted to.

Cautious. Clipping the coin being high treason, is entitled to the first consideration.

Sudden. Very good. Edward I. who is called the English Justinian, for the excellency of the laws enacted by him, caused them to be tried for this offence, and 280 were executed for it in London alone, besides those who suffered in other towns in England for the same crime. We must suppose, that under a sovereign who is to this day celebrated on account of the laws enacted in his reign, these Jews had all regular trials, and were justly convicted upon evidence.

Cautious. You lay a stress upon the circumstance of Edward I. being celebrated for his laws. It is true, that where there are good laws enacted, we naturally look for an upright administration of them, but it is possible for a prince to enact good laws for the government of his people, and yet to be misled by his ministers to conduct his government without the least regard to law and justice; and there are few reigns in which greater acts of oppression, cruelty, and injustice were committed, than in the reign of Edward I. although the brilliancy of his exploits, and the greatness of his abilities have thrown an unmerited gloss over his administration. Kings are ever entitled to profound respect, and it is the liberal policy of the present age ever to give them the credit of uprightness of intention, and to consider every investigation, as an investigation of the acts of their ministers, and of the advice given unto them by their ministers; and I think that historians would do well to conform to this liberal custom. We will therefore consider it in this light, and speak of actions as the actions of the ministers of state; and surely the actions of the administration in his reign are very reprehensible. Their conduct towards the Welsh and the Scotch, their sovereigns and people, and especially the slaughter of the Welsh bards, will ever be considered by those who are not dazzled by successful cruelty (Smollet, Vol. III. p. 131.) as disgraceful acts, which would have tarnished the splendour of this reign, had it been a thousand times more splendid; but in their conduct towards the Jews they acted the part of most grievous oppressors. What evidence was produced against them? We read that they were suspected of the crime, as were also the Flemings. It would therefore have been the part of a good and active government to have set its officers to seek for the guilty, whether English, Flemings, or Jews. Does this appear to have been done? By no means. Observe, that I do

do not deny but there might have been Jews as well as Flemings and English concerned in these malpractices. The Jews are men, and subject to like temptations and like crimes, as the rest of mankind; and as they dealt in money, and had better opportunities than others, the probability that some of them were not entirely innocent is strengthened; but the suddenness of the inquisition, the great number of those executed, and the conduct of the government and people at large to those whom they did not execute, convince me that the Jews had not fair play, but that by far the majority of them were unjustly convicted. I have observed that but five lines before the passage which I quoted upon this subject, we find that "the king's finances were exhausted," and the quotation ends with an account of the vast sums raised by the seizure of the Jews houses and effects, and the fines imposed upon those of them, who escaped death, and the goldsmiths who were involved in the suspicion of being concerned with them. The only circumstance mentioned by the historian, which seems to glance at the crimination of any of them is, that great sums of clipped money were found in their houses. Here seems to be something like evidence, we will therefore pay attention to it. If he had said that there had been found in their houses great quantities of gold evidently clipped FROM the current coin, great quantities of gold dust of the same standard WITH the current coin, it would have amounted to circumstantial evidence, which if strongly corroborated with other proofs, might induce an impartial jury to convict a prisoner; but no such thing is mentioned, it is only said that great sums of clipped money were found in their houses. Now this so far from being evidence against them was evidence in their favour if rightly considered; but what signified evidence in favour of a Jew when he was accused upon a general rumour. His judge and jury formed of those who hated him and his nation, and who would rejoice and exult in his conviction and sufferings. Who was there to plead his cause? Is there the least ground to suppose that they had even a single chance of being acquitted? The very evidence which is considered as a proof of their guilt should have produced their acquittal; for if they had been concerned in clipping the coin, they would have hoarded unclipped money in order to clip it, and put the clipped money into circulation. They dealt in money, and hoarded money; if therefore the money which was in circulation was clipped and depreciated in value, what could they deal in, what could they hoard but clipped money?

The Flemings were mentioned as being implicated with the Jews in the suspicion of being guilty of this crime; and in the account we are now considering we find that the goldsmiths were charged with being their accomplices, although they (being Christians) were only fined, and not hanged for it. I think there is little doubt but these were the principal criminals, for if a goldsmith

smith were not restrained by the detestation of such a crime, but would become *particeps criminis*, and subject himself to the punishment of the law, would he admit an accomplice to render his detection the more probable? would he permit an accomplice to run away with the main part of the plunder? Surely he would do all the business himself.

Sudden. I thank you for your observations upon this subject, as there is nothing I would wish to avoid more than prejudice. I think with you, that the suddenness of the blow throws an air of suspicion upon it. A government which proceeds upon equitable principles should punish offences as they arise, and not suffer them to accumulate to that degree, that the blow of punishment should seem like the sword of extermination. I lament with you the helpless undefended situation to which these Jews were exposed, and I perfectly agree with you, that their being in possession of large sums of clipped money was rather an evidence in their favour than against them; but what can you say to the remaining articles, their usurious oppression, their hard-heartedness and exaction? This was what gave rise to our conversation, and I promise you I feel an inclination to contend this point with vigour, as I firmly believe that it was the odious light in which they had placed themselves, by the exercise of usurious oppression and hard-hearted exaction, which afforded an opportunity for the belief of the other enormities with which they were charged.

Cautious. I perfectly agree with you, that it was in some measure the odious light in which their money transactions placed them, that was as it were the soil on which was sown and nourished those venomous calumnies which we have seen to produce such dreadful sufferings to them.

Sudden. You admit then that they were justly odious on account of their usurious oppression, hard-heartedness, and flinty exactions?

Cautious. When you have heard what I have to say upon the subject, you will see how far I admit and how far I controvert it. Did you ever discount a bill, or borrow money?

Sudden. Certainly, in the way of my business I have discounted many hundred bills, and taken up many large sums of money to suit my occasions.

Cautious. Have these transactions been with Jews or Christians?

Sudden. With Christians, to be sure. I never had much concern with the Jews: I have not been in the way of dealing with them.

Cautious. You doubtless was much befriended by your fellow-Christians, they discounted your bills merely to oblige you, and did not deduct interest. They lent you money out of pure friendship and affection, and took neither security nor interest.

Sudden.

Sudden. I see the point you are driving at; but I must tell you that it will not do. We entered upon the subject seriously. We have pursued it seriously. You admonished me to observe seriousness, and now you are endeavouring to discompose my muscles by your jokes.

Cautious. I beg your pardon, I will avoid it in future.

Sudden. Acts of kindness, such as giving cash for a bill without deducting the discount, or lending money without security or interest, are acts of kindness which are never expected in the usual course of business. They may almost be considered as acts of charity or bounty, which a man of consequence in business would consider as an affront if it were offered; but bills discounted in the regular course of business, the discount being deducted, or money taken up on good security, at legal and regular interest, are never considered as in the least degree disreputable, the advantage and obligation are equal; I am obliged by the convenience of ready money for my trade, and the lender or discounteer is obliged by my affording him an opportunity to employ his surplus money without risk of loss, and with certainty of that fair interest which by law he is entitled to make of his money.

Cautious. I well know it. You have also insured your ships, have you not?

Sudden. I have; and I once paid a most enormous percentage, and was very glad to get my ship insured at that.

Cautious. How was it?

Sudden. The ship was to sail from the West-Indies, and I received a letter from the captain, dated the third of June, that he should complete his cargo, and sail by the end of that month. This letter I received towards the end of the month, and lost no time in giving orders for the insurance of my ship, but unfortunately for me, there arrived advices by the same post, that the enemy were strong and powerful in those seas; and as my ship was to sail without waiting for convoy, it was with the greatest difficulty I could get it insured at all, and I paid 30 £ Ct. premium, and well it was for me that I did, for although the enemies fleet did not fall in with her, she was wrecked in the channel. The crew were saved, and there was about 20 £ Ct. redeemed from the waves, so that instead of losing the whole ship and cargo, I only lost 30 £ Ct. of its value, and the under-writers 50 £ Ct.

Cautious. If you could not have got the under-writers to insure you without 60 £ Ct. premium, I presume you would not have expressed any anger against them; you would not have said it is your business to insure ships, and you are unreasonable and unconscionable in refusing to insure mine without so great a premium.

Sudden. They were at liberty to do as they pleased; if I had treated them in this manner I should have thought my friends

would have been justified in providing an apartment for me in Bedlam.

Cautious. My dear friend, there is little less insanity in those reproaches which you find in history concerning the exactions of the Jews. Trade and kindness are distinct things; and although the proverb is called a Jewish proverb, "There is no friendship in trade," yet it is no less acted on by Christians than Jews. I know you lament the high price of hay and corn, but if you had more of either of them than you found necessary for your own use, what would you do with it? You would send it to market, and would be very angry with the salesman if he parted with it under the fair market price.

Sudden. I admit that your observations are just, as far as they go. If I were to sell it at an inferior price I should conceive that the difference was a gift; and if I am inclined to give, it shall be when and to whom I please, and not to a stranger, who may be more able to give to me than I to him.

Cautious. In like manner every person in trade calculates his risk in the transaction, and affixes his profit in proportion; and although the Jews, in ancient times especially, were branded as extortioners, I apprehend they were no more entitled to the reproach than the under-writer who requires 50 $\text{\textit{p}}$ Ct. premium, when the risk of a total loss is equal to the chance of safety; and if any reproach is justly imputable, it should be imputed to those persons who MADE the risk so great. The Jews were not permitted to follow agriculture, or any of those employments which engage the great body of the people. Their religion, as well as the jealousy of government, prevented them; for who would employ a person who would be unable to work part of every Friday, and the whole of every Saturday; the law of the land preventing his making up the difference on Sunday. Merchandize, therefore, became as it were their natural employment; and as they were a people remarkable for their abstinence and frugality, their gains of course accumulate, and they are enabled to deal in money. Now money, like every other commodity, has its fair market price, its true value, and this value fluctuates according to circumstances. If money is scarce it is worth more, if plenty less. The legal rate of interest is now 5 $\text{\textit{p}}$ Ct. Not very many years ago it was 6 $\text{\textit{p}}$ Ct. and now is 6 $\text{\textit{p}}$ Ct. in the West-Indies, and much more in the East. Such was the great scarcity of money in this land at the period to which we refer, that great advantage was apparently made by the Jews of their money. It was called exorbitant interest, usury, and extortion, and not being regulated by any statute for some time was fluctuating and arbitrary; but why should the Jews be reproached for it? If they had COMPELLED any one to take their monies at great interest they might justly have merited reproach, but every one was free to take it on those terms or to re-

fuse

fuse it. We have no good ground to suppose that the Jews were the only persons who lent money at interest. Does it appear that Christians in those times were content with less interest than was required by the Jews? If they had, would any Christian have been such an idiot as to borrow of a Jew at a large interest when he could be accommodated by his fellow-Christian at a smaller interest. You justly observed, that if you were to have reproached the under-writers for not insuring your ship, except at a very large premium, that you would have acted the part of a madman. Why should not the Jews have had the same privilege of estimating the risk they ran? The mere use of money was then very greatly more than it is at present, risk out of the question. If there were but 100 horses in London, could you expect to hire one for a day at the same price as if there were 5000; so it is with money, the risk of losing it out of the question: but how great must have been their risk of losing their money by the poverty of those to whom they lent it; this must not be forgotten in the account: you would not forget it if you made out the account. If you sell for ready money, do you not content yourself with less profit than if you trusted the buyer for twelve months.

Sudden. Undoubtedly, and should put on a profit not only equal to the twelve months interest, but equal also to the risk I ran of the loss of the debt; this difference may be considered as the premium for insuring the payment of the debt at twelve months.

Cautious. Just so. Now the scarcity of money being considered in those times to which we refer, and the risk of loss of principal also taken into the account, together with the trouble of collecting, the same being generally lent in very small sums, I am of opinion that by far the greatest part of the calumny against them is groundless, vexatious, and frivolous; and taking the other risks they ran into the account, I am persuaded that there is not a banker in London, or an under-writer at Lloyd's, who would be content to run such risks as they did at a less premium.

Sudden. I am all attention, though I do not reply.

Cautious. There are other risks as well as those arising from ships of war, pirates, storms, fire, and merchant-marring rocks; and such were the risks that were constantly endured by the Jews in the times of which we are speaking, that I am almost astonished that they could afford to lend their money at the rate they did. They were subject to continual exactions, and were periodically fleeced. Now these exactions were arbitrary, and at times enormous. Could the Jews lend their money under such circumstances at as low a rate of interest as they could have afforded if they had been protected in the possession of their property? You pay a tax on your merchandize, and you consider it as an addition to the price, and sell your merchandize so much the dearer on account of it.

What

What would you do if you not only paid a fixed and regular tax, but were subject to have a demand made upon you for an arbitrary sum, and no help, no remedy, no alternative, but submission? Would you not insert this article of risk in the account? The government in this respect might justly be considered as partner with the Jews; an universal partner, whose exactions were the cause of that exorbitant interest which rendered the Jews so odious; and it is matter of astonishment to me, that the Jews did not renounce all intercourse with England, and seek deliverance from such oppression in some desert land, rather than endure the sufferings to which they were subject in the fertile plains of England.

Sudden. I have nothing to say in reply: oppression begets oppression, and if the Jews were guilty of oppression in any instances, they endured oppression in their turn, more than equal to balance the account, leaving a large surplus of sufferings besides. I admit, that it is the universal custom of trade, and a custom also which is justifiable, and without which trade could not be carried on, to throw all risks and expences to which your trade is subject upon the purchaser of the commodity in which you deal. If I deal in a commodity of a perishable nature I must calculate the probable loss I shall suffer from its being a perishable commodity, and must increase the price in proportion. If the article is peculiarly hazardous, and subject to destruction by fire, I cannot insure it from destruction by fire but at an increased premium; I must therefore add this premium to my price, and cannot sell my commodity at the same price as if it was not subject to such an inconvenience and expence. There is nothing dishonourable or unfair in this; but, on the contrary, the man who would embark in trade without making such calculation would soon find that he was ruined. The Jews therefore I find on reflection are unjustly charged with extortion. The charge of extortion would have been with more justice applied to those who increased the price (the interest) of the commodity they dealt in (money) by such arbitrary exactions; and the Jews were as innocent as the wine merchant, who now, with no more profit to himself, sells his wine at eighty pounds a pipe, which some time since was sold at forty pounds; the increased duties which he pays making the difference. Every one hath a right over his own property, and may require what terms he pleases, as the consideration for parting with it entirely, or for a time, so as he conforms to the laws of his country. It is the duty of the legislature to interfere if one order of society bear too hard upon another, but until such interference every one is at liberty; and the reason why government did not interfere in this matter, seems to have been that the state considered these Jews as a kind of tax-gatherers, who instead of paying their money regularly into the exchequer were to be periodically squeezed and tormented until they produced it.

Cautious,

Cautious. We have now done with all the crimes objected against the Jews, and will therefore proceed to the acts of our ancestors. We agreed that their crime was greatest who raised the calumnious reports against them. Here then was the greatest guilt. In the next place you justly observed, that the guilt of those who acted on the belief of these calumnies was not so great as if these acts of cruelty had been committed merely with a view to plunder. It is very true; but you will find that many of our ancestors were actuated by this base motive. Plunder was a great ingredient in the crime committed by our ancestors at the time of the coronation of Richard I. and not only plunder taken from the Jews, but by the destruction of the securities, and the massacre of the Jews, they sought to cancel their debts, as hath been already noticed in the quotation. Can we conceive a more odious crime? The debtor murders the creditor, plunders his house, and then proceeds to the place where the securities are deposited, which he commits to the flames. A mistaken zeal and resentment for an imputed crime could not be the motive for such actions. It was an action of uncommon atrocity, and yet the number and consequence of respectable gentlemen who had committed these crimes prevents any further inquiry, and secures them from punishment. We find that three were hanged for the outrage; but was it for the outrage against the Jews? By no means. One was hanged because he did not confine his villany to the Jews, but took advantage of the tumult to plunder the house of a CHRISTIAN, and the other two were hanged for setting fire to the Jews houses to THE GREAT DANGER OF THE CITY, not for their violence to the Jews, but for exercising that violence in a manner which endangered the lives and property of Christians. Another historian informs us, "that the inquiry soon stopped, as many considerable citizens were involved in the guilt, and as the priests" applauded the pious zeal which destroyed so many enemies to "the Christian faith," Noorthouck, p. 34. Was it not chiefly the base desire of plunder which induced the people under Fitz John to massacre 500 Jews, and plunder their houses? What just quarrel had he with Koh Ben Abraham, whom he murdered with his own hand? It was desire to possess his wealth; but lest he should be called to account for it, he divided his treasure between himself and the Earl of Leicester, who was thus retained to defend him. I have put those who raised the calumnies against the Jews at the head of the list of criminals; but I think that no criminal can exceed in atrocity the multitude we are constrained to include under this second class. Was there any inquiry made? Were any of these enormous sinners brought to punishment? No. Why not? Because great and powerful men were leaders in the crime, and they only plundered and destroyed THE JEWS.

What crime had these Jews committed against King Richard, or his government? Let us take it in the strongest light against the

the Jews. They were guilty of an impertinent curiosity in desiring to see their new sovereign in his coronation robes ; this is the only crime wherewith they can be charged. It is rather improbable, for curiosity is not a Jewish vice. We are informed by another authority, with more probability, that their appearance at court was with intent to offer a large present to their new king, with hope to render him propitious to their nation ; be their motive what it might, we have seen the result, and dreadful is the account of blood against our ancestors. Let us suppose that great numbers among these sons of violence really believed the calumnies with which the Jews were loaded. Let us also suppose that they really believed that the king had commanded their destruction. Will this much mend the matter ? What gross ignorance, and more than savage barbarity must at this time have prevailed, that could think any king had a right to consign one class of his peaceable subjects to destruction in such a manner, untried, unheard ! and by such irregular executors of wrath.

Sudden. The account of Jewish blood is certainly very heavy against our ancestors and the ancient government of this land ; for government is a divine ordinance, ordained for the very end of affording protection to all orders and degrees of the people, and for the punishment of criminals without respect of persons. For these purposes the king is the vicegerent of God, and if he does not punish murderers, the crime of blood remains upon the land, and blood unjustly shed cries unto God, " The voice of thy brother's blood crieth unto me from the ground," Gen. iv. 10. — " Ye shall take no satisfaction for the life of a murderer," Numb. xxxv. 31. — " Blood defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it," Numb. xxxv. 33. The land was not thus cleansed of the blood of these Jews, which was most unjustly shed ; on the contrary, we have seen that those who were punished were punished because they plundered the Christians, and endangered the lives and properties of Christians. I do not find that any inquisition was ever made concerning the blood of Koh Ben Abraham, and the 500 Jews who were massacred with him in cold blood, or for the blood of those hundreds of Jews who were drowned by mere wantonness of barbarity, in the reign of Edward I. when he commanded them to be banished. These things make me uneasy.

Cautious. I am not sorry to hear you say so.

Sudden. Notwithstanding I abhor these actions, yet still I think that although nothing can be urged in justification of oppression, much may be urged in mitigation of the acts of the ancient government of this land in their oppression of the Jews. We are to consider the situation of our government in those days. We had then kings in succession, each clothed with a royal robe, a crown upon his head, a sceptre in his hand, and great

great nominal prerogatives; but in a great degree they might be considered as but the shadow of royalty. All parties as it were agreed in giving him the outward respect and homage of a sovereign, but as to the power of a king (without which royalty may justly be considered as a mockery) these kings did not in general possess it. The power was divided between the barons or nobility, the church, and the king, and the latter had by far the least share of it. Money, the sinew of power, was almost wholly engrossed by the church and the nobles or barons, and the people in general were poor, and led to join whoever were of sufficient power and wealth to retain and pay them. To this we are to attribute the dreadful and sanguinary contests which disgrace the page of history of those times; and the king knew that it would be hazarding his crown and life were he to have attempted to punish those who would have supported each other, and who were in reality more powerful than himself.

Cautious. Your observation is very just, and it must be admitted that it is a great extenuation of the conduct of these kings of England; but in proportion as you mitigate the conduct of our kings, in like proportion you increase the load of guilt of the others who had, as it were, usurped his power and authority.

Sudden. Certainly, it cannot be denied that in proportion as the conduct of the one is extenuated, the guilt of the other is increased. The situation of our ancient kings was by no means an enviable situation. The historian represents our Henry III. as replying to the remonstrances of the Jews (whom he had required to produce 8000 marks on pain of hanging) in these words: "How can I remedy the oppression you complain of? I am myself a beggar; I am despoiled; I am stripped of all my revenues; I owe above 200,000 marks, and if I had said 300,000, I should not exceed the truth; I am obliged to pay my son Prince Edward 15,000 marks a year; I have not a farthing; I must have money from any hand, from any quarter, or by any means," Guthrie, p. 326. Poor King Henry III.! It was as much as his crown and life were worth, if he had attempted to draw money from the barons or the ecclesiastics, who were so powerful, and well able to supply his wants; and therefore those who had neither the power or will to resist, were obliged to contribute more than a hundred times their proportion of fair taxation for the necessities of the state.

Cautious. I see it in the same light as you do; but his ministers threatening the Jews with the halter, to insure a ready compliance, and the means the ministers of his father resorted to in drawing the teeth of a Jew to rack him into compliance, is evidence of the barbarity of the times.

Sudden. Notwithstanding the sufferings of the Jews, and the exactions exercised upon them by many of our ancient kings, yet as men I think they were pitied by many of them. When Henry

II. was admonished by an enthusiast, who pretended a divine impulse, and required him to banish the Jews, leaving them sufficient property to bear their expences on the road, he despised the message and the messenger, he saw the iniquity of it. Even Richard I. John, and Henry III. I am persuaded were actuated more by necessity than choice in their exactions. Necessity is a poor plea, but we sometimes find it resorted to as a mitigation of the grossest crimes, which even the offender at the time of his offence admits he cannot justify; all he can do is to plead his necessities in mitigation.

Cautious. But the case is different with the administration of Edward I. the English Justinian, notwithstanding his boasted laws, and the splendour of his victories. Notwithstanding in some things he resisted Papal usurpations, yet he seems to have been a crusader from principle, and to have adopted and cherished the gloomy, austere, and vindictive enthusiasm of the times. There is no reign from the conqueror inclusive blotted with greater violence than his. They were cruelties glossed over by ambition and thirst of empire, which were pursued at the expence of justice, humanity, and every other virtue. That which the enthusiast had required his great grand-father Henry II. in vain to do, that he performed both in England and Guienne. First, in Guienne the Jews were plundered and then banished; they were plundered for the emolument of the state, and they were banished to render Heaven propitious to his government. In his illness he had vowed to make another voyage to the Holy Land if restored to health. He was restored, and took the crusading-cross again; but it not being convenient to him to leave his dominions, he compromised the matter by turning his zealous wrath against the Jews, whom he banished from Guienne. In England also his ministers ruled them with an iron hand, exacting from them enormous sums; throwing out bribes to them at the same time (extorted from their plundered countrymen) to induce some of them to renounce their abhorred religion; but to the honour of the Jewish nation be it recorded, that there were none base enough to be converted to Christianity by such arguments. At last, in the year 1290, to conciliate the affections of the ecclesiastics, and the people in general, the finishing hand is put to the business, and he conforms to the exhortation which was given to his great grand-father; the Jews are stripped of their property, and banished the realm; his ministers permit them to take sufficient with them to bear their expences on the road, and furnish them with a safe conduct! Amazing benevolence! And yet this safe conduct being disregarded, and some hundreds of the 15,000 exiles drowned out of mere wantonness of barbarity, no inquisition is taken concerning it; none punished even for disrespect to the king's safe conduct. Why? Because the persons so destroyed were ONLY JEWS! They were ONLY JEWS! I am an Englishman, and God knows my attachment

ment to my country, and that it gives me pain to dwell upon the criminal conduct of my ancestors ; but, my dear friend, facts are facts, and though I am a Briton, and love my country, yet am I (I trust) a Christian, and love truth above all other considerations. What misconduct of the Jews towards our ancestors have we to put upon the other side the account. Do we find them selling their lives as dear as possible ? By no means ; we are not informed that their persecutors received one blow. When they were reviled they reviled not again. They were so peaceable and passive that they may almost be considered as giving their backs to the smiters, and their cheeks to them that plucked off the hair. Do we find revenge among them ? If it had existed, would it not have been noticed by their enemies, and recorded by the historians ? Far from it, they possessed no more revenge than the lamb who sees his companions slain, and scarcely openeth his mouth. Those who fled to the castle for protection might surely have made their persecutors pay dear for their destruction. Did they ? All the use they made of it was to avoid present death, and to endeavour to redeem their lives with gold ; but when they found that their lives would not be spared, they preferred death from each other's hand to being mocked in their last moments by the insults of their persecutors, 1 Sam. xxxi. Behold, was ever sorrow like unto their sorrow ! What could support them under such severe and long continued afflictions ? What but the hand of the God of their fathers.

Sudden. Let us drop the subject, for I cannot endure the uneasy reflections which crowd upon my mind. It is matter of astonishment to me, that I have not before made these observations, which appear to me now so clear and obvious ; it must have proceeded from my eyes being closed by prejudice. I sincerely thank you for the pains you have taken to convince me of the truth. Although it produces an uneasy sensation upon my mind, yet truth is most precious, and the blush which proceeds from the conviction of error is more than balanced by deliverance from it. I assure you that I will endeavour never again to use a reproachful expression against the Jews, although I cannot lament the having used the expression which you noticed, as it has given rise to these conversations.

Cautious. My dear friend, I find to my joy that I am not mistaken in the opinion I have long entertained concerning you. I have many more things to say concerning the Jews, which will, I assure you, produce no uneasy sensation in your mind, but the reverse.

Sudden. I shall be very happy to hear what you have to say when we are both disengaged ; in the mean time, I bid you farewell, with many thanks.

THIRD DIALOGUE.

In which the present State of the Jews is considered—There hath already taken place among them a very considerable Change for the better, which affords good Hope that their national Afflictions have not been endured by them in vain—An Inquiry how far they are tainted with Self-Righteousness, Apostacy, Lukewarmness, and Covetousness, and these other Crimes most commonly objected against them in Holy Scripture, but especially IDOLATRY—Bishop Newton's Imputation of this Crime against them considered

CAUTIOUS AND SUDDEN.

Cautious. MY Good friend, Sudden, I am glad to see you with a cheerful countenance, especially as you were so much affected by our last discourse, that I could perceive by your face that your heart was oppressed.

Sudden. I sincerely thank you; yes, my heart was oppressed indeed; but as I have been often disciplined in the school of affliction, I have some knowledge of the road which leads to deliverance from trouble, and in this road I have met deliverance from the uneasy reflections which our last conversation gave rise to.

Cautious. I am glad to hear it.

Sudden. The word of God is the great lamp unto our feet, and light unto our path (Psal. cxix. 105.) and every one who seeks the road to peace of mind therein will not seek in vain. All religion which is not founded on that broad base contained in the books of Moses is impotent and vain, and can give no comfort to the mind oppressed; but in these most precious scriptures, every one who sincerely believes the divine authority of them will find comfort and hope exceeding all account. We here see the only true and consistent account of human nature; an account corroborated by what we daily see and what we daily feel; an account which is the pure source of all religious knowledge, and in comparison with which all traditions fade, and grow dim as the taper in presence of the sun. Here we find that great truth recorded that all men are the children of one parent, all brethren of the same family (Gen. iv. x.) all creatures of the same Almighty and Almerciful Creator (Gen. i. 26.) Here we find that man was created perfect (Gen. i. 31.) and that those evils which we daily see and feel proceed from the just and righteous sentence of the great Creator pronounced upon man for his disobedience (Gen. iii.);

iii.); but above all, here we find that there is forgiveness of sins, to which mankind are now prone. We find sacrifice practised by the patriarchs, Gen. iv. 4. viii. 20. xv. 10. xxii. 13. and a family separated from the rest of mankind, for wise and benevolent purposes (Gen. xii.) to all men; separated to be a holy people, a peculiar people, to be the peculiar favourites of Heaven, to have the high honour of preserving among them the pure knowledge of the only true God, and to be his witnesses against the idolatry and vice of surrounding nations.

Oppressed with the uneasy reflections which you have noticed, I sat me down in my study, and opened this most precious treasure, and before I left it the following scriptures were impressed upon my mind, with such power that from that time to this I have not had any uneasy thought upon the subject: (Isaiah iii. 10, 11.) "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings; woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him." (Ezek. xviii.) "Behold all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die."—"Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth and doth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath OPPRESSED ANY, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury or increase, hath executed my judgments, and walked in my statutes, HE SHALL NOT DIE FOR THE INIQUITY OF HIS FATHER, HE SHALL SURELY LIVE; as for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity." Warmed and comforted with these precious words, laying my hand upon my heart, I broke out in the following ejaculation: "Lord God of Abraham and Isaac and Jacob, the only true God, who knoweth the secrets of all hearts, I do from my soul abhor and detest the cruel actions of my ancestors towards Israel thy people, thou knowest that sooner than partake in such crimes I would myself prefer the endurance of like sufferings with them:" from that moment I have not been troubled with one uneasy thought upon the subject, but have found my heart so much enlarged towards Israel, that I think I could almost endure any affliction, if it were to contribute to their good.

Cautious. You touch the string which causes tears of joy to start into mine eyes, and I can only say, "O give thanks
" unto

“ unto the Lord, for he is good, his mercy endureth for ever !”
 Psal. cvi. 1.

Sudden. My dear friend, I am now all attention to you, and beg to remind you that at the close of our last conversation you said you had many more observations to make concerning the Jews.

Cautious. I will proceed to their return unto this land, and to the present state of their nation among us. (Noorthouck, Lond. p. 201.) “ In this year (1655) Cromwell, influenced by a
 “ desire of IMPROVING COMMERCE, and increasing his revenue, listened to the overtures of the Jews for permission to settle
 “ again in England, which they obtained 365 years since their
 “ expulsion by Edward I. in the year 1290. The Jews found
 “ an able advocate in Manasseh Ben Israel, an eminent Jew,
 “ who styled himself a divine and doctor of physic ; and the pro-
 “ tector had too much good sense not to perceive how strongly
 “ reason and utility plead in favour of liberty of conscience.” Consider how rapidly the commerce of this nation has risen since the time of Cromwell ; and let me observe, that much of this national prosperity is to be attributed to the Jews. We have nothing noticed in history concerning them, from the time of Cromwell until the year 1702, in the reign of Queen Anne, in which an act was passed, obliging the Jews to maintain and provide for their Protestant children. This law never made much noise, or produced much effect, and therefore we must suppose that it owed its origin to some peculiar and private circumstance, which being almost a solitary instance (Blackstone’s Commentaries, Vol. I. p. 449.) renders it scarcely worth further notice ; but it was not so with a scheme of the ministry in the year 1753 : the minister, sensible of the great advantage which the state derived from the monied interest, wished to increase that interest in this kingdom, and to invite the opulent Jews from the continent ; and for that purpose an act was passed to permit persons professing the Jewish religion to be naturalized by parliament ; this act made a great noise in the kingdom, and afforded an opportunity to the opposition to raise a clamour against the ministry, and most unjustly against the Jews, who were insulted and reviled most ungenerously and unjustly. It was a measure which originated in ministerial policy, and was abandoned and repealed in the early part of the next session, on account of the clamour raised in the nation against it. The Jews themselves using all their interest, and earnestly entreating that it might be repealed, as it was unhappily the occasion of their being publicly insulted by the vulgar and illiberal ; from that time to this nothing hath occurred to render them the objects of public notice.

Sudden. It is a great satisfaction to me to reflect that our nation cannot be charged with a single instance of cruelty or oppression against the Jews, from their return to Eng-
 land,

land, in the time of Cromwell, to this time, a period of 148 years, and that the only sufferings they have endured among us is the reproach of the unthinking (in which class I acknowledge that I was once included) the illiberal, or the vulgar. The act which you have noticed was certainly not passed out of any peculiar kindness to the Jewish people, but from a desire to benefit the nation. It was repealed because the opposition made a handle of it to raise a clamour against the ministry, and the general election approached. Any unkindness therefore with which the Jews were treated at that time in consequence of this contention, cannot be imputed to design, but, as it were, to accident, and, thank God, the government has always been strong enough to protect them in the possession of their persons, property, liberty, and reputation, as much as any other class of our fellow-subjects.

Cautious. It is true that the law does protect them in the possession of their persons, property, liberty, and reputation; but yet, alas! my friend, I think there is not a class of our fellow-subjects who are greater objects of pity than the poor among them. It is said that the Jews used to give money to the soldiers for permission to see the ruins of their city and temple, and to weep over them, especially on the day whereon it had been destroyed; and I have with like disposition walked through the streets, lanes, and alleys inhabited by the descendants of Abraham; and I trust my feelings have been not far distant from those of these Jews who wept over the ruins of their city and their temple. Our government is a liberal government, but it cannot be supposed that its eye can penetrate into every corner, to seek out sufferings in order to relieve them. If any law is made which bears hard upon any description of Englishmen, or if any law is wanting to relieve any description of Englishmen, the legislature is sure to hear of it, and to have full information upon the subject; it is well if they confine themselves to respectful solicitation and petition, and do not break out into invective: but it is not so with the Jews; if they endure sufferings; if they want relief; if any law bears hard upon them, they suffer in silence; they are habituated to endurance, and they are scarcely able, or if able are unwilling, to let their wants or sufferings be known. There is a degree of family pride about them. They are a noble family in distress, and they have a lofty spirit, which cannot stoop to solicit.

I shall now proceed to consider what appears to me to be the true state of the Jews among us. I am firmly persuaded that there hath already taken place among them a very considerable change for the better, which affords good hope that their national afflictions have not been wholly endured by them in vain.

Sudden. I shall gladly attend to your observations, and in particular to your reasons for adopting the opinion that there hath
already

already taken place a very material change for the better among them; if you are right, and can give good reasons for thinking so, I shall not only think that their afflictions have not been endured by them in vain, but I shall also think that a good hope may be founded thereon, that a further change for their better may be reasonably expected. I have already acknowledged that for want of thought I had been prejudiced against them, and I own that I had then adopted very different opinions, and thought that no change for the better had taken place among them. I shall rejoice to be convinced to the contrary.

Cautious. In considering the present state of the Jews, I shall divide them into the rich, those in middling circumstances, and the poor. We have the happiness to find the first class numerous and respectable.

Sudden. On change property constitutes a man A GOOD MAN; but the possession of great wealth is by no means found to be in general advantageous to its possessor, as far as it respects religion. It has a tendency to make men lukewarm; and we have instances of its producing this effect upon the Jews. I could point out instances where the possession of great wealth, or the expectation thereof, hath induced its possessors to turn their backs upon their nation, and to endeavour, by changing their names, to obliterate the remembrance of their being of the Jewish nation. Again, I have been informed that deistical principles have been cherished by many of this class of wealthy Jews, and if so I cannot agree with you in calling them respectable.

Cautious. The possession of great wealth is certainly unfavourable to religion under some circumstances, and I admit that instances have occurred of rich Jews turning their backs upon their national faith, and that by changing their names some of them have endeavoured to obliterate the remembrance of their being of that nation; and I have also heard that there are those of this class who are tainted with deistical principles, but I must observe, that these are exceptions, and that I by no means had these in my mind when I asserted the respectability of the wealthy Jews. If these instances were more numerous than they are, they would not justify our casting any stigma upon those who retain their religion and national attachment. I assure you I consider such lukewarm characters in no favourable light. But, my good friend, permit me to ask this question, from whom have they imbibed deistical principles but from apostates from the Christian faith? Although nothing can be urged in justification of lukewarmness towards their national religion, yet something may be said in extenuation of their conduct. They are not hypocrites. Their guilt may be considered as negative guilt, or guilt of omission: they are not willing to endure the reproach attached to their nation: but permit me to make one more remark, you will find that it is generally the case when a man turns his back upon a party

a party or sect to which he has been attached, that his love is turned into hatred towards them ; now so far from this being the case with those whose misconduct we are now considering, that I firmly believe even they are almost universally in secret attached to their nation, and in secret are liberal in their charity towards their distressed brethren ; and when they approach their end, and are convinced of the vanity of wealth, I doubt not but that many of them sincerely repent. Instances might be produced where this hath been conspicuously the case. Apostacy from, or even lukewarmness towards the religion of our ancestors, if truth, is most odious and disgraceful ; but in order to form a true comparison and accurate estimate of this charge, the fair way would be to consider the proportion which the Jews bear as to numbers towards the other inhabitants of this island. I fear that for every apostate among them it would be found that in the same number of our other inhabitants we could select more than two for one, and for every Jew who was lukewarm towards his national religion we could number among Christians above ten for one. So that as to apostacy or lukewarmness I am of opinion they are much more free from it than we are.

Sudden. I am no stranger to the lukewarmness that is to be lamented among Christians, and to that apostacy which hath taken place, but we should ever remember that it was foreseen and foretold : “ There were false prophets also among the people, even “ as there shall be false teachers among you, who privily shall “ bring in damnable heresies, even denying the Lord that bought “ them, and bring upon themselves swift destruction ; and many “ shall follow their pernicious ways, by reason of whom the way “ of truth shall be evil spoken of,” 2 Pet. ii. 1, 2.—“ This know “ also, that in the last days perilous times shall come, for men “ shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form “ of godliness, but denying the power thereof,” 2 Tim. iii. 1—5.—“ There shall come in the last days scoffers, walking after “ their own lusts, and saying where is the promise of his coming ; “ for since the fathers fell asleep all things continue as they were “ from the beginning of the creation,” 2 Pet. iii. 3, 4. We should therefore by no means consider this as a reproach against those Christians who continue attached to their religion ; so far otherwise, that they are more conspicuously respectable by the contrast. Those who retain their allegiance when rebellion exists, are entitled to peculiar respect and honour.

Cautious. You will not then deny, that if it were proved that even MANY wealthy Jews are lukewarm to their national religion (which I do not admit) those who still retain their attach-

ment to it are truly respectable. I again repeat, that with the exception of a few solitary instances, the wealthy Jews are zealously attached to their national religion, and contribute largely to the support of it, and to the relief of their poor, and that many of them do not even confine their liberality to them. We can point out wealthy Christians who are abundant in liberality, and excel in charity; and I firmly believe the Jews are not one jot behind them in bounty and liberality; but as they know more of the miseries of their own poor than Christians do, they would be to blame if they did not in the first place consider the necessities of their own nation.

In the next place, as to those who are not distinguished by their wealth, but are in middling circumstances, you will find fewer instances of lukewarmness among these; they are zealous for their religion, and as respectable as any other class of our fellow-subjects; and as to their poor, permit me to ask you, Did you ever see a Jew intoxicated with liquor? This is a vice to which many of the poor among us are greatly addicted.

Sudden. No, I never did; and I must say that it is much to their honour, that they seem a temperate and abstemious people.

Cautious. Notwithstanding there is not an Englishman, woman, or child, but may, in distress, demand sustenance, yet our streets are thronged with beggars. The Jews are subject to as great, if not greater, distress, but you will seldom see a Jew a beggar. I have never observed but five, two of them blind, and three cripples; and although they do not refuse the alms of Christians, yet they are chiefly in those parts inhabited by Jews, and of course seek charity from those of their own nation.

Sudden. I have observed what you have noticed, and have been surprised at the circumstance, and more so at this: the Jews who are born in this land are as much entitled to relief in distress as any other of our fellow-subjects, and yet I never knew but one instance of parochial relief being sought by or extended to them; the single instance which I mentioned was a poor Jew who was afflicted with insanity.

Cautious. I never knew a single instance, although it is possible several instances might be found on inquiry to exist. But how is it that they disdain to beg, or to seek parochial relief, to which they are entitled? In the first place it is to be attributed to their national pride; they are a noble family in distress, and they cannot stoop to beg. I mention it to their honour; and, in the next place, their attachment to their religion (of which their peculiar mode of selecting and preparing their food constitutes a part) is a bar to their seeking parochial relief, even if they were not restrained from it by their family pride; they therefore submit to their necessities, and if it were not for the liberality of their own nation towards them, I am persuaded, that hundreds of them would actually perish for want. When I think on these things

things I not only pity their sufferings, but I honour and respect them for their noble spirit, and their patient endurance; but to proceed. Distress in general produces restlessness and a turbulent disposition, but it is only where the mind is not humbled to endure it. The minds of the Jews are I think thus humbled; and to convince you that so it is, I beg you to recollect that they are most loyal and affectionate subjects; no revilers of government; they are taught to honour and obey the government under which they live. Whenever they assemble in their synagogues, they pray for the prosperity, and for a blessing upon the king, the queen, and all the royal family. They are taught, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace," Jer. xxix. 7. They are not in captivity in this land, but they are sojourners among us, and they are good and obedient and loyal subjects. They are grateful for every kindness they receive; and, like David their king, if they are insulted they know their sufferings are seen and over-ruled by the God of their fathers, and do not give place to revenge, 2 Sam. xvi. 11.

Sudden. Your observation brings to my mind what I have myself seen. A poor old Jew, abused and almost hunted by unthinking boys, and other sons of violence; they called him Mawyer, but he did not return abuse for abuse, but only sought to escape from them; and when he was, by the interference of those who passed by, delivered from their insults, he did not express the least resentment, he did not seem to feel any emotion, except it was gratitude to those who had interfered for his relief.

Cautious. I also once heard a poor Jew, under circumstances somewhat similar, say, "It would break our hearts, if we did not know that we can endure no sufferings but what are seen and over-ruled by our God." We must therefore allow (notwithstanding Shakespeare has contributed to the idea, that revenge is a Jewish vice) that they are most remarkably free from it. If a person of another nation were to be so insulted, what would be the consequence? You know as well as I what would be the consequence: a fray, and very likely bloodshed. To confirm or invalidate what I have said, I beg you to recollect whether you ever remember a Jew being apprehended for a fray, or for any acts of violence proceeding from revenge.

Sudden. I do not remember any such instance, and I have remarked that I never heard or read of a Jew fighting a duel, or committing suicide.

Cautious. If the European nations professing Christianity were not tainted at times with instances of revenge, if there were no duelling amongst them, if there were no frays and contentions, if there was that submission to the hand of God, that there were

no instances of death being presumptuously sought by self-murder, they would certainly be more respectable than they are; and if the Jews are freer from these vices than the other inhabitants of Europe, we who abhor these vices are very uncandid if we do not respect them for their virtues. I beg that you will not be offended, and I am very solicitous that I may not be misunderstood by you, as nothing is further from my intention than to depreciate the character of others, in order to raise the character of the Jewish nation. It is an old and true saying, that comparisons are odious; and it would have been far from my wish to have said so much as I have done by way of comparison, but how was it to be avoided? The comparison does not originate with me, but with yourself, and those who have considered the Jews in an odious light. It is alleged that the Jews were an odious people in comparison with others (which is certainly implied); how is it possible to examine the allegation, and to form an opinion upon it but by entering into the comparison? We have all (both Jews and Christians) as far as respects ourselves, no cause for boasting; but, on the contrary, much to lament, and should with deep humility acknowledge and confess our sins and unworthiness. A self-righteous spirit is of all others the disposition most hostile to true Christianity, for at best "we are unprofitable servants," and if we were to have done "all those things which are commanded," we have done no more than "that which was our duty to do," Luke xvii. 10.; but who is there (either Jew or Christian) that can say, "We have done all those things which were commanded us;" we are therefore taught the necessity of an atonement, and the propriety of crying unto him whose "mercy endureth for ever," (Psalm cxviii. 1.) to extend mercy unto us, and say with the publican, "God be merciful unto me a sinner," Luke xviii. 13. And the Jews were taught the same thing in their law, "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, for my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee; not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land, but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers Abraham, and Isaac, and Jacob; understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people," Deut. ix. 4—6. The Jews formerly were tainted with a self-righteous spirit. It is in fact, until it is corrected by true religion, the natural disposition of mankind, and the passage just quoted is evidence how much it is needful to watch against it; I must express my hope that the Jews are not

not now much tainted with it : I will give you my reasons for adopting this hope. I think the fervency with which they humble themselves before the Lord the God of their fathers, when they annually commemorate the trespasses of their ancestors, in the matter of the golden calf, the lamentations they annually make at the remembrance of the desolation of Zion, have by God's grace contributed to wean them from a self-righteous disposition. Again, if they were influenced by such a disposition, I think it would produce essays, and apologies, and efforts, to remove the odium with which they are sullied, but you will perceive nothing of this kind among them ; so far from it, that, unreplying and unrepining, sufferance and submission is their great characteristic, and it is a respectable characteristic, for no sufferings can be endured that are not over-ruled by God ; and therefore, although as a Christian I think myself in duty bound to endeavour to vindicate them from unfounded odium, yet were I a Jew I should not reply to the reproach wherewith they are reproached, but should say, " It is very true that we are an odious people ; for " we and our fathers have been a disobedient people, and what is " so odious as disobedience to the most bountiful benefactor ? In " proportion as our nation hath been peculiarly blessed and fa- " voured, in like proportion has our disobedience become odious " and disgraceful." You will therefore, I trust, my friend, acquit me of all intention to depreciate any, as I assure you it has not been my intention ; my only intention is to vindicate a suffering people from unfounded odium.

Sudden. I perfectly understand you, and I am satisfied that no just imputation can be urged against the Jews, either as husbands, wives, parents, children, masters, or servants ; I doubt not they are affectionate to each other in all the relations of life. The chief blot upon them is that they are too sharp in their dealings, and certainly many of their people carry their sharp dealing to the extent of dishonesty. I think you will now acquit me of any prejudices against them. I would most ardently desire to avoid prejudices either for or against ; but I am afraid nothing can be urged in their defence as to this.

Cautious. I will give you my sentiments upon the subject with the greatest sincerity ; I have no inclination to gloss over the defects of the Jews, and I will be free to confess that I consider the great love and desire of wealth as the greatest defect in their character. If there is any remains of idolatry among them this is it ; but let us not shut our eyes to our own faults whilst we are beholding those of the Jews. I have often lamented this defect in their character, and yet, after mature consideration, I became convinced that although too great a desire and attachment to wealth appears to us so odious when it is seen in the Jew, it is glossed over when it is the propensity of the Christian. I weighed and considered the subject with all the attention I could, and the
result

result was, I became persuaded that the Jews are not MORE guilty than Christians; the difference is, that in one it appears more odious than in the other.

Sudden. I am open to conviction, and I shall be happy to be convinced of it. I know that covetousness is very prevalent among Christians, but I must say that I cannot think them near so odiously attached to it as the Jews. I do not think that the Jews consider imposition so much a crime as the Christians are taught to consider it. I have even heard of their quoting the instance of their ancestors borrowing jewels of the Egyptians, and spoiling the Egyptians, as a justification of their conduct; and I myself once heard a Jew use this expression, "What, shall the law protect me in the possession of my life, and not in my property, which is dearer to me than my life."

Cautious. As to their quoting the instance of their spoiling the Egyptians, I scarcely need inform you, that it by no means applies. It was the will of God that the Jews should have some recompence for their labour and hard service in Egypt. When Moses was commissioned for their deliverance, it is added, "And I will give this people favour in the sight of the Egyptians; and it shall come to pass, that when ye go ye shall not go empty, but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians," Exod. iii. 22. I should suppose that what you notice was rather an impious jest than said in earnest; but if it was said in earnest, I would balance the account by observing, what I doubt not that you will allow, viz. that if it should appear (which I do not admit) that there are a few Jews who are so depraved as to endeavour to quote and pervert scripture for evil purposes, that there are instances proportionably as numerous of depraved Christians perverting their scriptures for evil purposes. Are there not those who make void the law, and represent the liberty of Christians as a lawless liberty. Is it not related that the enthusiasts, in the time of Cromwell, thought that their Christian liberty discharged them from the obligation of paying their rent. I am sure you must have observed that there are Christians who pervert their scriptures to evil purposes; even in the apostolic age we read of those who said, or who were charged with saying, "Let us do evil that good may come," Rom. iii. 8.

Sudden. I am sorry to admit it, but I do acknowledge that there are many Christians who pervert their scriptures to evil purposes.

Cautious. Well, then we will drop that point. It is only among the most ignorant and depraved of Jews and Christians that scripture is perverted to evil purposes, and I doubt not the pious

pious Jew would as much lament such perversion as the pious Christians lament the perversion of their scriptures.

Sudden. I do not deny it, but do you really think that there are not more acts of dishonesty committed by the Jews than by the same number of Christians.

Cautious. I sincerely believe that the Jews are as honest as Christians, and that this reproach is like the other calumnies they have unjustly laboured under; and as you have been open to conviction in other instances, I have good hope that I shall find you so in this. I have too good an opinion of you to suppose that you are so illiberal as to cast any reflection upon the pious, the innocent, and respectable among the Jews, for any frauds or disgraceful conduct of those over whom they have no control, and whom they consider as a disgrace to their nation.

Sudden. Undoubtedly; those who are guilty may be considered as the scum which is thrown off; but the question is, whether there is not a greater degree of this scum from the Jews than from the same number of Christians.

Cautious. I will boldly assert that there is not. I will candidly tell you the way I took to ascertain it, that you may if you please pursue the same method. I laid this down as the foundation: "If there are more acts of robbery or fraud committed by Jews than by Christians, we shall find that they are more than others subject to the punishment of the law, there will be more trials." I found that the number of Jews who had been under the lash of the law was not more, if so many, as from their numbers might be expected. I found that their nation were by no means inclined to screen them, but considered them as aliens from Israel, and that they exert themselves in causing them to be apprehended. I found them equally respected and trusted as Christians by those who deal with them, and that failures and bankruptcies were not more frequent among them than others. You will find that your idea is built upon prejudice, and supported by this, that acts of this kind committed by others are soon forgotten, but when committed by Jews are LONG REMEMBERED. I do not mention it so much as a fault, as a fact which hath come under my observation. I remember, with the greatest precision, being once imposed upon by an itinerant Jew-boy, because the circumstance of his being a Jew fixed it in my memory; but it is not so with the many instances which have occurred to me, where the imposition hath been practised by others. Why should any misconduct of a Jew be retained longer in the memory than the misconduct of another man? Throw aside prejudice, and investigate the subject with Christian candour, and you will find that we have no good ground to retain the unkind imputation against them. If, on investigating the subject in this way, you are convinced that I am wrong, I shall be very happy to hear

hear your objections ; for I assure you I am by no means desirous of glossing over any misconduct, or shutting my eyes against truth.

Sudden. The way you have traced out is reasonable, and I will follow your advice. Your observation, that evil acts committed by others are soon forgotten, and that evil actions committed by Jews are LONG REMEMBERED, is certainly just, I shall therefore carefully avoid being swayed by prejudice ; but I long to hear your reasons for thinking that a change for the better hath taken place among the Jews.

Cautious. As you have admitted the propriety of the course pursued by me in the investigation of the preceding question, and have promised to pursue it for your own satisfaction, I will also point out the way in which I came to adopt the opinion, “ that
“ a very considerable change for the better hath already taken
“ place among the Jews, which affords good hope that their
“ national afflictions have not been wholly endured by them in
“ vain.” In my inquiries upon this subject I proceeded in this way : I examined scripture with intent to discover what were the vices and misconduct imputed to them, and for the punishment whereof national afflictions were denounced against them, and inquired how far the present Jews might be considered as tainted with these crimes.

Sudden. I admit the propriety of it, and I promise you that I will pursue the same method ; but I will thank you to give me a brief account of the result of your inquiry.

Cautious. There is no crime of which the Jews are accused in holy scripture which is the foundation of such awful denunciations of divine anger as idolatry, and no crime to which they seemed to have a stronger propensity, notwithstanding the grievous sufferings endured by them, for their great sin in making and worshipping a molten calf (whilst Moses was in the mount) and offering sacrifices thereunto, and saying, “ These be thy gods, O
“ Israel, which have brought thee up out of the land of Egypt,”
Exod. xxxii. 4. We find them again relapsing into this odious crime as soon as they were settled in the promised land : they
“ were mingled among the heathen, and learned their works,
“ and they served their idols, which were a snare unto them ; yea,
“ they sacrificed their sons and their daughters unto devils, and
“ shed innocent blood, even the blood of their sons and of their
“ daughters, whom they sacrificed unto the idols of Canaan,
“ and the land was polluted with blood : thus were they de-
“ filed with their own works, and went a whoring with their
“ own inventions ; therefore was the wrath of the Lord kindled
“ against his people, insomuch that he abhorred his own inheri-
“ tance, and he gave them into the hand of the heathen, and they
“ that hated them ruled over them ; their enemies also op-
“ pressed them, and they were brought into subjection under their
“ hand ; many times did he deliver them, but they provoked him
“ with

“ with their counsel, and were brought low for their iniquity ; nevertheless he regarded their affliction when he heard their cry, and he remembered for them his covenant, and repented according to the multitude of his mercies ; he made them also to be pitied of all those that carried them captives,” Psal. cvi. 35—46.

There was a great national repentance in the time of Samuel, (1 Sam. vii. 3—8.) which is succeeded by the glorious reigns of David and Solomon ; for the Lord delighteth in the prosperity of Israel his people ; but alas ! this prosperity continued not beyond a century, for even Solomon, the beloved of the Lord, fell into this odious sin in his old age : “ For it came to pass, when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father ; for Solomon went after Ashtarothe the goddesses of the Zidonians, and after Milcom the abomination of the Ammonites ; and Solomon did evil in the sight of the Lord, and went not fully after the Lord as did David his father ; then did Solomon build an high place for Chemosh the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon ; and likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods ; and the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods ; but he kept not that which the Lord commanded, wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant ; notwithstanding in thy days I will not do it for David thy father’s sake, but I will rend it out of the hand of thy son : howbeit I will not rend away all the kingdom, but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen,” 1 Kings xi. 4—13.

Sudden. This departure of Solomon from the service of the Lord, who had so highly favoured him, I have ever considered as truly astonishing ; I think we can scarcely find its parallel in the Jewish history, without we compare it with the departure of Israel, in the matter of the golden calf, whilst Moses was in the mount.

Cautious. I consider it in the same light, for the degree of turpitude depends upon the degree of light, and other advantages enjoyed. Solomon had more wisdom given him than was bestowed upon any other man, and the Lord gave him also every temporal gift which the heart of man could desire, and therefore his fall was most dreadfully aggravated. And in this point of view
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the idolatry and other sins of Israel are most aggravated; for what people were ever so favoured by God? In due time the house of Israel will see this aggravation of their sins: “ If
 “ from thence thou shalt seek the Lord thy God, thou shalt find
 “ him; IF THOU SEEK HIM WITH ALL THY HEART AND
 “ WITH ALL THY SOUL, when thou art in tribulation, and all
 “ these things are come upon thee, even in the latter days; if thou
 “ turn to the Lord thy God, and shall be obedient unto his voice
 “ (for the Lord thy God is a merciful God) he will not forsake
 “ thee, neither destroy thee, nor forget the covenant of thy fa-
 “ thers, which he sware unto them; for ask now of the days that
 “ are past, which were before thee, since the day that God created
 “ man upon the earth, and ask from the one side of Heaven
 “ unto the other, whether there hath been any such thing as this
 “ great thing is, or hath been heard like it? Did ever people
 “ hear the voice of God speaking out of the midst of the fire, as
 “ thou hast heard and live? Or hath God assayed to go and take
 “ him a nation from the midst of another nation, by temptations,
 “ by signs, and by wonders, and by war, and by a mighty hand,
 “ and by a stretched-out arm, and by great terrors, according to
 “ all that the Lord your God did for you in Egypt before your
 “ eyes?” Deut. iv. 29—34.

Sudden. The passage you have quoted affords exulting hope for Israel. There hath been no nation under Heaven that hath been so severely punished as Israel, and the reason seems to be that those sins which other nations have fallen into, have been comparatively rendered more virulent when fallen into by the Jews, inasmuch as they possessed so much greater advantages than other nations.

Cautious. Your observation is just, but there is another reason to be given why Israel hath endured more than others, it is because of the Lord's covenant. Other nations have been rooted out and destroyed, but Israel hath been CHASTISED; and if they had committed ten thousand times greater sins than they have, their sufferings might be increased in proportion, but they would not have been utterly destroyed, because of the Lord's covenant with their fathers; his promises therein contained are ABSOLUTE, and must be accomplished; but to return to their history. If we consider them as separated from the rest of the world, to become an holy nation, and a peculiar people, how greatly is their guilt aggravated? Read their history from the reign of Solomon until the destruction of the temple which he built; read of the idolatry of Jeroboam, who made Israel to sin, and of the wickedness of Ahab and Jezebel, and that at the time of the wonders wrought by Elijah the servant of the Lord.

Sudden. I have often read these things with great attention and deep concern, and I must say that I think it is clear that Israel have not repented of these crimes of their ancestors; for if
 they

they had, I think that their state would be better than it is, and I own that I entertained the opinion that they were still addicted to idolatry; possibly I might adopt the idea from a passage in Bishop Newton's Dissertations on the Prophecies. In Vol. I. p. 196, you will find the passage, it is a commentary on Deut. xxviii. 36 and 64. "And the Lord shall bring thee, AND THY KING WHICH THOU SHALT SET OVER THEE, unto a nation which neither thou nor thy fathers have known, and there shalt thou serve other gods, wood and stone."—"And the Lord shall scatter thee among all people from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." The passage is as follows: "They shall serve other gods, wood and stone, ver. 36. And again, ver. 64. They shall serve other gods, which neither they nor their fathers had known, even wood and stone. And is it not too common for the Jews in Popish countries to comply with the idolatrous worship of the church of Rome, and to bow down to stocks and stones rather than their effects should be seized and confiscated. Here again we must cite the author, who hath most studied, and hath best written their modern history, and whom we have had occasion to quote several times in this discourse, (Bafnage, Book VII. c. 33. f. 14.) The Spanish and Portugal inquisitions, saith he, reduce them to the dilemma of being either hypocrites or burnt; the number of these dissemblers is very considerable; and it ought not to be concluded that there are no Jews in Spain and Portugal, because they are not known; they are so much THE MORE DANGEROUS, for not only being very numerous, but confounded with the ecclesiastics, and entering into all ecclesiastical dignities." In another place he saith (Book VII. c. 21. f. 26.) The most surprising thing is, that this religion spreads from generation to generation, and still subsists in the persons of dissemblers in a remote posterity. In vain the great lords of Spain (Limborch, Collat. cum Jud. p. 102.) make alliances, change their names, and take ancient scutcheons, they are still known to be of Jewish race, and Jews themselves; the convents of monks and nuns are full of them, most of the canons, inquisitors, and bishops proceed from this nation. This is enough to make the people and clergy of this country tremble, since such sort of churchmen can only profane the sacraments, and want intention in consecrating the host they adore. In the mean time Orobio, who relates the fact, knew these dissemblers; HE WAS ONE OF THEM HIMSELF, AND BENT THE KNEE BEFORE THE SACRAMENT. Moreover, he brings proofs of his assertion, in maintaining that there are in the synagogue of Amsterdam brothers and sisters, and near relations to good families of Spain and Portugal, and even

“Franciscan monks, Dominicans, and Jesuits, who come to do penance, and make amends for the crime they have committed in dissembling.”

Cautious. I do not wonder that this passage has made a great impression on your mind, because I remember that it once made as great an impression on my mind, and I then thought exactly as you have expressed yourself; I will therefore give you an account how I came to adopt a different opinion. In the first place let me observe, that in the 36th verse, the word “king” is used, “bring thee and thy king:” this evidently points to the Babylonish captivity (2 Kings xxv. 7.); for “They slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.” Pray read the verse, and then let me ask whether a doubt can remain as to the entire fulfilment of this 36th verse in the Jewish sufferings at Babylon: the bishop was therefore inattentive in applying it to any dissimulation which might have been practised in Spain or Portugal, he would have done better by contenting himself with referring to the 64th verse only.

Sudden. I see the force of your observation; there certainly has been no Jewish king carried captive since the Babylonish captivity. It does not appear that they have had any regular independent kings since their return from Babylon; the 36th verse therefore MUST have been accomplished in that event.

Cautious. In the next place let me observe (although it is very probable that there may have been some such dissemblers as are noticed in the quotation) that the authority upon which the whole is built is the assertion of one Orobio, who is stated to have been one of these dissemblers. In our law we always receive the testimony of an accomplice who is himself a criminal with great caution; but even allowing his testimony (although he is quoted by one who is evidently unfriendly to the Jews, for he speaks of them as dangerous) yet let not the innocent Jews be calumniated, because they are of the same blood with these dissemblers, if there are such. Who was it that compelled them to this dissimulation? Were they not depraved Christians? How did they compel them? By fire! Hath every Jew the faith and fortitude of Shadrach, Meshach, and Abednego? Alas, alas! how frail is man! May there not have been Protestants residing in Catholic countries, who have also for private ends done violence to their consciences by conforming to the idolatry of the Roman church. Shall we therefore cast a stone at the house of Israel in this matter? We exult in and praise God for the noble conduct of our ancestors, the martyrs in Queen Mary’s reign; but let it be remembered, that death by fire is an awful thing, and even a Cranmer at first was unequal to the trial. We exult in and praise God for the faith and patient fortitude of all the martyrs, and we do not forget their sufferings under the inquisition; and may not
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the Jews receive like consolation. Have there not great numbers of Jews endured the fiery trial under the inquisition? These are noble characters, like Shadrach, Meshach, and Abednego, and they have been much more numerous than may be imagined.

Sudden. Although what you have said greatly moderates the opinion I had formed from the passage in Bishop Newton, and although the Jews may not be so much tainted with idolatry as I supposed they were, yet I still think that they cannot have fully repented of the idolatry of their ancestors; for if they had, I think they would be in more prosperous circumstances than they now are.

Cautious. So far I agree with you, that I am fully satisfied that when the time comes that they shall be found to have turned to the Lord with all their heart and all their soul, they will be much improved; but I must remind you that my assertion only went to the extent, "that there hath already taken place among them a
"VERY CONSIDERABLE change for the better, which affords
"good hope that their national afflictions have not been WHOLLY
"endured by them in vain." I did not say that they had fully turned to the Lord with all their heart and with all their soul. This would include much more than their abhorring idolatry, and repenting of and lamenting the idolatry of their ancestors, which I firmly believe they now do.

Sudden. The best evidence of repentance is reformation.

Cautious. It is; and with respect to idolatry I think there is evidence of this reformation ever since their return from Babylon. It was chiefly for the crime of idolatry that they and their king were carried captives into Babylon, and there compelled to worship other gods, even wood and stone. This punishment produced a great effect upon them, as you will find by their humiliation and repentance related in the books of Ezra and Nehemiah. The prophets in whose writings their idolatry is rebuked and threatened, lived BEFORE and IN THE TIME of their captivity and return. The book of the prophet Malachi is the only book of holy scripture written any considerable time after their return. He is supposed to have written about 120 years after the return from Babylon, and the following is the only passage in which idolatry can be supposed to be rebuked: "Judah hath dealt
"treacherously, and an abomination is committed in Israel and in
"Jerusalem; for Judah hath profaned the holiness of the Lord
"which ye loved, and hath married the daughter of a strange
"god: the Lord will cut off the man that doth this, the master
"and the scholar, out of the tabernacles of Jacob," Mal. ii. 11. It is not a few solitary instances of a crime which constitutes a nation guilty; and if this passage applies to any idolatrous worship at that time in Jerusalem (which I much doubt) there is no national denunciation against it. The denunciation is only against "the

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"MAN THAT DOTH THIS, THE MASTER AND THE SCHOLAR."

Sudden. You will find that under Antiochus, the Jews were guilty of idolatry; for in his days "went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us, for since we have departed from them we have had much sorrow; so this device pleased them well: then certain of the people were so forward herein that they went to the king, who gave them licence to do after the ordinances of the heathen; whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen, and made themselves uncircumcised, and forsook the holy covenant, and were joined to the heathen, and were sold to do mischief," 1 Macab. i. 11—15. And afterwards, when Antiochus strove to abolish the Jewish religion, "many of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath," verse 43.

Cautious. When true religion is proscribed, the incorrigibly wicked will almost always be found apostates; but what of that? The book of the Maccabees which you have quoted, affords glorious testimony that the great body of the Jews at that time were attached to their law, and held idolatry in detestation, and there were those among them who preferred death to renouncing their laws. The oppressors "put to death certain women that had caused their children to be circumcised, and they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them: howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing, wherefore they chose rather to die," (1 Maccab. i. 60—63.) and thy did nobly die! So far from the books of Maccabees being evidence of a continuation of the propensity of the Jewish nation towards idolatry, it is a noble monument of their hatred against it. Read the lamentation of Mattathias. His zeal was so great that he slew an apostate Jew in the act of idolatry, and the king's commissioner who compelled him thereto, (1 Maccab. ii. 24, 25). Read these books with attention and you will find them to be the books of Martyrs of the Jewish church. Compare the history they contain with the lamentable history of voluntary idolatry in the second book of Kings, from the death of Solomon, and you must allow that the Jewish sufferings in Babylon were not endured by them in vain, for their propensity to idolatry was nearly eradicated by it.

Sudden. If their propensity to idolatry was nearly eradicated by their captivity in Babylon, their sufferings under it were certainly not in vain, and their sufferings under that cruel idolatrous tyrant Antiochus must have, I think, increased their detestation of idolatry.

Cautious. I have no doubt but it did, and I am confirmed in
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my opinion by this, which appears to me indisputable evidence, that the Jewish sufferings in Babylon and under Antiochus were over-ruled to this end. Our Saviour reproved the Jews for many vices; but do you find any passage in the gospels which intimate that the Jews were then in any the least degree addicted to idolatry?

Sudden. I certainly do not recollect any such passage, and I am surprised that it never occurred to me before, for if it had I should certainly not have so easily fallen into the opinion which I did, from reading the passage in Bishop Newton, which I referred to. Neither do I recollect any passage in the acts or epistles which intimate any tendency in the Jews of those times to idolatry.

Cautious. Josephus, in his history of the Jewish wars, and especially in that dreadful war in which Jerusalem and the temple were destroyed, is by no means the advocate of his nation, but speaks of their vices in very strong language. You may therefore be assured, that if they had been addicted to idolatry we should find it noticed by him. You have doubtless read his history. Can you point out any passage in his book which charges the Jews of his time with idolatry.

Sudden. To the best of my recollection there is no such charge against them in his book.

Cautious. I will not burden you with turning over so large a volume as Josephus to refresh your memory upon this subject. It will be enough for my purpose to refer you to Book XVIII. chap. 11. in which you will find a most noble national testimony of the Jews against the intended idolatry of Caius the emperor, who ordered his statue to be set up in the temple at Jerusalem. This chapter deserves to be engraved on marble for a perpetual testimony in honour of the Jews. We exult in the noble conduct of Daniel, Shadrach, Meshach, and Abednego, in Babylon; but here we may exult in a WHOLE NATION, like ONE MAN with ONE MOUTH, TESTIFYING AGAINST IDOLATRY.

Let us now consider their sufferings in modern times. We highly respect the man who despises property or life when put in competition with his religion. We are all subject to err; and although we may think differently from those under suffering for conscience-sake, their ENDURING SUFFERINGS FOR CONSCIENCE-SAKE shews their integrity and sincerity. The sufferings of the French priests and people who endured death or banishment rather than renounce their religion, has done more to remove the unfavourable opinions which prevailed against them, than could have been done by any other means, although it by no means should reconcile us to their errors: but in the instance of the Jews let it be remembered, that their sufferings which we have noticed were endured because they would not renounce the religion

religion of their fathers. Behold them proceeding to leave the British Isle in the beginning of Winter; see their tender infants clinging to their mothers, who are scarcely able to support them; see them laying down when unable to proceed, stripped of all their comforts, insulted by those called Christians; and when they arrive at the sea shore, behold hundreds of them, in their embarkation, drowned by the mere wanton barbarity of those called Christians, and the rest stripped of the poor pittance they were permitted to retain. Review their massacre in the reign of Richard. Calculate their sufferings, and then remember that but one Jew renounced his faith, and even he, like Cranmer, afterwards abhorred and repented of his dissimulation, and avowed it to the king, although he might expect a more dreadful death than any his countrymen endured: but in the reign of Edward, although there was a golden lure held out to induce them to renounce their religion and remain in England, we do not find that there were any base enough to comply. Death by fire is as dreadful a thing in Spain or Portugal as it is in Babylon, and yet behold the flames encompassing the Jewish martyrs under the inquisition; and all this rather than renounce their faith, or commit the odious crime to which their ancestors were so prone—abhorred idolatry.

Sudden. You need say no more to convince me that the Jewish sufferings have not been endured by them in vain.

FOURTH DIALOGUE.

The Inquiry how far the Jews are now tainted with the Crimes objected against their Ancestors continued—Disregard of the Divine Law, especially in the Instances of Attachment to strange Women—Luxury and consequent Oppression—Disregard of the Sabbatical Years, and withholding their Tithes and Offerings—The dreadful Sufferings of the Jews are chiefly to be attributed to their Prejudices, which tended to defeat the very End and Intent for which they were separated as the peculiar People of God—The Jews were not separated from the rest of Mankind for their own exclusive Benefit, but for their high Honour and Advantage, and also for the Good of all Mankind.

CAUTIOUS AND SUDDEN.

Cautious. **Y**OU have allowed that a very considerable change hath taken place among the Jews, as far as concerns idolatry, which formed the most odious article in the catalogue

logue of the crimes of their ancestors ; we will now therefore proceed to consider whether there is any alteration in them in other respects. I shall confine myself to the following particulars : their attachment to strange women ; their luxury and oppression ; their disregard of the sabbatical years ; and their withholding their tithes and offerings.

As to their attachment to strange women, especially of the wicked nations whose land the Lord promised them. It was expressly forbidden in their law : “ Neither shall thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son ; ” and the reason is given, “ for they will turn away thy son from following me, that they may serve other gods ; so will the anger of the Lord be kindled against you, and destroy thee suddenly,” Deut. vii. 3, 4. What a remarkable instance have we of the truth of this admonition, and the excellency of this law in Numb. xxv. 1—3. “ The people begun to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods, and the people did eat and bowed down unto their gods, and Israel joined himself to Baal-Peor, and the anger of the Lord was kindled against Israel ; ” so that 24000 Israelites were cut off before the plague was stayed. But never was there an instance of the effects of this sin more conspicuous than in the instance of the aged Solomon, the beloved of the Lord : “ When Solomon was old his wives turned away his heart after other gods,” as we have already noticed, 1 Kings xi. 4. Israel is a peculiarly distinguished house ; it is a royal house, and a Jew should consider it as a degradation to marry any but a daughter of Israel. Now let me request you to consider what has been the conduct of Israel in this matter since their captivity in Babylon.

Sudden. On their return it was found that many had married strange wives, and even the priests were among the number ; but to be free with you, I have thought that Nehemiah’s zeal against this trespass was almost TOO VIOLENT. “ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people ; and I contended with them, and cursed them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves ; did not Solomon, king of Israel, sin by these things ? Yet among many nations was there no king like him, who was beloved of God, and God made him king over all Israel ; nevertheless even him did outlandish women cause to sin,” Nehemiah xiii. 23—26. And Ezra required the people to put away THEIR STRANGE WIVES
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"AND SUCH AS WERE BORN OF THEM," Ezra x. 3. This, I must say, appeared to me to be too rigid, and I have had doubts whether it was consonant to reason and scripture; for a law against such marriages may be very just, but if broken it does not follow that it is right to repudiate such a wife; and certainly the children are not guilty, and should not be cast off.

Cautious. The words you have quoted from Nehemiah you will observe are against the commission of the crime in future, and as to the passage in Ezra, you will find in the margin another reading, instead of "put away" it may be read "bring forth," for the decision of the judges concerning the matter; for you will find Ruth the Moabitess in the genealogy of David the king, for she was a convert to the true religion; and therefore I cannot but think that Ezra and Nehemiah acted with discretion and discrimination; their books are very short, and if we had more information upon the subject you might possibly see that the impression it made on you was erroneous. Nay, I think there is evidence in the text for what I say; for if such a dereliction of their wives and children as you imagined had been required of them, there would have required no deliberation; but the 14th verse of the 10th chapter of Ezra is evidence that the matter was referred to the rulers of the congregation, the elders, and the judges, and I doubt not but they decided righteously: but, however, the whole history is evidence of a national repentance concerning it, and we do not find any reason to consider the house of Israel criminal in this matter since the Babylonish captivity.

Sudden. There are many instances of wealthy Jews who are still addicted to strange women.

Cautious. I do not deny it, but it is not a few instances which criminate a nation. It must be allowed (with very few exceptions) that the Jews almost universally marry among themselves. You will find the instances you have mentioned almost entirely confined to the rich among them, and that it is not only greatly disapproved, but detested by the great body of the Jews.

We will next proceed to the great luxury, and its attendant oppression, for which their ancestors were rebuked: "Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots," Isaiah ii. 7. "The daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," (iii. 16.) "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them, and the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands," (v. 11.) Riches, if properly used,
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are a great blessing. It was the Lord who, by his providence, gave Solomon such great riches as never were seen before ; but man is frail, and we frequently see that the possession of great riches makes men centre their trust and happiness in them, and by the luxurious use of them oppresses the community in which they live : “ their land is full of horses,” which consume the produce of the earth, to the distress of the poor, by increasing the price of the necessaries of life. They “ join house to house, and lay field to field, till there be no place ; and they are placed alone “ in the midst of the earth,” v. 8.

Sudden. I have admitted the temperance and moderation of the present Jews, and their disinclination to luxury, we will therefore proceed to the next head ; and I wish there was not so striking a resemblance between the picture of the ancient Jews, as above drawn by the inspired penman, and a country which I ardently love.

Cautious. I wish so too, and if the rich were well apprized of their own interest, I think there would be fewer horses kept for ostentation, and that they would not be so fond of throwing so many small farms into one large one, and thereby depressing the yeomanry, and tending to make but two classes of men, the very rich and the very poor.

We will now proceed to the charges against the ancient Jews for disregarding the sabbatical years, and withholding their tithes and offerings. The proprietor of a landed estate lets it to husbandmen on such terms as he pleases ; and you know that it is an universal custom among landlords to restrain their tenants from such a mode of culture as tends to the enriching the present cultivator at the expence of the impoverishment of the land in time to come ; the tenant is therefore restrained by covenant to observe the proper fallow seasons, and if he does not, he forfeits his lease. When the Lord gave that noble estate, the Holy Land, unto the children of Israel, it was not an unconditional gift, there were covenants to be observed, and a rent to be paid : “ Six years thou shalt “ sow thy land, and shalt gather in the fruits thereof, but the “ seventh year thou shalt let it rest and lie still, that the poor of “ thy people may eat, and what they leave the beasts of the “ field shall eat : in like manner thou shalt deal with thy vine- “ yard, and with thy olive-yard,” *Exod. xxiii. 10.* See also *Levit. xxv. 3.* There were not only these conditions annexed, but they were encouraged with great promises of blessings if they observed them. *Levit. xxvi. 2—5.* “ Ye shall keep my SAB- “ BATHS, and reverence my sanctuary ; I am the Lord. If ye “ walk in my statutes, and keep my commandments, and do “ them, then I will give you rain in due season, and the land “ shall yield her increase, and the trees of the field shall yield “ their fruit, and your threshing shall reach unto the vintage, “ and the vintage shall reach unto the sowing time, and ye shall “ eat

“eat your bread to the full, and dwell in your land safely.”—
 “And if ye shall say, What shall we eat the seventh year?
 “behold we shall not sow nor gather in our increase, then I
 “will command my blessing upon you in the sixth year, and it
 “shall bring forth fruit for three years; and ye shall sow the
 “eighth year, and eat yet of old fruit until the ninth year, until
 “her fruits come in ye shall eat of the old store,” Levit. xxv.
 20—22. And as there was a blessing thus annexed to observance of these Sabbaths, so was there a curse annexed to non-observance of them, even ejection from the possession of their estate therein: “I will scatter you among the heathen, and will
 “draw out a sword after you, and your land shall be desolate,
 “and your cities waste; then shall the land enjoy her Sabbaths
 “as long as it lieth desolate, and ye be in your enemies land,
 “even then shall the land rest and enjoy her Sabbaths; as long
 “as it lieth desolate it shall rest, because it did not rest in
 “your Sabbaths when ye dwelt upon it,” Levit. xxvi. 33—35. There was also an annual rent reserved; and it pleased the Lord to give no inheritance to the tribe of Levi, but to provide for them by giving this rent to them for the service of the Lord, and for their own sustenance: “And the Lord spake unto Aaron,
 “Thou shalt have no inheritance in their land, neither shall
 “thou have any part among them, I am thy part, and thine inheritance among the children of Israel; and behold I have
 “given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the
 “tabernacle of the congregation,” Numb. xviii. 20, 21. The greatest good which can be bestowed upon man is that which will keep constantly in his recollection, the great truth that all that he possesses is the gift of God; for this purpose the forbidden tree was planted in paradise; for this, among other purposes, the abstinence from blood was enjoined to all men; and for this purpose this rent was reserved, and surely it was most reasonable. Instead of the land being divided among the twelve tribes of Israel, it is divided among eleven, and the remaining tribe is provided for by a rent to be paid by the eleven, for the support of the national establishment, and the maintenance of that tribe thus separated for the service of the sanctuary.

We cannot suppose but that we should find some notice in the books of Joshua, Judges, Samuel, Kings, and Chronicles, if these Sabbaths had been observed; I am not aware of any passage in them which notices their observance. Ezekiel testifieth,
 “My Sabbaths they greatly polluted,” (xx. 13.)—“Thou
 “hast despised mine holy things, and hast profaned my Sabbaths,” (xxii. 8.) and, in the last chapter of the 2d of Chronicles, their captivity is evidently ASCRIBED to their neglect of this ordinance: “And them that escaped from the sword
 “carried he away to Babylon, where they were servants to
 “him

“ him and to his sons, until the reign of the kingdom of Persia, to fulfil the word of the Lord by the mouth of Jeremiah, UNTIL THE LAND HAD ENJOYED HER SABBATHS; for as long as she lay desolate, she kept Sabbath to fulfil three score and ten years,” 2 Chron. xxxvi. 20, 21. Jer. xxv. 11. xxix. 10.

Sudden. Is there any mention of this in the books of Ezra and Nehemiah? Did Israel on their return repent of this national sin?

Cautious. There are some general expressions under which it might possibly be considered as included, but it is most manifest that it was not impressed upon their minds so strongly as was their trespass in marrying strange wives, although we have already seen that in the last chapter of the 2d of Chronicles the captivity in Babylon is ASCRIBED to this very thing. They were neglectful in paying their rent; and they almost, if not entirely, omitted the performance of this condition, THE SEVENTH YEAR'S SABBATH OF REST FOR THE LAND, and therefore they were at last ejected out of the possession of their estate.

Sudden. Can you inform me what was their conduct concerning this matter in the long space of time from their return until their overthrow under Titus?

Cautious. You are aware that we have not such good information of the state of the Jews after their return as before their captivity; but it is clear that Israel were not free from guilt in these things, even after their return; for in the prophet Malachi he complains of their offering “polluted bread” upon the altar, and offering the blind and the lame for sacrifices (Mal. i. 7.) and adds, “Curfed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing,” (ver. 14.) And again (chap. iii. 8—12.) “Will a man rob God? Yet ye have robbed me; but ye say, Wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts; if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts.”

Sudden. This seems to be a heavy charge against them, and doubtless, although there was a great change for the better in their abhorring idolatry, and in the other instances you have mentioned, yet there must have been some dreadful depravity among them, or we should not have to read of their grievous sufferings under

under Titus and Adrian; and as these sufferings were greater than ever were before endured, we have certainly good reason to believe, that their wickedness was greater than that of any other nation, or they would not have had to endure such sufferings.

Cautious. Softly, my good friend, you form an hasty, and, I think, an unsound conclusion. I acknowledge that you are supported in this opinion by Christians in general, who have adopted the idea that shortly, previous to, and at the time of the destruction of Jerusalem, the Jewish nation was utterly corrupt and more depraved than any other nation, but this I can by no means allow; on the contrary, I think I can prove that it was not so.

Sudden. Let me remind you, that it was the Lord who gave them up to their enemies; and he is righteous in all his ways, and holy in all his works.

Cautious. He is, and their national sufferings were doubtless deserved sufferings; but it by no means follows that their nation was more depraved than any other nation. Think ye that those Galileans, whose blood Pilate mingled with their sacrifices, were sinners above others, or that those on whom the tower in Siloam fell were sinners above all men that dwelt in Jerusalem? "I tell you nay; but except ye repent ye shall all likewise perish," Luke xiii. 5. The Lord is just and righteous in all his ways, and no sufferings can be endured that are not sanctioned by his permissive will; but if those who endure sufferings were to be considered for that reason as sinners, it would tend to the encouragement of self-righteousness and pride, which is most odious in the sight of God; it by no means follows, that these sufferings were wholly to be ascribed to the wrath of God: in the midst of judgment he remembereth mercy; and we read that whom the Lord loveth he chasteneth, even as the father the son, in whom he delighteth. You have allowed that the sufferings of Israel in Egypt were not to be ascribed to the anger of the Lord against them, but have admitted that they were then the peculiar favourites of Heaven. You have allowed the same thing with respect to the almost equally dreadful sufferings of the primitive Christians, and I therefore beg that you will not consider the sufferings of the Jews as CONCLUSIVE evidence of their indulging greater wickedness than any other nation.

Sudden. Well, I will not consider sufferings as CONCLUSIVE evidence, but I think that such great sufferings give good ground for us to conclude, either that those that endure them are under the divine displeasure, as Israel was when carried into Babylon, or selected as peculiar vessels of honour, to shew the world the fortitude, faith, and patience, with which a true servant of God can meet affliction, torture, and death, for the sake of truth, as was the case with the sufferings of the primitive Christians; or for some wise purpose, like that of the sufferings of Israel in Egypt, their deliverance

deliverance from which so much conduced to the glory of the God of their fathers, and to their being distinguished as the peculiar people of God; or as chastisements for their reformation and amendment.

Cautious. I firmly believe that the Jewish afflictions were intended for all these gracious purposes. I acknowledge that my opinion, that at the time Jerusalem was destroyed by Titus, the Jews were not MORE CORRUPT AND DEPRAVED than other nations, is a solitary opinion, and therefore it is incumbent on me to give you my reasons for adopting it. In the first place, let me observe, that as to the rise and fall of empires we can generally trace the cause of their rise and their decay and ruin. The Roman empire, for instance, rose by the stern intrepidity of its people; their hardy manners, strict discipline, and ardent patriotism, raised them to the summit of power; but when they degenerated into luxury and effeminacy their patriotism decayed, and they were broken by those nations whom they had accounted barbarians: unnerved by luxury, and what has been called refinement, they could no longer resist the hardy valour of the northern hive. Now let us consider whether the Jews at the time of Titus were thus degenerate. Had they lost their love of independence? By no means; it was their loss of independence, and hatred of the yoke of the invaders of their country, that in a great measure occasioned their sufferings. We read with pleasure the efforts of the Grecian states to preserve their independence when invaded; or of the efforts of our ancestors, the ancient Britons, to oppose the invasion of Cæsar; and why should we not respect the same love of independence in the Jews, in bravely resisting the Romans; although they were unsuccessful, they exceeded all the heroes of antiquity, as is manifest in Josephus's account of the war. A nation that could so nobly resist its invaders, could not be so degenerate as is generally imagined.

If we compare the New Testament with the Old we shall not find much reason for this opinion, which has been so generally entertained concerning the degeneracy of the Jewish nation. In the prophets we find them much more severely reprehended than in the New Testament. It is not the love of distinction of a few insincere men that is to stamp the character of a nation, as corrupt, depraved, and degenerate; neither are we to conclude that there were greater sinners among them, because they endured such sufferings. That which would be a small offence if committed by an uneducated, unthinking boy, would be very reprehensible if it was the action of a man; how much more odious would it appear if it was the crime of a clergyman. In like manner, those crimes which might be small in comparison with the crimes of other nations, became more odious in the Jews, the peculiar people of God. If we compare the allegations contained in the New Testament against the Jews, and
without

without partiality examine how far we as a nation are affected, I think we shall not gain much self exaltation by the comparison. I think the Jewish sufferings are to be attributed to their prejudices, their national prejudices, which tended to defeat the very end and intent for which they were separated from the rest of mankind. The Lord's purpose must and will be accomplished; and as they by their prejudices counteracted for a time this end and intent, it was proper that an alteration should be made, in order to eradicate these prejudices, and when this is fully accomplished, their prosperity will immediately follow. When I have fully explained myself upon this subject, you will see how far I consider their sufferings as the effects of sin, and how far I entertain the hope that their national afflictions have conduced to their reformation as a nation, and what a great blessing they are designed to become unto the rest of mankind.

Sudden. You do not deny then that these sufferings were the effects of sin.

Cautious. I by no means deny it; but mercy was mixed with judgment, and will in due time triumph over it.

Sudden. Do you think that any of their sufferings have been for righteousness-sake?

Cautious. Yes, I do, and believe that among the sufferers there hath been a noble army of martyrs, and that their present depression is something like their national depression in Egypt, in order to render the returning favour of the God of their fathers more evidently conspicuous when it arrives. I must first direct your attention to the end and intent for which the house of Israel were separated from the rest of the world as the peculiar people of God. Was this separation intended to be an ENTIRE SEPARATION from the rest of the world, and intended merely for THEIR EXCLUSIVE BENEFIT, or was it a separation intended not only for their benefit, but also for the benefit of all mankind?

Noah and his family were separated FROM the rest of mankind, who had universally corrupted their ways, so that the whole earth was filled with violence. Noah and his family were separated and preserved in the ark, in order to become a new stock, by whom the earth was to be again peopled after the flood; but the selection of the children of Israel to be the peculiar people of God was not a separation of this kind. It was not a separation intended merely for their exclusive benefit. It was not a separation intended to remove them from all intercourse with other nations; for if it had, we should doubtless have seen them removed into some island, and separated from all intercourse with other nations.

Sudden. I have always considered it as evident from the books of Moses, Joshua, Judges, and Samuel, that the reason the wicked nations were to be destroyed by the sword of Israel, was not
only

only because it was a deserved punishment on them, but that it was designed also as a trial of the obedience of Israel, and to excite in them an utter detestation of the horrid crimes for which these nations were devoted to utter destruction.

Cautious. Undoubtedly it was; and to their disobedience under this trial, to their mingling with *THEM*, and learning *THEIR* works, is to be attributed all the calamities which their nation suffered: but there were other nations whose land was not given to Israel, from whom they were to be kept distinct; and as to these surrounding nations the establishment of Israel in the Holy Land was intended to be a blessing to them. We have full information in holy scripture upon this subject, I shall therefore resort to it, to prove that the separation of the house of Israel from the rest of mankind, was not intended to be an entire separation, it was not a separation intended for their exclusive benefit, but it was a separation intended for their honour and advantage, and also for the good of all mankind.

The Lord God of Israel is the creator and preserver of all mankind, and we are not to suppose that by his selecting one family to be *PECULIARLY* honoured and favoured by him, that all the rest of mankind were renounced by him as outcasts devoted to destruction, like those wicked nations whose land was given to Israel. The selection of Israel to be his peculiar people did not invalidate his covenant with Noah and his descendants, or repeal that law which was given to him.

Sudden. Undoubtedly it did not.

Cautious. As the law given to Noah is obligatory upon all mankind, and as it is but too much forgotten, I shall say a few words thereon, as I think that it will be by no means a digression from the subject; for it will confirm the idea that Israel were not separated from the rest of mankind for their own exclusive benefit, but that the good of all mankind was intended, as well as the honour and advantage of the Jews. The law given to Noah was most advantageous to all men, and will on examination be found to include the following great points. It communicated to mankind, 1st. The knowledge of the only true God, the creator of heaven and earth.—2dly. That this true God is the governor of the universe, and that he doth interfere by his providence in the affairs of men, shewing favour to the righteous, and punishing the wicked. He preserved righteous Noah and his family in the ark, and destroyed all the other inhabitants of the earth by the deluge, because they had universally corrupted their ways, and the earth by them was filled with violence, Gen. vi. 13.—3dly. That this true God, the creator and preserver, and governor of heaven and earth, hath not left mankind unassisted as to the knowledge of spiritual things, but has revealed his will unto mankind, and actually entered into covenant with them, by signs and tokens communicated by him to their common ancestor Noah, and
through

through him to all his descendants, Gen. ix. 9.—4thly. That this divine communication was made to Noah whilst in the most solemn act of worship, the offering of sacrifices, whereby mankind are taught that the Lord is to be worshipped and adored, Gen. viii. 20.—5thly. In this covenant they have assurance that the earth will never again be destroyed by a flood of waters: “And God spake unto Noah, and to his sons with
 “ him, saying, And I, behold, I establish my covenant with you,
 “ and with your seed after you, and with every living creature
 “ that is with you, of the fowl, of the cattle, and of every beast
 “ of the earth with you, from all that go out of the ark to
 “ every beast of the earth; and I will establish my covenant
 “ with you, neither shall all flesh be cut off any more by the
 “ waters of a flood, neither shall there be any more a flood to de-
 “ stroy the earth; and God said, This is the token of the covenant
 “ which I make between me and you, and every living creature
 “ which is with you, for perpetual generations, I do set my bow
 “ in the cloud, and it shall be for a token of a covenant between
 “ me and the earth; and it shall come to pass, when I bring a
 “ cloud over the earth, that the bow shall be seen in the cloud,
 “ and I will remember my covenant which is between me and you,
 “ and every living creature of all flesh, and the waters shall no
 “ more become a flood to destroy all flesh; and the bow shall be
 “ in the cloud, and I will look upon it, that I may remember
 “ the everlasting covenant between God and every living crea-
 “ ture of all flesh, that is upon the earth; and God said unto Noah,
 “ This is the token of the covenant which I have established be-
 “ tween me and all flesh that is upon the earth,” Gen. ix. 8—17.
 —6thly. This covenant contains a grant and a blessing to all man-
 kind: “And God blessed Noah and his sons, and said unto them,
 “ Be fruitful, and multiply, and replenish the earth; and the
 “ fear of you, and the dread of you shall be upon every beast of
 “ the earth, and upon every fowl of the air, and upon all that
 “ moveth upon the earth, and upon all the fishes of the sea, into
 “ your hand they are delivered; every moving thing that liveth
 “ shall be meat for you, even as the green herb have I given you
 “ all things,” Gen. ix. 1—3. This is the divine grant to all
 mankind, and as this grant is daily enjoyed, it should be daily
 acknowledged.—7thly. As there was an exception, a condi-
 tion, requiring abstinence from the fruit of one tree in Paradise,
 so is this grant to mankind attended with one condition: “But
 “ flesh with the life thereof, WHICH IS THE BLOOD THERE-
 “ OF, shall ye not eat; and surely the blood of your lives will I
 “ require; AT THE HAND OF EVERY BEAST WILL I RE-
 “ QUIRE IT, and at the hand of man; at the hand of every man’s
 “ brother will I require the life of man: whoso sheddeth man’s
 “ blood, by man shall his blood be shed; for in the image of God
 “ made he man,” Gen. ix. 4—6. However little this condition

is regarded, yet is it the law of God, and will be required and enforced, to the shame, if not the destruction, of those who knowing it yet regard it not.

Sudden. Certainly this great covenant should be more considered and regarded than it is, for it is the grant whereby mankind enjoy the gift of animal food and the rent reserved, viz. abstinence from blood, as food is most reasonable and proper; and I wish I could say that this nation, who possess that precious book in which this covenant is contained, were more attentive to it; for, alas, it must be admitted, that it is common to see birds and other creatures exposed to sale, in which the blood is not removed, and there are places where food prepared in blood is daily sold.

Cautious. It is but too true; but to a person who consults even the New Testament as well as the Old, it will be found that it is as unlawful for a Christian, or in fact for any man, to eat blood as for the Jew himself. It is unlawful for any man to eat blood; the laws of God are not like the laws of man, to be enacted one year, and afterwards repealed and altered, they are for the good of those for whose government they were enacted, and this law given to Noah is of universal obligation. On the contrary, many of the laws given unto Israel were never intended for universal obligation upon all men, for that would have tended to remove the distinction; they were to be a peculiar people, more honoured and distinguished by God than any other people; and when a question upon this subject was laid before the apostles, they gave this decision, which those who consider this as a light thing would do well to observe: "Then pleased it the apostles and
 " elders, with the whole church, to send chosen men of their own
 " company to Antioch, with Paul and Barnabas; namely, Judas,
 " surnamed Barsabas, and Silas, chief men among the brethren,
 " and they wrote letters by them after this manner, the apostles
 " and elders, and brethren, send greeting unto the brethren which
 " are of the Gentiles in Antioch, and Syria, and Cilicia. Foras-
 " much as we have heard, that certain which went out from us,
 " have troubled you with words, subverting your souls, saying, ye
 " must be circumcised, and keep the law, to whom we gave no
 " such commandment; it seemed good unto us, being assembled
 " with one accord, to send chosen men unto you, with our beloved
 " Barnabas and Paul, men that have hazarded their lives for the
 " name of our Lord Jesus Christ; we have sent therefore Judas
 " and Silas, who shall also tell you the same things by mouth;
 " for it seemed good to the Holy Ghost, and to us, to lay upon
 " you no greater burden than these necessary things: That ye
 " abstain from meats offered to idols, and from blood, and from
 " things strangled, and from fornication; from which if ye keep
 " yourselves ye shall do well. Fare ye well." Acts xv. 22—29.
 All the laws of the Lord are intended for the good of those to
 K whom

whom they are given. Food is daily consumed, and by this law given to Noah, and enforced by the apostles, all men are admonished that what they enjoy is the gift of God.

Sudden. Your observation, that the laws of God are not like the laws of man, enacted one year, and amended or repealed the next, is certainly just. They may be extended and enlarged by a subsequent law, but they cannot be repealed or altered. Thus the law given to Noah is enforced, extended, and enlarged in the law of the Lord given unto Israel. They, as the peculiar people of God, are not only required to observe the law given to Noah, which is obligatory upon them and all mankind, but they are required as a peculiarly holy nation to extend their obedience to abstinence from particular animals, which are not forbidden as food to the other descendants of Noah.

Cautious. All this was intended for their good,—their honour. Those persons to whose care it is committed to preserve the records of a kingdom are persons entitled to great honour. How much greater honour is due to those to whom it hath pleased God to commit the preservation of this great charter, in which the whole race of mankind are so materially interested. It is the Jewish nation whom it hath pleased God to ordain to this high honour, and therefore you must perceive that this separation of Israel from the rest of the world is not only intended for their honour and advantage, but for the benefit of all mankind.

To proceed to another instance; the call and separation of Abraham. If the separation of Abraham and his seed from the rest of mankind had been intended as an entire separation, having no other object than their exclusive good, we should undoubtedly discover in his character a disinclination to intercourse with the rest of mankind; he would have considered himself and his family as it were insulated, and would have disregarded all events in which he and his family were not personally concerned; but the character of Abraham is the direct reverse. He was a most benevolent man, who respected others, and sought their good as well as his own. As to the benevolence of his character, and his love to his fellow-creatures, pray read Gen. xviii. 17—33. in which you will find him interceding for those cities concerning the extent of whose guilt he was not well informed. Observe the deep humility with which he proceeds in his intercession. Read the 23d chapter of Genesis, and observe the respect with which he behaves to the children of Heth. Faith and obedience to God are most conspicuous in the characters of Abraham, Isaac, and Jacob: these are duties towards God; and they were also as eminently conspicuous for their BENEVOLENCE TOWARDS ALL MEN; but we are not left to draw our conclusions from the characters of the patriarchs, we have positive information upon the subject. The first promise to Abraham, when he was called and separated from the rest of mankind as the peculiar favourite of Heaven,

Heaven, contains these words: "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED," (Gen. xii. 2, 3.) and again in xxii. 18. "And in thy seed shall all the nations of the earth be blessed." This promise is again repeated unto Isaac, xxvi. 4. and to Jacob, xxviii. 14. It is therefore manifest that the divine intent for which they were selected and separated, was not EXCLUSIVELY for their own benefit, but that it was a separation for their great honour and advantage, and also for the advantage of all mankind.

Sudden. All nations have been BLESSED INDEED in the seed of Abraham.

Cautious. I know you think so, as do all true Christians; but I am of opinion that the generally received opinions upon this point are by no means sufficiently enlarged and extended. So far from Israel being separated from the other nations for their own EXCLUSIVE benefit, that we find the rest of mankind deeply interested in all that concerns them; they are interested both in their prosperity and in their adversity. Are not all the descendants of Noah interested in the house of Israel, being ordained by God to the high honour of preserving the sacred record of his covenant with Noah and his sons, the great benefit and importance of which we have already noticed. The seed of Abraham were to be a blessing unto all the nations of the earth, and this which I have noticed is part of that blessing; it is too much forgotten, and it is manifest that the generality of mankind regard it not, and give not unto the Jews that high honour to which their appointment to so high an office entitles them. Was not the great kingdom of Egypt blessed in the house of Abraham? It pleased God so to over-rule the events of the life of Joseph, that he was sold into Egypt, and by the wisdom which God gave unto him, and by that spirit of prophecy with which he was inspired, he foretold the grievous famine which was at hand, and by his wisdom prepared against the calamity, Gen. xli. 34—36. This was another exemplification of the divine will declared by anticipation to Abraham, "In thee shall all the families of the earth be blessed." That is truly the noblest family which is honoured by God to produce the greatest benefactors to mankind. What family in this can vie with Israel, the Lord's peculiar people? What family can produce such characters in their pedigree as Abraham, Isaac, Jacob, and Joseph? and yet these are but the beginning of that noble roll of ancestors, whose blood now runs in the veins of the Jews. If they had no other claim to distinction than this, they would be entitled to deep respect and high consideration. The time will come when this high consideration will be no longer withholden from them. It must be so, for the God of their fathers,

fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath so ordained it.

Even the sufferings of the house of Israel are sufferings endured by them not merely on their own account, but for the benefit of all mankind: "In thee shall all the families of the earth be blessed." Let me request you to consider the sufferings of Israel in Egypt. Were these sufferings endured by the descendants of Abraham on account of any peculiar sins to which they were addicted? By no means. If it had been so, we should have been informed of it; but nothing of this kind is noticed in Gen. xv. 13, 14. where it is foretold by the Lord to Abraham. They were for a time degraded and oppressed in Egypt for wise purposes; it was for the HONOUR OF THEIR NATION, which was by their deliverance from their oppressors rendered more CONSPICUOUSLY the peculiar people of God than they could have been by the most uninterrupted prosperity. It was for the honour of the God of their fathers Abraham, Isaac, and Jacob; for he delivered them with an high hand, and by means of great wonders wrought by him in Egypt, thereby manifesting his hatred of oppression, shewing his sovereign power, and his love to Israel, "his son, his first born," Exod. iv. 22.—"I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen," Exod. xiv. 17.—"Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea," Exod. xv. 21. Since the deliverance of Noah and his family from the waters of the flood, there never hath been such a wonderful display of the power of God as in this great deliverance of Israel out of Egypt. How greatly should this deliverance of their ancestors out of Egypt by the hand of God operate upon all men who are informed of it; and how can it be better expressed and acknowledged than by shewing respect and honour to those who are the lineal descendants from them, who were so highly honoured and favoured by the only true God, the Creator of heaven and earth.

But this high honour was not intended for their exclusive benefit, all mankind were interested therein, even the Egyptians were benefited thereby; for the knowledge of the true God cannot be attained at too high a price. We find that the wonders wrought in Egypt communicated to many of them this great good: "HE THAT FEARED THE WORD OF THE LORD AMONG THE SERVANTS OF PHARAOH, made his servants and his cattle flee into the houses," (Exod. ix. 20.) and they were preserved from the great hail: "And the EGYPTIANS SHALL KNOW THAT I AM THE LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen," Exod. xiv. 18. The effect produced by these wonders wrought in Egypt was very great, so that a "mixed multitude went up
" with

“with them,” and they had favour in the sight of the Egyptians, *Exod. xii.*

Sudden. This affords a gloriously extended prospect of the mercy of the Lord towards all men.

Cautious. It does, and it is so far from any diminution of the house of Israel, that it greatly exalts the idea of the honour conferred upon Israel by the Lord the Creator of heaven and earth; for they were to be preserved a distinct people, under more strict and enlarged laws, and peculiar ordinances, which other nations had no right to perform; but by their being preserved a distinct people, and by the manifestation of the Lord's interference for the honour and advantage of the Jews, all nations were to be instructed, that “the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,” *Exod. xxxiv.*

6. The god of Abraham and Isaac and Jacob is the only true God.

Legislators, and those who have delivered nations from oppression, and formed them into regular communities, have generally been honoured as the benefactors of mankind; but how do all the legislators who ever lived, and all the deliverers of mankind from violence and oppression, fade like the glow-worm when surrounded with meridian splendour, if compared with the history of Moses the servant of the Lord. To whom did the Lord commit the deliverance of Israel from the oppression of Pharaoh? It was Moses whom the Lord ordained to this high honour. It was he who was commissioned by God to demand their release from Pharaoh. It was by his hand that the Lord wrought all the wonders in Egypt. It was by the lifting up his rod that the waters of the Red Sea were divided, so that Israel passed through on dry ground. It was by lifting up his rod that the waters returned to their place, and overwhelmed Pharaoh the oppressor and his host.

To the inspired pen of Moses we are indebted for the only true and consistent account of the formation of heaven and earth, and all creatures. In his writings we are informed that God created all things very good, and here we are enabled to discover the way in which death and evil were introduced; and in his writings we are taught to expect deliverance from these evils. As a sacred historian, to him it was committed to record the history of the antediluvian world, the general deluge, the Lord's interference for the preservation of the righteous, and the punishment of the wicked; the history of the house of Israel and their miraculous deliverance out of Egypt, and no less miraculous preservation in the wilderness.

To Moses it was committed to record the law given to Israel at Sinai, and that most excellent body of jurisprudence, which hath been an inestimable treasure to all nations; for although there are peculiarities in it which other nations have no right to copy, inasmuch

asmuch as the Jews alone are entitled to the observance of sundry ordinances therein; yet are there laws also which relate to justice and righteousness, which have been copied by many nations, to the great benefit of mankind. If the Jewish nation had produced no other celebrated character than Moses, they would have been entitled to high consideration and grateful respect; but we are almost lost in the contemplation of the august characters of their ancestors Abraham, and Isaac, and Jacob, Joseph and his brethren, Moses and Aaron, Caleb and Joshua, David and Solomon, Isaiah, Daniel and his friends Shadrach, Meshach, and Abednego, Jeremiah and Ezekiel, and that goodly fellowship of the prophets by whose inestimable writings the world at large, as well as the house of Israel, have been benefited and improved. Those who have the high honour to be descendants of such great men are entitled to peculiar honour; for they were not selected merely for their own sakes, but for their honour and advantage, and for the benefit of all mankind: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; FOR ALL THE EARTH IS MINE: and ye shall be unto me a KINGDOM OF PRIESTS and an HOLY NATION," Exod. xix. 5, 6. Kings are the servants of God, ordained to govern; and priests are the servants of God, ordained to instruct mankind, and to minister in holy things. If therefore the Jewish nation were ordained ultimately to become a kingdom of priests, we have good reason to believe, that in due time they will WILLINGLY become the instructors and benefactors of mankind. Observe the following words extracted from the prayer of King Solomon on the dedication of the temple: "Moreover, concerning the stranger which is not of thy people Israel, but is come from a far country, for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house, then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that ALL THE PEOPLE OF THE EARTH MAY KNOW THY NAME, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name," 2 Chron. vi. 32, 33.

I am sure I need not resort to any more quotations to prove that the house of Israel were not separated from the rest of mankind for their EXCLUSIVE benefit, or that their separation was intended for their high honour, and for the good of all mankind.

Sudden. I am perfectly satisfied, and I never yet saw the distinguished honour to which the Lord hath called the children of Israel in so glorious and amiable a light as I do at this moment. It is but too much the disposition of mankind to view those who are placed above them with an envious eye; but here it is manifest, that the most distinguished family upon earth are
thus

thus distinguished, in order that their prosperity may become a blessing to the whole race of mankind.

Cautious. But it was not only to become an holy nation, and a kingdom of priests, and instructors of mankind, for which the house of Israel were separated; the divine intent extends in due time (when they are sufficiently educated) to their establishment in empire, and universal honour and respect, as the greatest nation upon earth. I shall not multiply quotations to prove this, but shall content myself with referring to the following chapters and passages. Pray read Isaiah, 60th chap. and particularly note these words: "The Gentiles shall come to thy light, and kings to the brightness of thy rising," ver. 3.—"The abundance of the sea shall be converted unto thee; the wealth of the Gentiles shall come unto thee; the multitude of camels SHALL COVER THEE; the dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praises of the Lord, and the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee, they shall come up WITH ACCEPTANCE UPON MINE ALTAR, and I WILL GLORIFY THE HOUSE OF MY GLORY. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, BECAUSE HE HATH GLORIFIED THEE; and the sons of strangers shall build up thy walls, and their kings shall minister unto thee, for in my wrath I smote thee, but in my favour have I had mercy on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may BRING TO THEE THE WEALTH OF THE GENTILES, and that their kings may be brought; FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; yea, those nations shall be utterly wasted; the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious; the sons also of them that afflicted thee shall come bending unto thee, and ALL THEY THAT DESPISED THEE SHALL BOW THEMSELVES DOWN AT THE SOLES OF THY FEET, and they shall call thee THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL," Isaiah lx. 5—14. Pray read also Daniel, 2d and 7th chapters, and particularly note these words: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," ii. 44.—"And the kingdom and dominion, and the
"greatness

“greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,” vii. 27. Pray at your leisure read Isaiah lxvi. Zech. xiv. Psal. ii. and those parts of scripture you will find referred to in the margin of the Bible in those chapters.

Sudden. I have ever considered it as a fact, which appears most resplendent in all the books of the prophets, that Israel will be restored to great prosperity and empire in their own land; and the Jewish sufferings under Titus and Adrian seem to me to have been occasioned by a mistaken hope, that the time was then come in which they should be thus emancipated from subjection, and exalted to become the great nation. I shall be happy to hear your reasons for thinking that they had, previous to their sufferings under Titus, departed from the very end and intent for which they were separated from the rest of mankind; but you must remember that as to their zeal to spread their religion, we read that they would “compass sea and land to make one profelyte,” Matt. xxiii. 15.

Cautious. Government is a divine ordinance for the good of mankind, but it is very possible for a government lightly to regard the good of the subject, and to have no other view than its own aggrandizement; and I think that it is evident that such were the desires and dispositions of the Jews at the time to which we are referring, that if they had then established their empire, it would not have been a blessing to the world at large. But true religion is the very foundation of good government, and every blessing which man can enjoy. This compassing sea and land to make one profelyte, is the character of almost all religious parties; it may be done with a good intent, to benefit the convert by communicating to him the knowledge of the truth, and it may be done from a corrupt motive, viz. the desire to aggrandize and strengthen the party to which we are attached; and I think it is manifest that the desire of making profelytes at that time was chiefly exerted in order to strengthen their own interest. Let me submit this case for your consideration. A good king, who loves his subjects most ardently, hath a beloved son, whom he is desirous to advance and promote: it is his wish to promote him to the government of one of his fairest provinces; but notwithstanding he has bestowed great pains in his education, he finds that he hath conceived such a lofty opinion of his own dignity, and such a contemptuous opinion of others, that he has well grounded fear that if he was to invest him with the government of the province, he would have to endure the grief of being obliged to displace and disgrace him. What line of conduct would be the best to pursue under such circumstances?

Sudden.

Sudden. I should think that under such circumstances it would be advisable by all means to avoid the danger and disgrace, by suspending the appointment until an alteration was observable in the disposition of the intended governor. In the next place every means should be used to effect this change. The prince should be instructed that his father's subjects are beloved by him as his own children; that the end of all government is the good of the governed, and not merely the aggrandizement of the prince; and as there is nothing which tends so much to humble pride as sufferings, I should think that means should be taken to humble the loftiness of his spirit.

Cautious. I entirely agree with you in opinion. Preparatory sufferings.—The school of affliction is that in which wisdom and good dispositions are most likely to be attained; the Jewish nation were educated in this school in Egypt, and afterwards in Babylon. We have not time at present to proceed to their subsequent sufferings, but I have no doubt I shall convince you that these sufferings have been inflicted upon them for their good, and preparatory to their exaltation, which will not only have their honour and advancement for its object, but will be a great blessing to all mankind. The Jewish nation hath been preserved to become a blessing to all mankind: “I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed,” Gen. xii. 2, 3.—“In thy seed shall all the nations of the earth be blessed,” Gen. xxii. 18.

FIFTH DIALOGUE.

In which the Subject is continued, and by Quotations from Josephus, &c. it is proved that the Jewish Calamities under Titus and Adrian were endured by them in consequence of their Prejudices, which tended to defeat the very End and Intent for which they were separated as the peculiar People of God—The present Jews are in a great measure weaned from these Prejudices—Even when under the greatest national Afflictions the Jews have shewn themselves to be a noble Nation.

CAUTIOUS AND SUDDEN.

Sudden. **I**N our last conversation you fully proved to my satisfaction, that the house of Israel were separated from the rest of the world FOR THE GOOD OF ALL MANKIND, as well as for their own peculiar honour and advantage; and you

were about to give your reasons for having adopted the opinion that their sufferings under Titus and Adrian were endured by them because they had, by adopting certain prejudices, departed from, and for a time defeated the very end and intent for which they were thus separated from the rest of mankind.

Cautious. "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and his righteousness endureth for ever," Psal. cxi. 2, 3. What a great idea is formed by contemplating that blessedness which the Lord hath reserved for Israel, and for all mankind who will join in triumphing in his name and singing his praise. It is impossible to conceive a scheme so well adapted to the good of all mankind, and the honour of the Jewish nation. Behold the glorious temple in the holy of holies, whereof none is permitted to enter but the high priest clothed in his glorious robes. See him attended by the priests of his own kindred, the sacred house of Aaron, ministered unto by the house of Levi, and these exempted from all servile employment, and separated for the service of the sanctuary. They shout the high praises of their God, and the burthen of their song is his mercy and his goodness, "for he is good, his mercy endureth for ever," Psal. cxviii. 1. "And it came to pass, when the priests were come out of the holy place (for all the priests that were present were sanctified, and did not then wait by course: also the Levites, which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests, sounding with trumpets): it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lift up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God," 2 Chron. v. 11—14.

What a noble establishment was there provided for the maintenance of this august service, even the tithes of all the produce of the Holy Land, and participation of almost all the offerings. Consider the high honour of that peculiar nation, thus separated to perform and maintain this holy service, and behold by anticipation the honour and respect with which this nation is universally treated by all mankind, as the peculiar people of God, the Creator of heaven and earth; for by reason of the manifestation of the perfections of the Lord in his treatment of the house of Israel, his mercy and goodness, his righteousness and justice, his wisdom

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and power, his prescience and perfections are become so conspicuous, that “from the rising of the sun until the going down of “the same,” the name of the Lord hath become great among the Gentiles, and in every place incense offered unto his name, and a pure offering: “For my name shall be great among the “heathen, saith the Lord of hosts,” Mal. i. 11. Behold the stranger from the uttermost part of the earth bowing down in the outer court of this temple, and thinking it his high honour so to do (2 Chron. vi. 32, 33.) as it is the temple of the only true God. So universally will be diffused the knowledge of the only true God, that the tribes of Israel will not then be the only persons who will come up to Jerusalem to keep the Lord’s feasts, and to bring their offerings for the service of the Lord’s house, and for the consequent aggrandizement of the priests and people of the Lord: “It shall come to pass, that from one new moon “to another, and from one Sabbath to another, shall all flesh “come to worship before me, saith the Lord,” Isaiah lxvi. 23. And the feast of tabernacles will be peculiarly celebrated in this manner; “And it shall come to pass, that every “one that is left of all the nations which came against Jerusalem, “shall even go up from year to year to worship the King, the “Lord of hosts, and to keep the feast of tabernacles; and it “shall be that whoso will not come up of all the families of the “earth unto Jerusalem to worship the King, the Lord of hosts, “even upon them shall be no rain; and if the family of Egypt “go not up, and come not, that have no rain; there shall be the “plague wherewith the Lord will smite the heathen that come “not up to keep the feast of tabernacles. This shall be the “punishment of Egypt, and the punishment of all nations “that come not up to keep the feast of tabernacles,” Zech. xiv. 16—19.

Sudden. What you have now said is a further illustration of the fact, that the good of all mankind is the end and intent for which the house of Israel was separated from the rest of mankind, and that their high honour is intended to consist in that high respect with which they will be treated by all nations as the peculiar people of God. You may therefore proceed to your reasons for thinking that previous to their sufferings under Titus and Adrian they had departed from the very end and intent for which they were thus separated from the rest of mankind; if so, those awful sufferings may be imputed to such departure.

Cautious. They may be certainly in a great measure imputed to this departure. A fruit tree is planted for its fruit, and if it bears not or produces degenerate fruit, it is cut down as a cumberer of the ground, but it is not so with Israel; they shall be pruned and transplanted, and in due time be again removed to that blessed garden which was set apart for their reception. The first quotation I shall produce to convince you of this departure of
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the house of Israel from this very end and intent for which they were selected, as the peculiar people of God, you will find in Josephus's Wars of the Jews, Book II. chap. xvii. "There happened another disorder also in the temple at Jerusalem; one Eleazar, the son of Ananias the high priest, a desperate daring young man, and a military officer, then in command, pressed some of his friends among the priests not to receive any offering or sacrifice but from the nation of the Jews. Now this was the very ground and foundation of a war with the Romans; for upon this instance of Eleazar's, Cesar's sacrifices came to be rejected that were offered up in course for the welfare of the people of Rome. The high priests and men of best quality declared themselves extremely unsatisfied with the novelty of that prohibition, and with great importunities desired the continuance of so pious a custom as the offering up of prayers for princes and governors; but the mutineers were stiff and inexorable, depending upon the strength of their numbers, for all that were for innovations were on their side, Eleazar being looked upon more particularly as the head of the sedition, a person (as I said before) of courage and in command. This occasion brought together the princes, the high priests, and Pharisees of the first quality, to advise what was best to be done upon the present juncture; for they saw manifestly the mortal consequences that threatened the city by this tumult. They debated the point, and came to this resolution, to try what they were able to do toward pacifying the minds of the people. In order to this experiment, they called the people together in a body, before the brazen gate (as they called it) on the inside of the temple, to the eastward; and there they began their discourse, with reflections upon the rashness of the enterprize, and of involving their country in so destructive a war. From thence they proceeded to the unreasonable ground of the dispute, and the injustice of the cause; for so far were their predecessors, they said, from prohibiting or refusing oblations from strangers (which would have been a very wicked thing) that they were in some sort a part of their worship; their presents, as appears to this very day, being preserved in the temple as ornaments, and in honour to the memory of the presenters.

"But to be now provoking the Romans to a dangerous war, and to the scandal, if not the ruin of Jerusalem itself, by setting up new methods of religion (for this impious interdiction to the excluding of all sorts of people but Jews from offering up prayers and oblations to God in his holy temple, imports no less) this had the face, they said, of so extravagant an imposition, that the very inhumanity of it were not to be excused even in the case of a private person, but to make it general, and carry it to the whole people of Rome, and effectually to

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“ the excommunicating of Cæsar himself, the affront must needs
 “ be unpardonable ; but what if this contempt should be turned
 “ upon us now, and we that refuse to offer up prayers and ob-
 “ lations for other people should not be allowed the liberty here-
 “ after of worshipping for ourselves when the city shall be left
 “ without all manner of discipline ; all this we are to expect,
 “ except we repent and make satisfaction, before Cæsar comes
 “ to the knowledge of the uncharitable and foolish things we
 “ have been guilty of already.

“ With these words, several of the best read men they had in
 “ the Jewish rites and laws stood forth, with precedents and
 “ reports of the practices of former times upon the point in
 “ question, who did all agree and declare that their ancestors
 “ never refused the receiving oblations from strangers ; but the
 “ innovators, whose business was war, not peace, gave no heed
 “ to what they said, NEITHER DID THE LEVITES SO MUCH
 “ AS SHEW THEMSELVES AT THE ALTAR, BEING WHOLLY
 “ INTENT UPON THE WAR.”

This was in the time of Agrippa, and it is full evidence that notwithstanding the remonstrance of the better instructed of the Jews, that the Levites and the bulk of the people had so far departed from the very end and intent for which they were separated from the rest of the world, that they determined to the utmost of their power to exclude all but Jews from partaking in the blessings annexed to the worship of the true God.

Sudden. One would think that they had never read that in Abraham's seed all the nations of the earth were to be blessed, or that passage in the prayer of Solomon, on dedication of the temple, which you quoted. The prophet Isaiah (lvi. 7.) speaking of strangers, saith, “ Their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for all people ;” but I cannot reconcile this passage of Josephus with their desire of making profelytes, and compassing sea and land for this purpose.

Cautious. It is easily to be reconciled, the profelytes they were so desirous to make were required to conform in all things to the Jewish customs, TO BECOME CIRCUMCISED, and keep the whole law, and in fact to incorporate themselves as members of the Jewish community ; and all that would not thus conform they endeavoured to cut off from all participation of the benefits of the worship of the true God.

Sudden. I remember a passage in Ezra (iv. 2, 3.) which seems to convey the idea of something of this disposition even at that time : there were those who “ came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto him since the days of Esar-Haddon, king of Assur, which brought us up hither ; but Zerubbabel and Jeshua, and the rest of the
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“ chief of the fathers of Israel, said unto them, Ye have nothing
 “ to do with us to build an house unto our God, but we ourselves
 “ together will build unto the Lord God of Israel, as King Cyrus
 “ the king of Persia hath commanded us.” In chap. lx. ver. 10.
 of Isaiah, it is noted as a blessing, “ The sons of strangers shall
 “ build up thy walls, and their kings shall minister unto thee.”
 But the Jews were jealous of receiving any assistance; and as there
 is nothing more grating to the feelings than such a repulse, I
 have thought that this might be the foundation of that enmity
 with which they treated the Jews, insomuch that the building was
 greatly impeded thereby.

Cautious. I cannot but think that the Jewish elders had evidence that their profession of friendship was insincere, they alleged that they sacrificed to the Lord, this they had no right to do, they should have brought their sacrifice to the Jewish priest. I think the elders of Israel would not have neglected to exhort and encourage them to the fear of the only true God, if they had conceived their motives to be pure; but certainly there was a great jealousy among the Jews lest the Gentiles should participate with them in religious blessings, although the conversion of the Gentiles to the fear of the only true God is most amply declared in their sacred books, and especially in Malachi, who wrote after the captivity, and spoke of the odious want of zeal of the Jewish priests in particular, as to the service of the Lord.

Sudden. The New Testament is also evidence of this jealousy of the Jews towards the Gentiles, and disinclination to their partaking in the benefits of religious knowledge, except on the terms of circumcision and absorption into the Jewish community: “ Then said the Jews among themselves, Whither will he go that
 “ we shall not find him? Will he go unto the dispersed among
 “ the Gentiles and teach the Gentiles?” John vii. 35. In the 10th chapter of the Acts, ver. 28. it appears that Cornelius the centurion was a devout man, and feared God, and yet it was not until Peter was better instructed by a vision, that he gave up his prejudice, and found that it was not wrong for him, being a Jew, to visit one of another nation FOR HIS GOOD; and in the 11th chapter, ver. 18. you will find that his brethren contended with him concerning it; this is evidence of the disinclination there was in the Jewish nation against the Gentiles being instructed. The 15th chapter of the Acts is also evidence that this prejudice was influential upon even the Christians of the Jewish nation, for they taught the Gentiles, saying, “ Ye must be circumcised and
 “ keep the law,” ver. 24.—“ Except ye be circumcised after the
 “ manner of Moses ye cannot be saved,” ver. 1. And the persecution against St. Paul was grounded on this jealousy, lest the Gentiles should partake of their advantages; for no sooner did they hear him declare unto them his conversion, and that the Lord had said unto him, “ I will send thee far hence unto the Gentiles,”
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than they lift up their voices and said, "Away with such a fellow from the earth, for it is not fit that he should live," Acts xxii. 21, 22. They accused him of teaching "all men" every where against the people, and the law, and this place," (the temple) and that he had brought Greeks into the temple, and thereby polluted that holy place, Acts xxi. 28. but the accusation was a false accusation, as may be seen by the context, and is only mentioned by me to shew the jealousy of the Jews towards the Gentiles, and that they were determined to entirely exclude strangers from worshipping the Lord, except upon those terms which they saw fit to enjoin, and that the words of Solomon, Isaiah, and the other prophets, were unheeded by them.

Cautious. There is nothing that hath a more direct tendency to defeat its own end than mistaken zeal; for let us suppose that these mistaken Jews could have succeeded in their attempt, let us imagine them successful, and that they have excluded all other nations from partaking in the worship of the God of Israel, except those who by submitting to circumcision and the observance of all the Jewish customs, became incorporated into their community. Let us imagine that they were successful in making proselytes of this class, what must have been the natural result of it, but the contamination of the pure gold. It is evidently the will of God that the descendants of Israel should be preserved distinct from all other people; they are the pure gold, which is contaminated if mixed with baser metal. Thus the very zeal of the Jews would have done that which would have been a dishonour to them, and they are therefore prevented from proceeding further, and means are taken to preserve them a distinct people by their sufferings.

Sudden. If their sufferings were intended to preserve them as a distinct people, they have certainly answered this end, for they have been most wonderfully continued a distinct people to this day; and to be sure there seems to be good reason for what you say. What is it that preserves the nobility of this land, a distinguished class of the community, but the impracticability of its augmentation except by the favour of the crown. If it were possible that on certain terms any one could acquire this order, the distinction would be lost. Wine poured into water is lost as to its distinguishing qualities by the mixture. But how are the Jews now disposed as to this matter? Are they as zealous as they were to make proselytes? Do they require proselytes to conform to circumcision, and hold the language of their ancestors, "Except ye be circumcised, after the manner of Moses, ye cannot be saved?" Acts xv. 1.

Cautious. Their sufferings under Titus and Adrian, and their subsequent sufferings, have not only been over-ruled by the God of their fathers, to their continuing a distinct people, but a very material change for the better is observable in their present conduct

duct as to the subject under consideration. They are not now zealous to compass sea and land to make profelytes; on the contrary, they shew a marked disinclination to admit any one to become a profelyte. They do not now think that except a man be circumcised after the manner of Moses “he cannot be saved.” They are not now inclined to consider the other nations as dogs and outcasts, but as younger brethren, to whom their God is good and gracious, although he hath not called them to such high honour as he hath reserved for the Jews. I think this is evident from the following passage in Mr. David Levi’s Letters to Dr. Priestley, in answer to his letters to the Jews: “But whether
 “you are hearty in the cause or no, I mean to confer and reason
 “freely with you on the subject, and candidly consider your
 “arguments, but not with a view of converting either you or
 “any other Christian to the Jewish faith, I assure you. No,
 “sir, we never attempt it; for we do not think ourselves bound
 “(as the Christians) to propagate our religion either by argu-
 “ments or persecution; nor (like the Mahometans) by the
 “sword. On the contrary, we think that conscience ought
 “to be free; and therefore leave every person at liberty to
 “judge for himself; and this I may allege as a third reason in
 “favour of those of our nation declining the discussion, as no
 “REAL benefit is likely to accrue from it. For if you and the
 “other writers of your sect have not been able to convince those
 “that account themselves orthodox Christians, of the true unity
 “of God, nor they you of the divinity of Christ, how shall a
 “simple Jew (who is perhaps despised by both) be able to con-
 “vince either? This would be the highest degree of presump-
 “tion, which none of our nation are ambitious of meriting.
 “No, sir;”—“we must not expect it. And we are really so far
 “from pursuing the spirit of conversion, or coveting profelytes,
 “that when any one is desirous (of his own accord) to embrace
 “Judaism, we endeavour to deter him from his purpose, by re-
 “presenting to him the consequence of his design. For thus it
 “is laid down by Maimonides: When a person is willing to
 “become a profelyte, and strict inquiry being made concerning
 “him, and no (sinister) cause found, they question him thus:
 “What is it that moves thee to become a profelyte to Judaism?
 “Dost thou not know that Israel at this time is subject to WOE,
 “and are HURRIED, EXPELLED, and DEVoured by all na-
 “tions, and that AFFLICTIONS are continually coming on them?
 “&c. They also inform him of the punishment he becomes
 “liable to for transgressing the commandments; as DEATH for
 “profaning the Sabbath, excision for eating forbidden meats,
 “&c. Hence it is manifest, that we not only faithfully point
 “out to him the strictness of our law, but also an exact picture
 “of what he is to expect in temporal matters, in thus joining
 “himself to a nation labouring under oppression, misery, and
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“ almost universal contempt : all which fully demonstrates how
 “ inclinable we are towards converting any to our religion. But
 “ do not think, sir, that this proceeds from our unwillingness that
 “ others should be partakers of the heavenly bliss annexed to the
 “ due performance of the Mosaic dispensation, but from a just
 “ and liberal way of thinking, and the universal charity we are
 “ taught to live in with mankind in general ; FOR IT IS THE
 “ UNANIMOUS OPINION OF OUR RABEINS, THAT THE LAW
 “ OF MOSES IS OBLIGATORY ON OUR NATION ONLY : for as
 “ we entered into a covenant with God to keep his law and com-
 “ mandments, we consequently are bound to the due performance
 “ thereof. But that we hold not to be the case of the rest of
 “ mankind ; for if they do but keep the law of nature, that is,
 “ the seven precepts of the sons of Noah or Noachides, we
 “ maintain that they thereby perform all that God requires of
 “ them, and will certainly by this service render themselves ac-
 “ ceptable to him. And it is such as conform to these rules that
 “ we call THE PIOUS OF THE NATIONS OF THE WORLD,
 “ and who will be partakers of eternal life.” Maimonides on
 Repentance, chap. iii.

These precepts are as follow : “ 1st. Not to commit idolatry.
 “ 2d. Not to blaspheme. 3d. To appoint and constitute just and
 “ upright judges, that justice may be maintained and impartially
 “ administered to all. 4th. Not to commit incest. 5th. Not to
 “ commit murder. 6th. Not to rob or steal, &c. 7th. Not to
 “ eat the member of a living creature.”

“ Thus, sir, you may perceive that we do not think our reli-
 “ gion obligatory upon ALL mankind, nor the only infallible one
 “ to salvation, as every other religion and sect that I have hitherto
 “ heard of, esteems itself. With these just and noble sentiments
 “ inculcated into me from my earliest youth, it must be obvious
 “ to every impartial and liberal mind, that I do not aim at the
 “ conversion of Christians to the Jewish faith.” Page 9—14.

Again, in page 19, he thus expresses himself : “ We do not
 “ bear so great a dislike to Christians ; nor so great an abhorrence
 “ of their faith as you seem to insinuate (page 2.) although, were
 “ we like some who call themselves Christians, we might enter-
 “ tain such sentiments, considering the many cruel persecutions
 “ we have suffered under them ; and notwithstanding that their
 “ doctrines are so contrary to the fundamental principles of our
 “ religion, yet do we not abhor them : for I freely confess
 “ that those doctrines do not TEACH OR AUTHORISE them to
 “ shed the blood of Jews. No, sir, we carefully distinguish be-
 “ tween the doctrine and its professors ; and though we have
 “ suffered such cruel persecutions from Christians, yet thanks be
 “ to God, and the reformation, we now enjoy many privileges
 “ and immunities in the several Christian states in which we are
 “ settled, as our ancestors were strangers to in their dispersions.

“ For this we are not ungrateful, but in return pray for the prosperity of the state, as mentioned in my introductory letter.
 “ SO MUCH FOR OUR ABHORRENCE of the Christian faith.”

Sudden. I rejoice to find that you have in this instance also fully convinced me that a great change for the better hath taken place among the Jews, and that their sufferings under Titus and Adrian, and their subsequent oppressors, have not been endured by them in vain ; but I would notice one thing which struck me in the quotation from Mr. Levi : he says, “ If they do but keep the
 “ LAW OF NATURE, that is, the seven precepts of the sons of
 “ Noah or Noachides, we maintain that they thereby perform
 “ all that God requires of them.” I do not object to the words
 “ law of nature,” for there is such a thing as natural conscience ; but the law given to Noah is as much a law of the Lord, and a covenant entered into by the Lord with man, as is his covenant with the house of Israel, although it is not so extensive, and the one is perfectly consistent with the other ; for the Jewish law is in no instance hostile to the law given to Noah, but is a confirmation and enlargement of it.

Cautious. I think he would have better expressed himself if he had called it the law of the Lord given to Noah for the benefit of all mankind, and a covenant of the Lord, for so it is called in Genesis by the Lord himself. I think also that the seven precepts would have been better expressed in the very words of scripture. If you compare them with the text you will find them implied ; but where the Lord condescends to give a law, it is best enforced in the very words made use of. The substance of the ten commandments might be expressed in other words, but could not be expressed with such propriety as in the very words made use of in Exodus ; and in like manner there are no words so proper to be used in the great law and covenant with Noah as the very words made use of in Genesis. I will also make a remark on the passage I quoted from Josephus. It appears to me to be enjoined in scripture as the duty of a Jew to pray for the peace and prosperity of the city in which he dwells, and for the government under which he lives, be it what it may, Jer. xxix. 7. Thus did they pray for the peace of Babylon itself ; but I am of opinion that NONE BUT A WORSHIPPER OF THE TRUE GOD, none but an observer of the great law given to Noah and his sons (for such I consider the stranger to be referred to by Solomon in his prayer) ; I say, that it is my opinion, that none but such are entitled to partake of the Jewish rites, by being permitted to bring an offering, and to worship the Lord God of Israel ; and therefore if the zeal of Eleazar had been confined to the refusal to offer the sacrifice of an idolater, I am of opinion that his zeal would have been well founded ; for there is a material difference between praying for and worshipping with, the one is an act of piety and charity, the other

other an act of communion ; but the zeal of Eleazar was not confined to this, but was a resolution not to offer the sacrifice of any one but a Jew.

Sudden. It is but too common for all sects and parties of religion to consider all others as outcasts and objects of the divine hatred.

Cautious. If the Jews in this instance in ancient times departed from the very end and intent for which they were separated from the rest of mankind, we have to lament that the Christian church has walked in the same steps. No sooner were they established than they began to consider the Jewish nation as hated and consigned to perdition by the God of their fathers. Then they began to excommunicate and anathematize each other ; and doth not the church of Rome to this day consider all that are not of her communion as heretics consigned to everlasting perdition. The great invention of printing hath by God's blessing improved the minds of mankind, and taught them to think for themselves ; and therefore we may encourage the hope that these uncharitable and unreasonable opinions are daily losing ground ; but notwithstanding this, with all our advantages, have we not reason to conclude that there are multitudes even among Protestants who still think that salvation is confined to their own party. It flatters their vanity to consider themselves exclusively the favourites of Heaven, and they think that the perdition of the rest adds splendence to themselves.

Sudden. I hope that these odious opinions are losing ground, and it gives me great satisfaction to find that the Jews are in this instance setting an example worthy to be imitated by Christians.

Cautious. As we have concluded this article, we will now, if you please, proceed to the consideration of the mistaken opinions entertained by the Jews previous to and during the times of Titus and Adrian, concerning the establishment of that empire, which was promised them : you have justly observed that their mistaken opinion concerning these things, viz. their opinion that the time was then arrived in which they were to be delivered from subjection, and become the great nation, was a chief ground and cause of their sufferings under Titus and Adrian. In this I perfectly agree with you ; I shall therefore contrast their present expectations as to these things with their former thoughts and practices, and I doubt not but you will in this instance also allow that there hath taken place a great change among the Jews for the better.

Sudden. In the New Testament there is evidence that the Jews were not easy under the government of the Romans. We read in John vi. 15. " When Jesus therefore perceived that they " would come and take him by force to make him a king, he departed into a mountain himself alone ; " and we read in Acts v.

36, 37. " Before these days rose up Theudas, boasting himself to
 " be somebody, to whom a number of men, about four hundred,
 " joined themselves, who was slain, and all, as many as obeyed
 " him, were scattered and brought to nought; after this man
 " rose up Judas of Galilee, in the days of the taxing, and
 " drew away much people after him; he also perished, and all,
 " even as many as obeyed him, were dispersed."

Cautious. Josephus gives an awful account of that fermentation which existed in the Jewish nation previous to its sufferings under Titus. The following passage you will find in Josephus's wars of the Jews, Book II. chap. xii. " The remainder of Judea
 " he (Nero) gave to Felix, who no sooner had his commission
 " than he made war upon the robbers, took Eleazar their captain, with several others, and sent them all bound to Rome,
 " after they had harassed the country at pleasure for twenty
 " years together. In fine, what with the thieves that were
 " kept prisoners, or put to death, and the country people that
 " joined with them, the number of the killed and taken was almost
 " incredible.

" So soon as the land was well cleared of these ruffians there
 " started up another sort of cut-throats, under the name of
 " Sicarii, from Sica, the weapon they used. Now these people
 " made no difficulty of doing their work, even at noon-day, in
 " the very streets of Jerusalem, and in the face of the sun,
 " especially upon great days, when the town was crowded with
 " people. Their way was to carry short daggers under their
 " coats, and mixing with the multitude privily to stab their enemies;
 " and then as any man fell, none so forward as they
 " themselves to complain of the villany. This practice went
 " on a great while, not only without discovery, but the actors in
 " it were not so much as suspected. The first man that fell by
 " these assassins was Jonathan the high priest, after which not a
 " day passed for a good while without several executions of the
 " same kind. This so startled the city that the very fear was in
 " some respect worse than the mischief; for it was as dangerous
 " to walk the streets as to be in a battle. They suspected every
 " man for an enemy at a distance, and durst not trust their friends
 " when they came near them; and after all, this watchfulness
 " and guard was not enough to secure them, so bold and dexterous
 " were these bravos in the exercise of their profession.

" There was another sort of miscreants now that did yet
 " more mischief with their tongues than the other did
 " with their weapons. It is true they spilt no blood, but
 " they destroyed more with their doctrines than the other did
 " with their daggers, and utterly corrupted the happy and orderly
 " state of the city. These were impostors and seducers, that,
 " under the colour of religion, set men a madding after strange
 " opinions and innovations. They withdrew
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“ the people into woods and solitudes, under pretence that God had a work in hand to set them at PERFECT LIBERTY, and that he would reveal himself further to them by tokens from heaven, that would give them an infallible assurance of it. Felix saw manifestly what they were doing, and found it necessary to nip the design of a rebellion in the bud, so that he sent out a body of horse and foot after these enthusiasts, and destroyed a great number of their disciples.

“ This mischief was followed by that of an Egyptian pretender, that fell heavier upon the Jews than the other. This Egyptian was a magician, but passed for a prophet; he had inveigled at least 30,000 men into his congregation, whom he led about by the way of the wilderness, and so to Mount Olivet, proposing to march thence to Jerusalem, beat out the Roman garrison, and make himself master of the place and country, with his friends and guards about him all this while to assist in the enterprize. Felix finding it to be a growing evil, advanced up to the Egyptian with his Roman legions, and a considerable body of the Jews to join him. Felix gave him battle, and totally defeated him; the Egyptian himself, with some few of his followers, saving themselves by flight. There were great numbers of his people killed, others taken and put in chains, and the rest dispersed to their own homes.

“ It is with a distempered nation as in the case of an ill habit of body, one trouble is no sooner removed but another immediately succeeds it; for the magicians and the robbers were now plotting how they might set up for absolute liberty, and engage the multitude in a resolution to shake off the Roman yoke. This they attempted both by argument and menace, threatening death without mercy for any man to own that jurisdiction, proposing to reduce those by TERROR that would otherwise subject themselves to a voluntary slavery. This party dispersed itself all over the country, plundering great men's houses, cutting of throats, and burning wherever they came, so that Judea was brought to the last extremity of desperation with dread and trouble, the war growing every day more cruel.”

Sudden. This is a most awful picture, and there is great propriety in Josephus's comparison. A broken and diseased constitution is the exact emblem of a disordered state, affected by those convulsions which precede dissolution.

Cautious. I must make one more quotation from Josephus, Book VII. chap. xxix. “ There were divers of the faction of the Sicarii that fled to Alexandria for sanctuary; and it was not enough for these people to live easy and quiet there, but they must be tampering with the citizens into an hankering after innovations, and starting invidious questions about liberty. They looked upon the Romans, they said, to be no better than themselves, and no other lord would they own than

“ than the Lord of heaven and earth ; and still as they met with
 “ any contradiction, though from the best of their own profession,
 “ it was as much as their lives were worth. Some they murdered,
 “ others they debauched from their allegiance, or at least
 “ endeavoured to do it. And in fine, these practices of theirs
 “ became so bold and dangerous, that the leading men among
 “ them did not think it safe to call them to any public account.
 “ But the course they took was to call a general meeting of the
 “ Jews, and there to arraign the folly and temerity of the Sicarii,
 “ and to expose them to the people as the root and cause of all
 “ their misfortunes. Now what would be the end of it, said
 “ they, if we should force them to fly for their security ? They
 “ would be never the better for it, and we the worse. For so
 “ soon as ever the Romans shall be well informed of the design,
 “ their way will be to fall upon all promiscuously, and so destroy
 “ the innocent with the guilty. Wherefore they cautioned the
 “ Jews not to involve themselves with the Sicarii, but rather to
 “ provide for their own safety by delivering up those cut-throats
 “ to the Romans.

“ This gave them such a prospect of the hazard they were in,
 “ that they fell violently upon the Sicarii, and took 600 of them immediately.
 “ The rest fled to Egypt, Thebes, and thereabouts ;
 “ where they were retaken soon after and brought back again,
 “ behaving themselves to admiration for the insuperable hardness
 “ of their resolution. What a variety of exquisite torments did
 “ they endure, rather than acknowledge Cæsar for their master ;
 “ and not one soul that would so much as deliberate upon the
 “ doing of it ; but they stood all as firm, as if their souls had not
 “ been concerned in what their bodies endured. And the transcendent
 “ miracle of all is yet behind ; which is, that the boys
 “ and the children stood the same shock with the rest, and when
 “ they had suffered all that malice or invention could inflict upon
 “ them, not so much as one soul of them would own Cæsar to
 “ save his life ; so much was their contempt of torments above
 “ the sense of them.”

Sudden. How very much must this faction have increased, to produce the effects it did upon Jerusalem under Titus, and in fact upon the whole Jewish nation !

Cautious. It is very true, never was there such desperation as among the Jews under these sufferings. Bishop Newton, Vol. I. p. 194. justly represents it as a fulfilment of the denunciation of Moses, Dent. xxviii. 34. “ Thou shalt be mad for the sight
 “ of thine eyes, which thou shalt see.”—“ And into what madness,
 “ fury, and desperation, have they been pushed by the cruel
 “ usage, extortions, and oppressions which they have undergone.
 “ After the destruction of Jerusalem by Titus, some of the worst
 “ of the Jews took refuge in the castle of Masada, where being
 “ closely besieged by the Romans, they, at the persuasion of
 “ Eleazar

“ Eleazar their leader, first murdered their wives and children, then ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine, which having executed he set fire to the place and stabbed himself. There were 960 who perished in this miserable manner; and only two women and five boys escaped, by hiding themselves in the aqueducts under ground.”

In Vol. II. p. 316. you will find that “ the first who rebuilt Jerusalem, though not all exactly on the same spot, was the Roman Emperor Elius Adrian; and he called it after his own name Elia, and placed in it a Roman colony, and dedicated a temple to Jupiter Capitolinus, in the room of the temple of the true God. Whilst he was visiting the eastern parts of the empire he came to Jerusalem, as Epiphanius informs us, 47 years after its destruction by Titus, and found the city all levelled with the ground, and the temple of God trodden under foot, except a few houses: and he then formed the resolution of rebuilding it, but his design was not put into execution until towards the latter-end of his reign. The Jews, NATURALLY OF A SEDITIOUS SPIRIT, were inflamed upon this occasion into open rebellion, to recover their native city and country out of the hands of heathen violators and oppressors: and they were headed by a man called Barchochab, a vile robber and murderer, whose name signifying the son of a star, he confidently pretended that he was the person prophesied of by Balaam in those words, (Numb. xxiv. 17.) ‘ There shall come a star out of Jacob, and a sceptre shall arise out of Israel.’ They were successful in their first enterprizes through the neglect of the Romans; and it is probable, as the rebellion was raised for this purpose, that they made themselves masters of Elia or the new Jerusalem, and massacred or chased from thence the heathen inhabitants; and the Romans besieged and took it again; for we read in several authors, in Eusebius, in Jerome, in Chrysostom, and in Appian, who lived at that time, that Jerusalem was besieged again by the Romans under Adrian, and was entirely burnt and consumed. However that be, the Jews were at length subdued with most terrible slaughter; fifty of their strongest castles, and 985 of their best towns were sacked and demolished, 580,000 men fell by the sword in battle, besides an infinite multitude who perished by famine, and sickness, and fire; so that Judea was almost all desolated. The Jewish writers themselves reckon that doubly more Jews were slain in this war than came out of Egypt; and their sufferings under Nebuchadnezzar and Titus were not so great, as what they endured under the Emperor Adrian. Of the Jews who survived this second ruin of their nation, an incredible number of every age and sex were sold like horses, and dispersed over the face of the earth. The Emperor completed his design, rebuilt the city, re-established the colony, ordered

“ the

“ the statue of a hog in marble to be set up over the gate that
 “ opened towards Bethlehem, and published an edict strictly for-
 “ bidding any Jew upon pain of death to enter the city, or so
 “ much as to look upon it at a distance.”

Sudden. The good bishop speaks of the Jews of those times as being naturally of a seditious spirit, but oppression will make even a wise man mad.

Cautious. The bishop certainly makes use of too strong an expression; but although I most strenuously deny that the Jews were NATURALLY of a seditious spirit (for the quotations I have made prove that the learned men and higher orders of the Jews exerted themselves to overcome and eradicate sedition) yet must it be allowed, that previous to the Jewish sufferings under Titus and Adrian, there was a restless turbulence and seditious spirit prevalent among the Jews; but one would think that there was some kind of intatuation in the case, so that the same dispositions and qualities which have been the cause of spreading the fame of many of the ancients, if found in a Jew, they became immediately the direct reverse from what they were in any other people. I beg that I may not be misunderstood by you, the observation I am making relates only to the OPINIONS OF MANKIND, and does not go to the extent of the justification of those opinions; for instance, how greatly have those called heroes of ancient Greece, been celebrated for their ardent struggles to preserve the independence of their states; their names have been handed down to posterity as the bravest of mankind; and yet the struggles of the Jewish nation to throw off the Roman yoke, is seen in another light, and is never dwelt on by these admirers of Grecian patriotism. Never were there acts of greater heroism performed than by the Jews in their defence (you will remember they were attacked and acted on the defence) and yet the Grecian name is respected, and the Jewish nation is despised. My motive for mentioning it is to shew you how partial mankind are in forming their opinions, and when formed, that they follow each other like a flock of sheep.

Sudden. Certainly, if bravery and a love of independence is deserving of honour in a Grecian, it should be equally respected in the Jew; but possibly the difference may be attributed to this, the Greeks were successful, and the Jews subdued.

Cautious. I cannot attribute it to this cause, Carthage was subdued by the Romans, but yet who has not heard of the bravery of Hannibal and the Carthaginians. Roman patriots have been praised almost to adoration, and yet if those qualities for which they were celebrated were virtues, how greatly were they outdone even by those Jewish boys, as well as men, who endured all imaginable torments, and death at last, rather than confess Cæsar for their master! they would acknowledge no master but God, the Creator of heaven and earth.

I attribute this partiality to that rancorous hatred with which
 the

the Jews have been so unjustly treated by the rest of mankind ; I have already observed that the virulence of this rancorous hatred hath greatly abated. There is more liberality in the opinions of mankind than there was in the darker ages, and we can see and admire noble qualities in those who are not of our own party, and yet the admirers of Roman and Grecian patriotism continue to confine their admiration to the exclusion of the Jews.

Sudden. When Israel were in the wilderness, their disposition was very different, for although they then possessed constant and evident tokens of the divine presence among them, and recent instances of the most astonishing miraculous interference in their favour ; so that one would be apt to conclude, that with such advantages in favour of a courageous disposition, nothing could depress them : yet how do we observe them giving way to despondence, and an unbelieving timid disposition. (Numb. xiv. 2—4.) “ And all the
“ children of Israel murmured against Moses, and against Aaron ;
“ and the whole congregation said unto them, Would God that
“ we had died in the land of Egypt ! or would God we had
“ died in the wilderness ! and wherefore hath the Lord brought
“ us unto this land to fall by the sword, that our wives and our
“ children should be a prey ; were it not better for us to return
“ into Egypt ? And they said one to another, Let us make a captain,
“ and let us return into Egypt.”

Cautious. This national fear, unbelief, and despondence, was the cause of their wandering in the wilderness, “ As truly as I live, saith
“ the Lord, as ye have spoken in mine ears, so will I do to you ;
“ your carcases shall fall in this wilderness ; and all that were
“ numbered of you, according to your whole number from twenty
“ years and upward, which have murmured against me. Doubtless
“ ye shall not come into the land concerning which I swore to
“ make you dwell therein, save Caleb the son of Jephunneh, and
“ Joshua the son of Nun ; but your little ones which ye said
“ should be a prey, them will I bring in, and they shall know the
“ land which ye have despised : but as for you, your carcases, they
“ shall fall in this wilderness ; and your children shall wander in
“ the wilderness forty years, and bear your whoredoms, until
“ your carcases be wasted in the wilderness ; after the number of
“ days in which ye searched the land, even forty days (each
“ day for a year) shall ye bear your iniquities, even forty years.”
Numb. xiv. 28—34.

Sudden. There certainly hath taken place a great change in their national disposition ; there is nothing of this fearful unbelieving timid disposition observable in their subsequent history ; and in their great national sufferings under Titus and Adrian, we find that they ran to the other extreme, and were so very brave, that they held out to their destruction.

Cautious. They are still a courageous people ; but since their great national sufferings under Adrian, their courage has assumed

a more respectable aspect; every quality annexed to it which had any tendency to its being of disservice to themselves or injurious to others is now eradicated. The Jews believed that the time approached in which the Lord would deliver them from subjection, and establish them in that empire which is so clearly promised in their sacred books; can we then wonder at their exertions? They acted on a mistaken idea, for by the result it is evident that the time was not then come; for their sins, for their punishment, or for some good cause, they were permitted to fall into the error, but they are not likely to fall into it again; for they pronounce most dreadful maledictions against that man who shall presume to compute the times, with intent to shew that their deliverance will be accomplished in such or such a year.

Sudden. Those who misled them were proved to be liars and false prophets by the event, and therefore the Jewish elders are certainly right in deeply impressing it upon the minds of their nation, that there is no enemy of the Jewish nation, who can assume an aspect so malignantly hostile to them, as that of holding out the signal for their return and deliverance prematurely.

Cautious. Their courage is now also entirely free from all mixture of sedition. The charge of sedition which hath been brought against the ancient Jews, is like the other charges that have been made against them, magnified and distorted, and if viewed without prejudice, great part of it will be seen to be unfounded. Pray turn to Ezra iv. 11—24. you will find the building of the city and temple impeded by the allegation, that Jerusalem was a rebellious and bad city; and search being made, it is pronounced to be a rebellious and seditious city: but observe the reason that is given, “There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them.” In other words, the Jews have been a great and independent nation, therefore they must be depressed for fear they become so again. This is the ground of the charge which we find brought against them by their enemies in the time of Ezra; and their sedition against the Roman government, was no more than their ardent desire of independence and resistance of a foreign yoke, grounded on a mistaken opinion, that it was the will of God that they should then speedily attain it; is this an unpardonable offence? But no sooner were they convinced of their mistake by the calamitous result, than their courage was directed into another channel, and entirely confined to their support under that contempt, oppression, violence, and torture unto death, which they endured from mankind in general. In a former conversation, you allowed that sedition was entirely eradicated from among them. They have for ages been entirely passive under sufferings, putting their whole trust in their God; and in this instance, there is a striking resemblance between the
present

present Jews and David their king, who was a man after God's own heart. 2 Sam. xvi. 5—14. 1 Sam. xiii. 14.

Sudden. It is certainly highly to the honour of the Jewish nation, that notwithstanding the long continuance of their national sufferings, Deut. xxviii. 59. they have not given up their national hope, and have now continued for many ages in patient expectation, without shewing the least degree of impatience.

Cautious. They trust in him who is omnipotent, they know that he hath all hearts in his hand, and they have very different ideas as to their deliverance, to what their ancestors had in the times of Titus and Adrian. They know that the Lord their God can act without the arm of man, or weapons of war; and they believe that as it is by his just and righteous judgment, and in fulfilment of the denunciations of Moses and the prophets, that they have endured such heavy calamities, and of such long continuance: so do they believe, that when they shall have fully called these things to mind, among the nations whither the Lord their God hath driven them, (Deut. xxx.) and shall return unto the Lord their God and obey his voice with all their heart and with all their soul, that then will be accomplished that blessing which is reserved for them: "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine, be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers: And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee; and thou shalt return and obey the voice of the Lord and DO ALL HIS COMMANDMENTS WHICH I COMMAND THEE THIS DAY. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will rejoice over thee for good, as he rejoiced over thy fathers." Deut. xxx. 1—10.

Sudden. There certainly is not a single expression in this passage which intimates that this blessedness is to be effected by the sword of Israel.

Cautious. The house of Israel are now well aware of it, and only expect it to be effected by the Lord God of their fathers; who hath all hearts in his hand, and who can and will so order and dispose the otherwise unruly wills and affections of sinful men, that instead of Israel being despised when he restores them to favour, they will be greatly respected; and all nations consider it

an honour to contribute to their exaltation: "Thus saith the Lord
 " God, Behold I will lift up mine hand to the Gentiles, and set
 " up a standard to the people; and they shall bring thy sons in
 " their arms, and thy daughters shall be carried upon their should-
 " ers; and kings shall be thy nursing fathers, and their queens
 " thy nursing mothers; they shall bow down to thee with their
 " face toward the earth, and lick up the dust of thy feet, and thou
 " shalt know that I am the Lord: for they shall not be ashamed
 " that wait for me." Isaiah xlix. 22, 23.

SIXTH DIALOGUE.

The Reason why the Jewish Priests and Levites became degraded was want of Zeal—An Inquiry how far the modern Jews have shewn a Disposition the Reverse of this—Observations on the great Question, What it is that keeps the Jews in a degraded Situation?—Christians mistaken in their general Opinions upon this Subject—The true Causes stated, and Means pointed out towards removing this Bar to their Prosperity.

CAUTIOUS AND SUDDEN.

Sudden. **T**HE heaviest charge against the Jews contained in the New Testament appears to me to be insincerity and hypocrisy; I should be glad to hear your sentiments upon this subject.

Cautious. It is certainly the heaviest charge against them, but I must observe that you will find it chiefly confined to the Scribes and Pharisees and those who might be deemed their leading men: "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the Synagogues and in the streets, that they may have glory of men," Matt. vi. 2. "When thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men," Matt. vi. 5. "Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast." Matt. vi. 16.

The woes denounced by our Saviour, are chiefly directed against the Scribes and Pharisees, hypocrites; and therefore I think we may conclude, that the hypocrites noticed in the preceding passages were most likely chiefly of those sects: there can be no doubt as to the following passages, "Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye
 " them

“ them that are entering to go in. Woe unto you Scribes and
“ Pharisees, hypocrites, for ye devour widows houses, and for
“ a pretence make long prayers: therefore ye shall receive the
“ greater damnation. Woe unto you Scribes and Pharisees, hy-
“ pocrites: for ye compass sea and land to make one proselyte,
“ and when he is made, you make him twofold more the child
“ of hell than yourselves. Woe unto you ye blind guides, which
“ say whosoever shall swear by the temple, it is nothing; but
“ whosoever shall swear by the gold of the temple he is a debtor.
“ Ye fools and blind: for whether is greater, the gold, or the
“ temple that sanctifieth the gold? And whosoever shall swear
“ by the altar, it is nothing: but whosoever sweareth by the
“ gift that is upon the altar he is bound. Ye fools and blind: for
“ whether is greater, the gift, or the altar that sanctifieth the
“ gift? Whosoever therefore shall swear by the altar, sweareth
“ by it, and by all things thereon. And whoso sweareth by the
“ temple, sweareth by it, and him that dwelleth therein. And
“ he that shall swear by heaven, sweareth by the throne of
“ God, and by him that sitteth thereon. Woe unto you Scribes
“ and Pharisees, hypocrites; for ye pay tithe of mint and anise,
“ and cummin, and have omitted the weightier matters of the
“ law, judgment, mercy, and faith: these ought ye to have
“ done, and not have left the other undone. Ye blind guides, which
“ strain at a gnat, and swallow a camel. Woe unto you Scribes
“ and Pharisees, hypocrites; for ye make clean the outside of the
“ cup and of the platter, but within they are full of extortion and
“ excess. Thou blind Pharisee, cleanse first that which is
“ within the cup and platter, that the outside may be clean also.
“ Woe unto you Scribes and Pharisees, hypocrites; for ye are
“ like unto whited sepulchres, which indeed appear beautiful
“ outward, but are within full of dead men’s bones, and of all
“ uncleanness. Even so ye also outwardly appear righteous unto
“ men, but within ye are full of hypocrisy and iniquity.” Matt.
xxiii. 13—28. They were zealously attached to the traditions
of the elders, and are reproved by our Lord also in these words,
“ Why do you also transgress the commandment of God by your
“ tradition? For God commanded, saying, Honour thy father and
“ mother: and he that curseth father or mother, let him die the
“ death. But ye say, Whosoever shall say to his father or his
“ mother, It is a gift by whatsoever thou mightest be profited by
“ me, and honour not his father or his mother, he shall be free.
“ Thus have ye made the commandment of God of none effect by
“ your tradition. Ye hypocrites, well did Esaias prophesy of
“ you, saying, This people draweth nigh unto me with their
“ mouth, and honoureth me with their lips; but their heart is far
“ from me: but in vain do they worship me, teaching for doctrines
“ the commandments of men.” Matt. xv. 3—9.

Sudden.

Sudden. The word of the Lord is clear, "Ye shall not add
 " unto the word which I command you, neither shall you diminish
 " from it," Deut. iv. 2. These traditions seem to have
 been of this description, whereas it is the spirit of the law, the
 intent expressed in the letter of it; which should be urged and
 enforced.

Cautious. In the New Testament we read but little concerning
 the Levites, they were the regular ministers of the sanctuary,
 the ordained attendants on their kinsmen, the priests of the house
 of Aaron the Levite; and being dispersed in Israel, they were best
 qualified to teach the people; and we find that good king Hezekiah
 " spake comfortably to the Levites, that taught the good know-
 " ledge of the Lord," 2 Chron. xxx. 22. and in the reign of
 good Josiah he spake unto " the Levites that taught all Israel,"
 2 Chron. xxxv. 3. Jehoshaphat did likewise," 2 Chron. xvii. 8,
 9. The priests and Levites were the regularly ordained ministers,
 but about the time to which we are referring, the Levites appear
 to have dwindled into insignificance, if not contempt; they are
 seldom mentioned.

Sudden. Was not this a fulfilment of the word of the Lord,
 by the mouth of Malachi? You will find them sharply reprov-
 ed for the most odious lukewarmness of their services; they offered
 polluted bread upon the altar, (Mal. i. 7.) and the blind, the lame,
 and the sick for sacrifices! The prophet contrasts their odious
 conduct, with the zealous piety of their ancestors of the house of
 Levi: " My covenant was with him of life and peace, and I gave
 " them to him for the fear wherewith he feared me, and was afraid
 " before my name; the law of truth was in his mouth, and iniquity
 " was not found in his lips: he walked with me in peace and
 " equity, and did turn many away from iniquity: for the priests lips
 " should keep knowledge, and they should seek the law at his
 " mouth; for he is the messenger of the Lord of Hosts. But ye
 " are departed out of the way, ye have caused many to stumble at
 " the law, ye have corrupted the covenant of Levi, saith the Lord
 " of Hosts; therefore have I also made you contemptible and
 " base before all the people, according as ye have not kept my
 " ways, but have been partial in the law." Mal. ii. 5—9.

Cautious. Your quotation is very applicable, and satisfactorily
 accounts for the fact, and for the account we have of the high re-
 spect in which the Scribes and Pharisees were held; FOR WHEN
 AN ODISIOUS WANT OF ZEAL AND LUKEWARMNESS TAKES
 PLACE AMONG THE REGULARLY ORDAINED MINISTERS OF
 RELIGION, the natural result is, that sects and parties arise;
 the progress is very plain: there is less zeal among the Levites,
 the regularly ordained ministers, than among the bulk of the nation;
 this not being fanned and encouraged in the way it should have
 been by the regularly ordained ministers, naturally seeks another
 channel; for religious zeal is of a communicative nature, and by
 degrees

degrees a new sect is formed, and the leading men of the sect are so much caressed and respected, that they use their utmost endeavours to extend the sphere of their influence, and compass sea and land to make one proselyte. This is the mould in which the Pharisee is cast, and although it is an ancient mould, one would think that it had never been damaged by wear; for many are the sects which seem to have been cast in the same mould. The Lord only knoweth the heart, and in the instance before us we are assured that the desire of the praise of men, was the generally prevailing motive of action of these sectaries the Pharisees: "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi," Matt. xxiii. v. They make LONG PRAYERS, make pretensions to the most rigid punctuality in the payment of tithes; they boast that they fast twice a week, and comment upon the law until they entirely explain away the meaning of the text; and all that they do is "that they may have glory of men." Matt. vi. 2.

Sudden. The prophet Malachi gives a dreadful picture of the want of zeal of the Levites, but yet, bad as they were, the sectaries seem to me to have been much worse; for although a lukewarmness and want of zeal is odious and disgraceful, yet making an hypocritical profession of religious zeal and austerity, in order to deceive mankind, and obtain respect and honour from men, is such an execrable meanness, that words can scarcely be used to convey a just idea of it. Let me now request you to inform me, whether you think that there hath any change taken place for the better among the modern Jews in this matter? Is the sect of the Pharisees still in existence among them, or what other sects are there now in existence? And is there this odious desire of the praise of men to be perceived among them?

Cautious. I believe that there are now no sects among them, although there is not an entire uniformity; but the distinctions are chiefly national distinctions arising from their being dispersed into various countries: it cannot be supposed that although they all possess the same law, yet that all would be equally strict and entirely agree in their opinions, how far such and such customs can be observed in their present situation. The Jews therefore that come from some foreign parts, are not so strict in sundry matters as the Jews that come from some others, and have distinct synagogues; but there is no animosity between them, and they are one people, and all agree in the main points of their religion. This is the best answer I can give to your question, and as to the desire of praise of men, and how far they are sincere in their profession, I must premise that we should be acting very improperly, if we were to presume to speak decidedly upon the question. It is God only that knoweth the heart, and he only can pronounce as to the sincerity

cerity of his creatures. By the mouth of Malachi he reproved the Levites, for this odious want of zeal for his service. Our Saviour also knew what was in man, (Matt. xii. 25. Luke vi. 8. John ii. 24, 25. vi. 64. xiii. 11.) and could see their hearts; but this knowledge is inspiration which is not given to us, and therefore we are enjoined "Judge not." Matt. vii. 1.

Sudden. We are certainly incompetent to judge, and therefore it is forbidden; but we are not commanded to shut our eyes: all our conclusions are subject to error, because we can only form our opinions from appearances, and appearances may be fallacious; but thus guarded we may examine external appearances, and are not forbidden so to do. Matt. xvi. 3. Luke xii. 56.

Cautious. Well then, from appearances we exult in the zeal and sincerity of the primitive Christians, who endured such grievous sufferings rather than renounce their faith; in like manner we form the same conclusions concerning the Protestants, whose faith was tried by fire in the days of Queen Mary; and concerning the Puritans and ejected ministers, who endured imprisonment and protracted sufferings in after times; and from appearances we should form the same opinion concerning the Jews, who have passed through greater contempt and more extended sufferings, rather than renounce their faith: and although, thank God, neither Protestants nor Jews in latter times, have been called to give such convincing proofs of their sincerity, yet let us hope that both would, if tried, walk in the steps of their ancestors, and endure all sufferings and even death itself (if required) rather than renounce their faith by compulsion.

Sudden. You think then that there is good ground from appearances, to adopt the opinion that the Jews are as sincere in the profession of their faith, as the Christians are in theirs.

Cautious. I sincerely hope and believe that they are. It would require a much more accurate knowledge of the Jews than is possessed by the generality of Christians, to trace among them so secret a principle as that of undue desire of the praise of men. It certainly, if it exists among them, does not manifest itself as it did in the times to which we are referring, by seeking to form new sects.

Sudden. In ecclesiastical history we read of most dreadful austerities practised by superstitious Christians; men standing for years upon pillars; others carrying chains; and penitents lashing their backs until they were covered with blood. I think we have good reason to conclude the desire of praise of men to be the chief inducement to such austerities.

Cautious. When we reflect on these things it should fill us with deep humility: "Lord what is man!" Ps. cxliv. 3. How different is the religion of the only true God; that is a rejoicing religion, an exulting religion, a religion calculated to spread the glory of the Lord from pole to pole, and make the melodious sound of his praise

praise to echo from shore to shore! It is a religion of the heart, calculated to engage the whole affections of the worshipper, who is taught therein, “Thou shalt love the Lord thy God with all
 “thine heart, and with all thy soul, and with all thy might,” Deut. vi. 5. Matt. xxii. 37. Mark xii. 30. Luke x. 27. and rejoice before him. “Unto the place which the Lord thy God shall
 “choose out of all your tribes to put his name there,” (even Jerusalem the Zion of the Holy One of Israel) “even unto his habitation shall ye seek, and thither thou shalt come; and thither
 “ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows,
 “and your free-will offerings, and the firstlings of your herds, and of your flocks; and there ye shall eat before the Lord your
 “God, and ye shall rejoice in all that you put your hand unto, ye and your household, wherein the Lord thy God hath blessed
 “thee,” Deut. xii. 5—7. “And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and
 “your men servants, and your maid servants, and the Levite that is within your gates,” Deut. xii. 12. xiv. 26, 27. and not only
 “with the Levite,” but with “the stranger, and the fatherless and the widow that are within thy gates; seven days shalt thou
 “keep a solemn FEAST unto the Lord thy God, in the place that the Lord shall choose, because the Lord thy God shall
 “bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoice. Three times in a
 “year shall all thy males appear before the Lord thy God, in the place which he shall choose, in the FEAST of unleavened bread, and in the FEAST of weeks, and in the FEAST of
 “tabernacles, and they shall not appear before the Lord empty,” Deut. xvi. 14—16. xxvi. 11. “The heavens are thine, the
 “earth also is thine; the world and the fulness thereof thou hast founded them; the north and the south thou hast created them;
 “Tabor and Hermon shall rejoice in thy name,” Psal. lxxxix. 12. “From the rising of the sun to the going down of the
 “same my name shall be great among the Gentiles, and in every place incense offered unto my name, and a pure offering, for
 “my name shall be great among the heathen, saith the Lord of hosts,” Mal. i. 11. And they shall partake in the joy of this
 “exulting religion, by going up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles,” Zech. xiv. 16. “Thus saith the Lord of Hosts, The fast of
 “the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah joy and gladness, and CHEERFUL FEASTS; therefore
 “love the truth and peace. Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the
 “inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the
 “Lord,

“ Lord, and to seek the Lord of Hosts, I will go also, yea many
 “ people and strong nations shall come to seek the Lord of Hosts
 “ in Jerusalem, and to pray before the Lord. Thus saith the
 “ Lord of Hosts, In those days it shall come to pass that ten men
 “ shall take hold out of all languages of the nations, even shall
 “ take hold of the skirt of him that is a Jew, saying, We will
 “ go with you, for we have heard that God is with you,” Zech.
 viii. 19—23. I hope I have not tired you with quotations. It is
 an exulting subject.

Sudden. By no means, I am now an ardent desirer of the prosperity of Zion, and can say Amen with all my heart and all my soul to that prayer which should now be the constant prayer of Israel: “ Save us, O Lord our God, and gather us from among
 “ the heathen, to give thanks unto thy holy name, and to
 “ triumph in thy praise,” Psal. cvi. 47.

Cautious. Although the present Jews appear to have such little cause for joy, although they weep when they “ remember
 “ Zion,” although they hang their “ harps upon the willows,” and do not make use of musical instruments in their worship, whilst Zion lies desolate, although it is difficult to sing “ the
 “ songs of Zion” in a “ strange land,” Psal. cxxxvii. 2—4. yet do they still REJOICE and EXULT in their religion much more than is generally imagined.

Sudden. I have observed a marked difference between the Jewish festivals and Christian festivals. Among Christians their festivals are kept up with feasting it is true, but with very little reference to religion, whereas on the Jewish festivals it is very different.

Cautious. It is much to their praise. All the laws of the Lord have the good and happiness of mankind for their OBJECT. An estate is granted unto them upon this easy tenure: enjoy it—rejoice and be happy! Keep the festivals with joy and gladness of heart. All you possess is HIS, and all the ordinances you are required to observe are for your benefit. In proportion as the law is easy and good, in like proportion is disobedience disgraceful, and the denunciation against it seen to be just and righteous: “ Because thou servedst not the Lord thy God with JOYFUL-
 “ NESS and GLADNESS OF HEART for the ABUNDANCE OF
 “ ALL THINGS; therefore shalt thou serve thine enemies
 “ which the Lord shall send against thee, in hunger and in thirst,
 “ and in nakedness and in want of all things,” Deut. xxviii.
 47.

Sudden. Your last observation brings to my mind some reflections I made whilst I was meditating upon the deliverance of Israel out of Egypt. Your remark thereon was, that it was evident that the Lord’s interference in behalf of Israel was intended to make an impression upon all the surrounding nations, and to spread the knowledge and fear of the only true God, who had
 thus

thus miraculously delivered them. You established your remark by quotations from the books of Moses, and from thence inferred that the selection of Israel to be the peculiar people of God was not intended for their EXCLUSIVE advantage, but for their high honour, and for the benefit of all mankind; and it should seem that this being the divine intent, it cannot be defeated; for although the disobedience of Israel spoiled the effect of their deliverance out of Egypt, yet that which their disobedience prevented being effected by their honour, and the favour of their God hath been in a great measure effected by their dishonour and the punishments they have endured for disobedience; for they have been dispersed into all nations, and the peculiarities of their situation have attracted the attention of all people, and almost all the families of the earth have thereby been blessed with the knowledge of the one true God, and are sensible that the present dispersion of the Jews is the just and righteous judgment of the God of their fathers, denounced against them in case of disobedience, and that their scriptures, which they preserve with such care, contain full evidence of their disobedience, and consequently confirm the truth of those scriptures.

Cautious. Your observation is very just, and give me leave to observe, that the same scriptures contain most glorious promises that, after the Jews have endured their long continued punishments, they shall be restored to their own land by as conspicuous an emigration as that of their ancestors from Egypt. When these things are accomplished, how greatly will it conduce to the glory of the Lord God of Israel; but if you turn to Deut. xxix. 22—28. you will find that this is one great object which will be accomplished by their dispersion and removal from their own land: “ So that the generation to come of your children that
 “ shall rise up after you, AND THE STRANGER THAT SHALL
 “ COME FROM A FAR LAND, shall say, when they see the
 “ plagues of that land, and the sicknesses which the Lord hath
 “ laid upon it, and that the whole land thereof is brimstone and
 “ salt, and burning, that it is not sown, nor beareth, nor any
 “ grafs groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his
 “ anger and in his wrath; even all nations shall say, Wherefore
 “ hath the Lord done thus unto this land? What meaneth the
 “ heat of this great anger? Then men shall say, BECAUSE THEY
 “ HAVE FORSAKEN THE COVENANT OF THE LORD GOD
 “ OF THEIR FATHERS, WHICH HE MADE WITH THEM
 “ WHEN HE BROUGHT THEM FORTH OUT OF THE LAND
 “ OF EGYPT; FOR THEY WENT AND SERVED OTHER GODS,
 “ AND WORSHIPPED THEM, GODS WHOM THEY KNEW
 “ NOT, AND WHO HAD NOT GIVEN TO THEM ANY PORTION.
 “ And the anger of the Lord was kindled against this land, to
 “ bring upon it all the curses that are written in this book, and
 “ the

“ the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.” And again the conditional covenant and promise to Solomon contains this denunciation upon disobedience and serving other Gods. “ Then will I cut off Israel out of the land which I have given them, and this house which I have hallowed for my name will I cast out of my sight, and Israel shall be a proverb and a by-word among all people; and at this house which is high, every one that passeth by it shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus unto this land and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them and served them; therefore hath the Lord brought upon them all this evil,” 1 Kings ix. 7—9.

Sudden. Whether in prosperity or adversity, it seems to be the divine intent that all the families of the earth shall be blessed in the seed of Abraham; but what appears to me to be the most astonishing circumstance attendant upon their dispersion is this, that above 1700 years should have passed (for it is above 1700 years since the destruction of Jerusalem by Titus) and yet, that the Jews should not have in all that time turned unto the Lord with all their heart and all their soul. Their restoration to the favour of God is positively promised in Deut. xxx. 2. upon their thus returning unto the Lord WITH ALL THEIR HEART AND ALL THEIR SOUL, and therefore the continuance of their sufferings is evidence that they have not, as yet, returned unto the Lord with all their heart and all their soul. I have now very different, and far more favourable sentiments concerning the Jews, than I had before I was favoured with your conversation on these subjects; and I admit and rejoice in the consolation to be derived therefrom, but this seems to be yet wanting in them.

Cautious. I have never yet asserted that they have thus turned unto the Lord WITH ALL THEIR HEART AND ALL THEIR SOUL. My observations have been chiefly comparative, and have by no means tended to prove that they are in that state of mind which they will possess in due time; but there are degrees in all things, and the words, with all the heart and all the soul implies an ardency of affection and devotedness, which although it is attainable (for if it was not attainable it would not be required) yet is it such a degree of perfection as hath been as yet attained by but few. A son may be a good son and honour his father and his mother, and conduct himself with unexceptionable duty towards them, and yet he may not possess that ardency of affection which may be felt by another towards his parents. The same may be said of the conduct of a parent towards his offspring, and of a wife or husband. How frequently do we see instances of husbands and

and wives who live unexceptionably together, and yet have not that exquisite happiness of possessing such an ardency of affection for each other as falls to the lot of some others. In like manner in religion; it is possible for the judgment to be convinced, and for a nation to be so well assured of the truth of their religion, that they will endure persecution, banishment, or death itself, rather than swerve from it, although they may be strangers to that ardour of religious affection and rapturous devotion which animated David, who was the man after God's own heart.

Sudden. If ever the Jews possessed this ardour of religious affection and rapturous devotion almost universally, it seems to have been at that most solemn and rejoicing festival, the dedication of Solomon's temple, which you have already noticed.

Cautious. And it was attended with a correspondent effect; for on these affections being, as it were, concentrated in the praise of the Lord, "For he is good, his mercy endureth for ever," an evident token of the divine favour was vouchsafed, and "the glory of the Lord filled the house of God," 2 Chron. v. 14. It is by joining in such august services as this that this ardour of devotion is to be attained; and it is the gift of God, and is only to be attained by his gift. It was the possession of this ardency of affection and habitual devotedness unto God, which constituted David the man after God's own heart; and whoever reads his Psalms will be sensible that it was by the grace and gift of God that he obtained it.

Sudden. It certainly appears from the Psalms of David, particularly the 119th, that he attained this in seeking the Lord; and doubtless in the same way in which he attained it, it may be attained by others; for you justly observed that it is commanded, and if it was not attainable it would not have been required.

Cautious. There hath been evidently a want of success in this matter; but we are not to conclude that there have been no instances. I have firm and good hope that there have been multitudes of Jews in modern as well as in ancient times, who have thus sought the Lord with all their heart and all their soul, and are now conspicuous among the heavenly host, and singing the high praises of their God in heaven. I have good hope that there are many such Jews now dispersed in all parts of the world; but you will observe, that the promise is a national promise, and is not attached to a few, or even many individuals, but to them as a nation (Deut. xxx. 1—10.) and certainly they have not unitedly as a nation thus turned unto the Lord with all their heart and all their soul, or the absolute promise of the Lord would have been fulfilled in their restoration. I have that opinion of the piety of the Jews, that I doubt not they would consider it **IMPIOUS** if any one were to assert that they have unitedly as a nation thus turned unto the Lord, with all their heart and all their soul, for that would, by implication, contain an accusation, that the Lord

is

is regardless of his promise. Where there is a MANIFEST WANT OF SUCCESS, it is natural for us to endeavour to trace out the cause to which this want of success is to be attributed, and I have examined this matter and formed my opinion upon it, but I do not pretend to know the sentiments of the Jews upon the subject.

Sudden. It is a most important question, and should engage the most ardent examination of every Jew. It is on all hands admitted that their dispersion is an accomplishment of the Lord's denunciation against their disobedience, and that the promise is absolute, that on their returning to the Lord with all their heart and all their soul, their restoration shall be effected. They are zealously attached to their law, and serve the Lord their God only, although they are dispersed in strange lands; and yet by the promised effect not being produced, it is evident that they are under some defect, some error, or some mistake, and that this must be removed before their prosperity can commence.

Cautious. You know the sentiments of the generality of Christians as to this bar to the prosperity of Israel. I BY NO MEANS AGREE WITH THEM, but think that the bar to the prosperity of Israel is distinct from all questions concerning the Christian religion. There is no mention of any such thing in Deut. xxx. or Levit. xxvi. The words in Leviticus are as follow: "If they shall confess their iniquity and the iniquity of their fathers with their trespasss, which they have trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land," Levit. xxvi. 40—42. In Deut. xxx. 1, 2. the words are as follow: "And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul." Let us, as far as we are enabled, proceed to an examination of each particular; we may justly consider them as ordinances to be observed by them, as preparations for their return.

1st. The first ordinance is reflection, calling to mind the blessings bestowed upon them as a nation, and the curses which have been endured by them. They do call these things to mind by keeping the passover with great strictness, and commemorating the Lord's deliverance of their ancestors from Egyptian bondage and

and oppression, and acknowledging the goodness of the Lord in the blessings bestowed upon them. They do call these things to mind by keeping with great strictness the annual fasts, in commemoration of the trespasss of Israel in the matter of the golden calf, and the anniversary of the destruction of Jerusalem; and they do call to mind the grievous sufferings of their ancestors, and the continuance of the dispersion of themselves. God grant that they may increase in the ardour with which they call these things to mind.

2d. The second ordinance to be observed by them is confession. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasss which they have trespassed against me, and also that they have walked contrary to me," Levit. xxvi. 40. They do confess their iniquity, and the iniquity of their fathers, and in their solemn fasts mourn and lament, and confess these things before the Lord. God grant that they may be soon enabled to remember these things, and confess these things with more heart-rending contrition than they have yet done, and as a whole nation, to see and confess that the continuance of their dispersion is evidence that they have not yet fully called to mind and confessed these things; for if they had, the promise is absolute, and they would have been restored to conspicuous prosperity.

3d. The confession is not merely to be confined to their iniquities, and the iniquities of their fathers, and their trespasss, and walking contrary to the Lord, but is to extend to the confession and acknowledgment, that the Lord hath also "walked contrary" to them, and brought them into the land of their enemies," Levit. xxvi. 41. They do not deny it, they confess that it is the Lord their God who hath dispersed them into all nations; but there are degrees in all things, and it is possible to remember and to confess all these things by the mind being satisfied, that so it is, and yet the heart be as it were a stranger to emotion, and consequently not come up to the requisite ardour; for the promise is annexed to their engaging in these repentant proceedings, with all their heart and all their soul. When they thus call these things to mind, their hearts will be rent at the remembrance of the ingratitude and disobedience of their fathers and themselves towards so bountiful a benefactor, so good a God!

4th. The next ordinance to be observed by them is humility. Their uncircumcised heart must be humbled, and they must accept of the punishment of their iniquity, Levit. xxvi. 41. I will acknowledge the justice of the sentence under which I suffer, I will accept of the punishment, I will not turn away my back, I will give my back to the smiters, my cheeks to them that pluck off the hair, I will not even hide my face from shame and spitting, if it is the will of my righteous and merciful God that I should endure it. These things do not rend my heart, my heart is only rent by the reflection that I and my fathers should have so grievously

grievously offended so good a God, so bountiful a benefactor, so kind a parent.

5th. The return. "Therefore, also now saith the Lord, " turn ye even to me with all your heart, and with fasting, and " with weeping, and with mourning, and rend your heart and " not your garments, and turn unto the Lord your God; for he " is gracious and merciful, slow to anger, and of great kindness, " and repenteth him of the evil," Joel ii. 12.

6th. The last ordinance which I shall mention is obedience; they are to be more exact in their obedience: "And shalt OBEY " HIS VOICE ACCORDING TO ALL THAT I COMMAND THEE " THIS DAY, thou and thy children, with all thine heart, and " with all thy soul," Deut. xxx. 2. If there were no other passage in scripture than this upon the subject of the durability of the mosaical dispensation towards the Jews, it would be enough to shew the absurdity, enthusiasm, and ignorance of those Christians who have endeavoured to seduce the Jews from their religion, and to persuade them to renounce Judaism. The law of the Lord is not to be cast aside like an old garment, or, like the laws of man, to be altered, repealed, or renounced.

Sudden. My idea is, that notwithstanding the attachment of the modern Jews to almost all those ordinances of their law (that can be observed in strange lands in which they have no power) yet that they look upon the continuance of their dispersion to be chiefly ascribable to their failures in this matter, viz. their not being sufficiently strict in the observance of their ritual.

Cautious. I think you are not much mistaken, and that if such are the sentiments of the Jews, that they are well founded, although my thoughts may be very different as to the particulars in which they fail in exactness. It seems to me that the object in view in all the Jewish ordinances, is the good of those to whom the ordinances are given; they appear to me to have been given to keep up in their minds a constant acknowledgment of the mercy and goodness of the Lord, and of their constant dependance upon him. Where this effect is not produced by them, they become odious, even in the sight of that God who ordained them. "To what " purpose is the multitude of your sacrifices unto me? saith the " Lord: I am full of the burnt-offerings of rams, and the fat of " fed beasts; and I delight not in the blood of bullocks, or of " lambs, or of he-goats. When ye come to appear before me, " who hath required this at your hand to tread my courts? Bring " no more vain oblations; incense is an abomination unto me; " the new moons and sabbaths, the calling of assemblies, I cannot " away with; it is iniquity, even the solemn meeting. Your new " moons and your appointed feasts my soul hateth; they are a " trouble unto me, I am weary to bear them: and when ye " spread forth your hands I will hide mine eyes from you; yea, " when ye make many prayers I will not hear:" and the reason is

is given, "your hands are full of blood," *Isaiah i. 11—15*. They are therefore required to "seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow," *ver. 17*. I do not think that if they could externally perform all the other mosaic ordinances with the most exact precision, that it would contribute so much to their restoration to prosperity as acts of kindness to their brethren in distress. In *Deut. viii. 18*. they are commanded, "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth," *Prov. xxviii. 27*. "He that giveth unto the poor shall not lack," *Prov. xix. 17*. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." The Jews who have ability may therefore feel no difficulty in extending the PRECISION of their obedience; for although they have no produce of corn or oil to tithe, or flocks or herds to offer; although the Levite is no longer (at present) to be distinguished among them; yet will the Lord be as well pleased with the tithe of their increase of wealth being devoted to his service, in comforting the poor of their own peculiar nation. The law given by Moses is also express upon this subject. That injunction which they seem almost universally to have neglected, and the neglect whereof was one great cause of their captivity in Babylon, *2 Chron. xxxvi. 21*. viz. the seventh year's rest of the land was intended for the benefit of the poor, "but the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat," *Ex. xxiii. 11*. "And when ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God," *Levit. xix. 9, 10*. What a gracious, what a glorious ordinance was that of the year of jubilee; it was calculated for the benefit of the poor, for the blowing of the jubilee trumpet was the signal for the poor man to return to the possession of his alienated inheritance. "If thy brother be waxen poor and fallen into decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee: take thou no usury of him or increase, but fear thy God, that thy brother may live with thee; thou shalt not give him thy money upon usury, nor lend him thy victuals for increase: I am the Lord your God, which brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God," *Levit. xxv. 35—38*. The seventh year's release also is as much the law of the Lord God of Israel as is the law whereby the feast of the passover is enjoined to be observed. "At the end of every seven years thou shalt make a release, and this is the manner of the release, every creditor that lendeth ought unto his neighbour shall

“ release it, he shall not exact it of his neighbour or of his
 “ brother, because it is called the Lord’s release ; of a foreigner
 “ thou mayest exact it again, but that which is thine with thy
 “ brother thine hand shall release,” Deut. xv. 1—3. “ If there
 “ be among you a poor man of one of thy brethren within any of
 “ thy gates in thy land which the Lord thy God giveth thee ; thou
 “ shalt not harden thy heart nor shut thine hand from thy poor
 “ brother, but thou shalt open thine hand wide unto him, and
 “ shalt surely lend him sufficient for his need in that which he
 “ wanteth. Beware that there be not a thought in thy wicked
 “ heart, saying, The seventh year, the year of release is at hand ;
 “ and thine eye be evil against thy poor brother, and thou givest
 “ him nought, and he cry unto the Lord against thee. and it be
 “ sin unto thee ; thou shalt surely give him, and thine heart shall
 “ not be grieved when thou givest unto him ; because, that for
 “ this thing the Lord thy God shall bless thee in all thy works,
 “ and in all that thou puttest thine hand unto, for the poor shall
 “ never cease out of the land : therefore I command thee, saying,
 “ Thou shalt open thine hand wide unto thy brother, to thy poor,
 “ and to thy needy in thy land ; and if thy brother, an Hebrew
 “ man, or an Hebrew woman be sold unto thee, and serve thee six
 “ years ; then in the seventh year thou shalt let him go free from
 “ thee ; and when thou sendest him out free from thee thou
 “ shalt not let him go away empty, thou shalt furnish him
 “ liberally out of thy flock, and out of thy floor, and out of thy
 “ wine-press ; of that wherewith the Lord thy God hath blessed
 “ thee thou shalt give unto him ; and thou shalt remember that
 “ thou wast a bondman in the land of Egypt, and the Lord thy
 “ God redeemed thee : therefore I command thee this thing to
 “ day,” Deut. xv. 7—15. In fact the law of the Lord given by
 Moses seems to be distinguished from all other laws, by having
 the good of the poor and needy for its constant object. “ When
 “ thou comest into thy neighbour’s vineyard, then thou mayest eat
 “ grapes thy fill, at thine own pleasure ; but thou shalt not put
 “ any in thy vessel. When thou comest into the standing corn of
 “ thy neighbour, then thou mayest pluck the ears with thine
 “ hand ; but thou shalt not move a sickle upon thy neighbour’s
 “ standing corn,” Deut. xxiii. 24, 25.

Sudden. It is possible that the Jews may think that these are
 some of those laws which cannot be observed in their present cir-
 cumstances. They may possibly ground such opinion upon these
 words : “ If there be among you a poor man of one of thy
 “ brethren within any of thy gates in thy land which the Lord
 “ thy God giveth thee,” Deut. xv. 7. and may say that the
 circumstances do not agree, inasmuch as this was the required
 duty of the many rich when in their own land towards the few
 poor, whereas the case now is, that the many, the great bulk of
 their nation are very poor, and there are but very few rich in
 comparison ;

comparison; so that if the rich were even to divide their whole wealth, and reduce themselves to an equality with their brethren, it would scarcely lift them above actual indigence.

Cautious. I do not think that the rich Jews are called to give such a self-denying and flaming proof of their attachment to their laws and their nation as to reduce themselves to poverty. When the blessed time comes that they are restored to their estate, there will be MANY RICH among them as there is now, for they will take their silver and their gold with them, Isaiah lx. 9. I look upon the prosperity with which many of the Jews are blessed; as a fulfilment of the promise which we have noticed. "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto," Deut. xv. 10. It is true that the most acceptable charity in the sight of God is that which is most free from ostentation, and this prevents our being able to speak from actual knowledge; but I am fully persuaded that if we could discern secret charity, that we should find, that all the wealth given unto the individuals of the Jewish nation, is so given unto them by the God of their fathers, BECAUSE they have been good, and kind, and liberal, to their distressed countrymen, and have given unto them with a free spirit unconstrained, not grudging, not grieved; or at least that they are the sons, grandsons, or descendants of those who have thus lent unto the Lord.

Sudden. I am happy to hear you say so, and hope that in this way their wealth will be greatly increased, so that when they return to their own land, and take their gold and silver with them, they may have great store of it; but as you have quoted those passages from Leviticus and Deuteronomy, permit me to ask you whether you think that the Jews are capable of fulfilling those laws in their present circumstances?

Cautious. Human laws are frequently defeated by the want of precision wherewith they are expressed; but even in the interpretation of human laws, although the words in which they are expressed, the context, the subject matter, and the effects and consequences, are all to be resorted to, in order to form a sound interpretation of them; yet is an inquiry into the spirit and reason of the law, the most effectual way whereby to discover the true intent and meaning of the legislator. (Blackstone's Commentaries, Vol. I. p. 59—61.) And yet it frequently happens that human laws are defeated by advantage being taken of want of precision; but in the law of the Lord it is very different, for it is required that they be observed with a disposition the direct reverse of this, even with all the heart and all the soul. If the intent of the divine legislator were to have been satisfied with the performance of the service required, without the main point, viz. the obedience becoming an act of piety in the person obeying, we should doubtless have had laws

laws enforcing their observance. The tithes paid by Christians to their clergy cannot be considered as acts of piety performed by them, because they are compellable by the law of the land to pay them; and if they pay them not, the clergy to whom they are payable, may sue them at law, and do sue them at law. If therefore there is any act of piety in the payment of tithes by Christians, it is the piety of that legislature which enacted the law requiring the payment of tithes; but there is no greater piety in the Christians paying his tithes, or even his poor's rate, than there is in his paying his rent: but it is otherwise in the law of the Lord, that is no compulsory law, but it is left to the honour, the conscience, the gratitude, the piety of the party, and consequently becomes his own act, a willing act of piety and devotion. Examine the law in Exodus, Leviticus, and Deuteronomy, and you will find that the laws therein enjoined were all directed to this end, the mental and spiritual improvement of the people; to teach them the knowledge and fear of the ONLY TRUE GOD, to increase their love to him, to teach them their dependence upon him, to make their hearts overflow with gratitude to him, and to fan that flame of devotion which is most pleasing to the Lord; the ardour of it in David constituted him the man after God's own heart, and it was the Lord's remembrance of this that kept up the glory of his house, even under and notwithstanding the disobedience of his posterity, 1 Kings xi. 13, 32, 34. Now give me leave to put this question, What is the spirit and meaning, the object of these laws? Are they not evidently intended to impress the minds of the peculiar people of God with the deep sense of this fact, that all that they possess, they possess by the free gift of the Lord their God, and that every act of charity performed by them towards their poor brethren, the descendants from their own ancestors, of the same household of faith with themselves, is so pleasing to him, that he accounts it an act of piety towards himself. The Lord is as well pleased by the act of such piety from a poor Jew, if it be but the gift of a penny, as with the liberal gift of gold coming from the hand of the rich, and doth reward it accordingly; and I have no doubt if we could see the SEED from which the abundant prosperity and wealth of individuals among the Jews have proceeded, we should perceive it to be some small mite of charity given by their immediate ancestors, with a willing mind, to a distressed brother for the love of God. I would by no means say any thing that should tend to the depreciation of the strictness wherewith the Jews observe their solemnities; but I am firmly persuaded it will be by the ardent zeal with which they will in due time contribute to the comfort of their distressed brethren, with all their heart and all their soul, that the returning favour of the Lord God of their fathers will begin to be manifested towards them. The Lord hasten it!

Sudden. I say Amen, I trust, with all my heart and with all my

my soul. We must expect these blessings upon Israel to be effected by the Lord; for no man possesses power or wisdom in himself, it is "the inspiration of the Almighty" that "giveth them understanding," Job xxxii. 8.

SEVENTH DIALOGUE.

Containing further Observations concerning the Bar to the Prosperity of Israel, and how they are to proceed in order to its being removed—The dreadful Wrath which will be poured out upon those Nations that have oppressed and persecuted them should induce us to repent of the Misconduct of our Ancestors towards them—There seems good Ground to hope that the Jewish Sufferings are nearly ended.

CAUTIOUS AND SUDDEN.

Sudden. **I**N our last conversation the subject which engaged our attention was of the greatest importance; we were inquiring what was the bar to the prosperity of Israel. It has since been much upon my mind, and I think that we must attribute this long continued dispersion of the Jews to the IRREVOCABLE DECREE of the God of their fathers. When their ancestors were in Egypt we find that the time was limited: "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years; and also that nation whom they shall serve will I judge, and afterwards shall they come out with great substance," Gen. xv. 13, 14. "But in the fourth generation they shall come up hither again; for the iniquity of the Amorites is not yet full," Gen. xv. 16. They were sojourners at first, and were to be afflicted 400 years, and observe how punctually this was fulfilled, Exod. xii. 40, 41. "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years; and it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." The punishments denounced against their disobedience by Moses were great plagues, and of long continuance, Deut. xxviii. 59. They have been subject to great plagues, and of long continuance; but although I should almost tremble were I to presume to calculate the times, yet I think it is evident from the book of Daniel that there is a set time for the continuance of their dispersion and degradation as there was in Egypt; if so, we may depend upon it, that no sooner will that day arrive, than there will be a great change take place,

as there was when their fathers were in Egypt; for no sooner was the day arrived than the event proved the truth and precision of the limitation. I was the more confirmed in this opinion by the consideration that the great change that will take place in the dispositions of the Jews; the ardour with which they will turn unto the Lord their God, and serve him with all their heart and all their soul, is spoken of as the act of the Lord: "And the LORD
 " THY GOD will circumcise thine heart, and the heart of thy
 " seed, to love the Lord thy God with all thine heart, and with
 " all thy soul, that thou mayest live," Deut. xxx. 6. And again in Jer. xxxi. 31—34. "Behold the days come, saith the Lord,
 " that I will make a new covenant with the house of Israel, and
 " with the house of Judah, not according to the covenant that I
 " made with their fathers in the day that I took them by the
 " hand to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the
 " Lord) but this shall be the covenant that I will make with the
 " house of Israel after those days, saith the Lord; I will put
 " my law in their inward parts, and write it in their hearts, and
 " will be their God, and they shall be my people; and they shall
 " teach no more every man his neighbour, and every man his
 " brother, saying, Know ye the Lord, for they shall all know
 " me, from the least of them to the greatest of them, saith the
 " Lord; for I will forgive their iniquity, and I will remember
 " their sin no more." See also Isaiah liv. 13. Jer. xxxii. 38—
 40. Ezek. xi. 19, 20. and xxxvi. 26, 27. Mic. vii. 18—20. The house of Israel must therefore wait, and there are great and gracious promises to those who do wait with a firm faith upon their God: "I will look unto the Lord: I will wait for the
 " God of my salvation: my God will hear me," Micah vii. 7. O Israel "turn thou to thy God; keep mercy and judgment,
 " and wait on thy God continually," Hosea xii. 6. The
 " Lord is good to them that wait for him, to the soul that
 " seeketh him. It is good that a man should both hope and
 " quietly wait for the salvation of the Lord," Lam. iii. 25, 26.
 "Thou shalt know that I am the Lord, for they shall not be
 " ashamed that wait for me," Isaiah xlix. 23. "The Lord is a
 " God of judgment; blessed are all they that wait for him," Isaiah
 xxx. 18. And he who was honoured by being called the man
 after God's own heart, seems above all others to have been conspicuous for thus waiting upon God: "O, my God, I trust in
 " thee; let me not be ashamed; let not my enemies triumph
 " over me: yea, let none that wait on thee be ashamed. Lead
 " me in thy truth, and teach me; for thou art the God of my
 " salvation, on thee do I wait all the day," Psal. xxv. 2,
 3, 5. "Be silent before the Lord, and wait patiently for him,"
 Psal. xxxvii. 7. "Evil doers shall be cut off, but those that
 " wait upon the Lord shall inherit the earth," ver. 9. "Thee
 " do

“do I wait for, O Lord; thou wilt answer, O Lord my God,” Psal. xxxviii. 15. “And now, Lord, what wait I for? my hope is in thee,” Psal. xxxix. 7. It therefore seems to me that the house of Israel cannot do better than to follow the example of their ancestors, and in faith and hope continue patiently to wait upon their God.

Cautious. I entirely agree with you in almost all you have said, but you will permit me to make some observations. I admit that the long continued distress and dispersion of Israel is to be attributed to the decree of their God pronounced upon their disobedience. I admit that the time in which their ancestors were afflicted in Egypt was a limited time, and that the very day on which the term expired they were delivered out of Egypt with a mighty hand and great signs and wonders; but there is this manifest difference between their depression in Egypt and their present depression. That is no where said to be on account of sin or disobedience, and there is no admonition to THEM to repent, and turn to the Lord with all their heart and all their soul; neither was there any conditional promise to them in Egypt, as there is in the latter case. The captivity in Babylon also appears to have been for a limited time, “until the land had enjoyed her” Sabbaths, 2 Chron. xxxvi. 21. The term of the captivity in Babylon bears an evident relation to the law of the seventh year’s rest of the land, which had not been observed. From the establishment of Saul in the kingdom unto the destruction of Solomon’s temple and the commencement of the captivity, was a period of about 500 years: the sabbatical years in that period would therefore amount to seventy years, the period of that captivity. The term they continued in Jerusalem and the Holy Land, after their return to the destruction of Jerusalem by Titus, was a period of near 600 years; now the sabbatical years in that period could not amount to near one century, and yet their dispersion has been above 1700 years: let us therefore inquire whether there is any good ground to suppose that the Jews are now bound down under any irrevocable decree of dispersion and degradation for any limited time. There are certainly limited times mentioned in the book of the prophet Daniel, which will be fully understood to the glory of the Lord when the time arrives for their accomplishment; and until that time arrives, the Jews I trust will continue to shew their good sense and humility in abstaining from prying into futurity. They know the calamities which their nation have endured by mistaken opinions in such mysterious matters, and they therefore are justly jealous of every thing which looks that way; and I must say that I wish Christians would imitate them in their moderation, or at least proceed with caution and humility. If there is any limited time, I should think that it is a limited time which affects the Gentile nations. When they were in Egypt the reason why their return was postponed to the

fourth

fourth generation, was because the iniquity of the Amorites was not yet full, Gen. xv. 16. In like manner there may now be some such reference to the Gentile nations. In Luke xxi. 42. our Saviour uses these words: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles, when they, like the Amorites of old, will have filled up the measure of their iniquities, therefore seems to have a great relation to the Jews; and these times of the Gentiles seem fixed and limited times. The Jews possessed more advantages than other nations, and therefore their iniquities were less excusable, and they were punished first; but the period of punishment will at length arrive, when the times of the Gentiles will be fulfilled, and then Jerusalem will no longer be trodden down by the Gentiles. It is a most awful subject, and the books of Daniel and Ezekiel afford good ground to us to presume that the prelude to the actual approach of that awful time in which the iniquity of the Gentiles will be filled up (the times of the Gentiles become fulfilled) and the great sin which will be committed by them, and will make the scale descend, will be committed under the control of the great enemy of truth and righteousness, who will exceed Pharaoh in wickedness, and will meet his overthrow in INTENTIONAL hostility towards the Jews after the commencement of their return.

Sudden. Pray excuse my interrupting you, to inquire why you make use of the word INTENTIONAL, and lay such an emphasis upon it.

Cautious. I am not surprised at your question. Hopes which cause the heart to rejoice and exult cannot be expressed without emotion, and I will notice it again when we have further considered this awful subject, viz. the connexion there is between the depression of Israel and those great judgments which hang over the Gentile nations in general, and especially the lifeless and unfruitful branches of the Christian church, and which will most assuredly fall upon them when the times of the Gentiles become fulfilled, Luke xxi. 24. and the measure of their iniquities, like that of the Amorites of old, is filled up, Gen. xv. 16.

Sudden. This is a most awful subject indeed, and the prospect should induce us most ardently to seek to flee from the wrath to come, Matt. iii. 7.

Cautious. The wrath to come will be conspicuously poured out upon Edom and those nations who have most oppressed and persecuted the Jews: Psal. cxxxvii. 7. "Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundations thereof." Woe unto that man that delighteth in the misery of his relations; this Edom did in the day of Jerusalem, therefore also his turn will come: and "Edom shall be a desolation; every one that goeth by it shall be
astonished,

“astonished, and shall hiss at all the plagues thereof,” Jer. xlix. 17. “Thus saith the Lord God, because that Edom hath dealt against the house of Judah, by taking vengeance, and hath greatly offended and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate,” Ezek. xxv. 12, 13. “Edom shall be a desolate wilderness for their violence against the children of Judah,” Joel iii. 19. But it is in the book of the prophet Obadiah that the bloody malice of the Edomites against the Jews is most fully set forth: “For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them: but thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress: for the day of the Lord is near upon all the heathen; as thou hast done it shall be done unto thee; thy reward shall return upon thine own head: for as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been,” Obad. 10—16. . When the times of the Gentiles shall be fulfilled; when the iniquity of the Gentile nations shall be (like the Amorites) filled up by acting under the control of the great enemy, WITH AN INTENTION OF HOSTILITY TOWARDS THE JEWS, after their return: “Then will the Lord go forth and fight against those nations, as when he fought in the day of battle,” Zech. xiv. iii. “And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth; and it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour, and Judah shall also fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel,

“ in abundance ; and so shall be the plague of the horse, of the
 “ mule, of the camel, and of the ass, and of all the beasts that
 “ shall be in their tents, as this plague ; and it shall come to
 “ pass, that every one that is left of all the nations which came
 “ against Jerusalem shall even go up from year to year to wor-
 “ ship the King, the Lord of Hosts, and to keep the feast of taber-
 “ nacles ; and it shall be that whoso will not come up of all the
 “ families of the earth unto Jerusalem to worship the King, the
 “ Lord of Hosts, even upon them shall be no rain ; and if the fa-
 “ mily of Egypt go not up, and come not, that have no rain,
 “ there shall be the plague wherewith the Lord will smite the
 “ heathen that come not up to keep the feast of tabernacles ; this
 “ shall be the punishment of Egypt, and the punishment of all
 “ nations that come not up to keep the feast of tabernacles,”
 Zech. xiv. 12—19.

“ I will contend with him that contendeth with thee, and I
 “ will save thy children ; and I will feed them that oppress thee
 “ with their own flesh, and they shall be drunken with their own
 “ blood as with sweet wine ; and all flesh shall know that I the
 “ Lord am thy Saviour and thy Redeemer, the mighty one of
 “ Jacob,” Isaiah xlix. 25, 26. “ Behold, at that time I will
 “ undo all that afflict thee,” Zeph. iii. 19. “ Thus saith the
 “ Lord, when I shall have gathered the house of Israel from the
 “ people among whom they are scattered, and shall be sanctified
 “ in them in the sight of the heathen, then shall they dwell in
 “ their land that I have given to my servant Jacob ; and they
 “ shall dwell safely therein, and shall build houses, and plant
 “ vineyards ; yea, they shall dwell with CONFIDENCE, when I
 “ have executed judgments upon all those that DESPISE THEM
 “ round about them, and they shall know that I am the Lord
 “ their God,” Ezek. xxviii. 25, 26.

Experience shews that it is an awful thing for any nation to
 act with hostility against the Jews without a commission from
 the Lord God of Israel ; and where there is such a commission,
 the least excess committed in the execution of it is sure to
 bring down heavy judgments. When Sennacherib, King of Assy-
 ria, warred against Hezekiah and Jerusalem, “ The angel of the
 “ Lord went out and smote in the camp of the Assyrians an hun-
 “ dred and fourscore and five thousand,” (2 Kings xix. 35.) be-
 cause he had no commission, and blasphemed the name of the
 Lord ; and those who had a commission against them for their
 punishment, generally were visited with calamity in their turn :
 “ It shall come to pass that when the Lord hath performed his
 “ whole work upon Mount Zion and on Jerusalem, I will punish
 “ the fruit of the stout heart of the king of Assyria, and the glory
 “ of his high looks ; for he saith, by the strength of my hand I
 “ have done it, and by my wisdom, for I am prudent,” Isaiah x.
 12, 13. “ Shall the axe boast itself against him that heweth
 “ therewith ?

“ therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood,” Isaiah x. 15. You will find that Nebuchadnezzar had a peculiar commission against the Jews, which he executed upon Jerusalem, the people, and the temple; but he was not without calamity, for his heart being lifted up with pride his kingdom departed from him for a season, Dan. iv. 28—33. The Jews, notwithstanding their afflictions, are still preserved a distinct people, but where is the empire of Assyria? Where is the empire of the Babylonians? What is become of their capitals? Dissolved like the baseless fabrick of a vision. The miserable end of Antiochus (2 Maccab. ix. 4—29.) is a warning to all men how they indulge hostility towards the Jews: “ Thus saith the Lord of Hosts, I am jealous for Jerusalem and for Zion, with a great jealousy; and I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction,” Zech. i. 14, 15. “ Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called the lady of kingdoms. I was wroth with my people, I have polluted my inheritance, and given them into thine hand; thou didst shew them no mercy; upon the ancient thou hast very heavily laid thy yoke,” Isaiah xlvii. 5, 6. “ Thus saith the Lord, Israel is my son, even my first born,” Exod. iv. 22. “ He that toucheth you toucheth the apple of his eye,” Zech. ii. 8. The Edomites were relations to the Jews, and could shew no commission against them; and pray what commission can either Christians or Mahometans shew to justify the hostility and hatred they have in former times exerted towards the Jews.

Sudden. Certainly, they cannot shew any commission, and the Christians in particular have acted in direct hostility to their religion in every act of cruelty and oppression they have been guilty of towards the Jews; and one would think that the malice of Edom towards Israel was so particularly recorded by Obadiah, to convict the Christians; for the ground of their misconduct towards Israel proceeded from malice and hatred, and I fear that the malice and hatred of Christians in former times towards the Jews have exceeded the malice and hatred of the Edomites towards them.

Cautious. Therefore will the sufferings of those who do not repent of these things be like the sufferings of the Edomites when the times of the Gentiles are fulfilled; but let us not confine our contemplation to the awful part of the picture; there will be those who will flee from and escape the wrath to come; and who will these be but those who are friendly towards the Jews, who fear and worship the only true God, the God of Abraham and Isaac and Jacob, and who will consider it their honour to go up from
year

year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles, Zech. xiv. 16.

Sudden. From this prospect we may conclude that the return of Israel to their own land, and their establishment therein, as the peculiar people of God, will be more gloriously conspicuous than their deliverance out of Egypt, and that they will then see that they were separated from the rest of mankind, not only for their own honour and advantage, but for the good of all mankind.

Cautious. Undoubtedly it will be so when the great prophecies which concern their return (a few only of which we have noticed) come to be accomplished. Their deliverance out of Egypt was only out of one country, but their now expected deliverance and emigration will be from every part of the world, and consequently much more conspicuous. In fact, the effect intended to be produced upon all nations by their deliverance out of Egypt was spoiled by their disobedience, and therefore they are punished and scattered into all nations, and must act the part designed for them over again: and the manifest interference of the Lord their God in their behalf, by the most awful punishment of their oppressors and enemies, will operate to the conversion of all the rest of mankind, to the fear and worship of the Lord God of Abraham and Isaac and Jacob, the only true God.

Sudden. Well then, to return to the point under consideration, I think you agree with me that the Jews cannot do better than patiently to wait upon their God; and I may add, that the best way for Christians is to repent of the cruel acts of their ancestors towards the Jews, and by a kind and respectful behaviour towards them, to shew the Jews that they abhor such actions: "Remember me, O Lord, with the favour that thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance," Psal. cvi.

4. 5.

Cautious. If it were to be established, that the Jews were bound down under an irresistible and irreversible decree, so that their prosperity COULD NOT commence before a given day: if it were impossible that they could return unto the Lord with all their heart, and all their soul, until the accomplishment of that promise which you quoted from Jeremiah xxxi. 31—34. there might be reason to say that they cannot do better than merely to wait patiently. But although we know that the plagues to be endured by Israel, were to be great plagues and of long continuance, yet are we nowhere told that they are limited to a precise day, as in the instance of their oppression in Egypt and Babylon. It is true there are times specified in Daniel, but the passages do not go to the extent to say, that Israel MUST BE in misery and degradation until the expiration of those times. Our Saviour's words also by no means imply so much: "Jerusalem shall be trodden down of
" the

“ the Gentiles, until the times of the Gentiles be fulfilled,” Luke xxi. 24. But is there no step, no gradation, no difference between the Jews being in their present state, and in full possession of their capital and country. Is not the present situation of the Jews greatly better, than it was in the days of Adrian, or even than it was in the time of the crusades? As there hath been, by the mercy and goodness of the God of their fathers towards them, a great abatement of that virulence of malice and hatred wherewith they were formerly persecuted, so there may be a great change yet for the better among them. It is the disgrace of some sects and parties among Christians, that by their doctrines they consider men as mere machines, who have no more a will of their own in religious services, than the millstone hath in grinding the corn; but no such doctrine will be found either in the Old or New Testament. If such a change in their dispositions were to be wrought in them by the Lord, without their own will being in any wise concerned, why should the Jews have endured such long, extended, and complicated calamities? Might not the Jews, whilst in the act of worshipping the golden calf, have been thus changed, and instantly have been converted and new moulded by sovereign grace; but this is not the way the Lord God of Israel converts his people, they are punished and tried, and the way they will be thus moulded, and the stony heart removed, is by calling to mind (by experience) the blessings and the curses they and their fathers have endured, and by returning unto the Lord, and by obeying his voice; by hearkening diligently unto the voice of the Lord their God, and observing all his commandments with all their heart, and with all their soul; by confessing their iniquity, and the iniquity of their fathers, and the trespass which they have trespassed against their God; by confessing that they have walked contrary to him, and also that he hath walked contrary to them, and that it is he that hath brought them into the land of their enemies, and hath dispersed them. It is by deep contrition for these things, and by humbling their uncircumcised hearts, and accepting the punishment of their iniquities, and acknowledging the justice and righteousness of that sentence, under which they have suffered. It is in this way that the Lord will circumcise their hearts, and the heart of their seed, to love him with all their heart and with all their soul, Deut. xxx. 1—10. Levit. xxvi. 40—42. Pray turn to the 36th chap. of the prophet Ezekiel, and you will find that the returning favour, and re-establishment of Israel in their own land, is as it were hastened by the malignity of the enemy. The enemy is described as exultingly exclaiming, “ Aha! even the ancient high places are “ ours in possession,” Ezek. xxxvi. 2. You will do well to remember that most astonishing deliverance of the Jews, in the days of good King Hezekiah, out of the hand of the Assyrians, 2 Kings xviii. xix. and observe that it is immediately preceded by a similar vaunting; “ Then Rabshakeh stood and cried with a loud voice
“ in

“ in the Jews language, and spake, saying, Hear the word of
 “ the great king, the king of Assyria : thus saith the king, Let not
 “ Hezekiah deceive you ; for he shall not be able to deliver you out
 “ of his hand : neither let Hezekiah make you trust in the Lord,
 “ saying, the Lord will surely deliver us, and this city shall not
 “ be delivered into the hand of the king of Assyria ; hearken not
 “ to Hezekiah : for thus saith the king of Assyria, make an agree-
 “ ment with me by a present, and come out to me, and then eat
 “ ye every man of his own vine, and every one of his fig tree, and
 “ drink ye every one the waters of his cistern : until I come and
 “ take you away to a land like your own land, a land of corn and
 “ wine, a land of bread and vineyards, a land of oil olive and of ho-
 “ ney, that ye may live, and not die : and hearken not unto Heze-
 “ kiah, when he persuadeth you, saying, The Lord will deliver us :
 “ hath any of the gods of the nations delivered at all his land out
 “ of the hand of the king of Assyria ? Where are the gods of Hamath,
 “ and of Arpad ? where are the gods of Sepharvaim, Hena, and
 “ Ivah ? have they delivered Samaria out of mine hand ? Who
 “ are they among all the gods of the countries, that have delivered
 “ their country out of mine hand, that the Lord should deliver
 “ Jerusalem out of mine hand ?” 2 Kings xviii. 28—35. This
 vaunting of the Assyrian is followed by the mourning of Hezekiah ;
 all his trust is in the Lord, and by the mouth of Isaiah the pro-
 phet he is comforted : Thus saith the Lord, be not afraid of the
 “ words which thou hast heard, with which the servants of the
 “ king of Assyria have blasphemed me ; behold, I will send a
 “ blast upon him, and he shall hear a rumour, and shall return
 “ to his own land, and I will cause him to fall by the sword
 “ in his own land,” 2 Kings xix. 6, 7. Thus encouraged, when
 he receives the blasphemous letter noticed in v. 14. he “ went
 “ up into the house of the Lord, and spread it before the Lord ;
 “ and Hezekiah prayed before the Lord, and said, O Lord God
 “ of Israel, which dwellest between the cherubims, thou art
 “ the God, even thou alone, of all the kingdoms of the earth ;
 “ thou hast made heaven and earth : Lord, bow down thine ear,
 “ and hear ; open, Lord, thine eyes, and see ; and hear the
 “ words of Sennacherib, which hath sent him to reproach the
 “ living God. Of a truth, Lord, the kings of Assyria have de-
 “ stroyed the nations and their lands ; and have cast their gods
 “ into the fire : for they were no gods, but the work of men’s
 “ hands, wood and stone : therefore they have destroyed them.
 “ Now therefore, O Lord our God, I beseech thee, save
 “ thou us out of his hand, that all the kingdoms of the earth
 “ may know that thou art the Lord God, even thou only,”
 2 Kings xix. 14—19. He then receives the second consolatory
 message from the prophet Isaiah, and that night the angel of
 the Lord smote “ an hundred fourscore and five thousand” in
 the camp of the Assyrians ! 2 Kings xix. 35. It is an awful
 thing

thing to provoke the wrath of the Lord God of Israel, for he is the only true God! In like manner the same evil dispositions in the Gentile nations, in time to come, when their iniquities are full and their time expired, (Gen. xv. 16. Luke xxi. 24.) will bring down the divine vengeance upon them, and operate towards the deliverance of Israel, and their restoration to prosperity and blessedness; for you will find that the remainder of the 36th chapter of Ezekiel contains ample information, that all the blessings that will come upon Israel will be freely bestowed by the Lord upon them. He will sprinkle clean water upon them and they shall be clean: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you; and I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen," Ezek. xxxvi. 25—30. And lest they should think that any part of this blessedness was the result of their merit and not of God's free grace, it immediately is added, "Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations: not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel," Ezek. xxxvi. 31, 32. And to guard them from drawing that mistaken conclusion which I have been noticing, that they may not be induced to fold their arms and say, "If all the blessedness we are to enjoy is to be effected by the Lord our God; if it is he that is to give us a new heart, and a new spirit, and take away the stony heart out of our flesh; we can do nothing, but wait and be as passive as the clay in the hand of the potter;" it is immediately added, "Thus saith the Lord God, I will yet FOR THIS BE INQUIRED OF by the house of Israel, TO DO IT FOR THEM," Ezek. xxxvi. 37. They are therefore required not only to wait patiently, but to pray ardently, and to walk in the way of repentance and reformation which he has so amply pointed out to them.

Sudden. I am perfectly satisfied that it will be, in this way that the Lord will turn the hearts of Israel.

Cautious. The punishments denounced against the Jews, are conditional and progressive punishments. Pray turn to Levit. xxvi. 14. from the 15th to the 17th verse there are dreadful

dreadful punishments denounced against their disobedience; and then in the 18th verse it is added, “ And if ye will not for all
 “ this hearken unto me, then I will punish you seven times
 “ more for your sins.” The additional punishments are specified; and then in the 21st verse, “ and if ye walk contrary unto
 “ me, and will not hearken unto me, I will bring seven times
 “ more plagues upon you according to your sins;” and so again in the 23d and 27th verses: so that it is manifest that all the punishments denounced against Israel, are not only punishments for sin, but that mercy is blended with judgment towards them, inasmuch as every stroke is intended to produce reformation in them. If they were bound down and had no power to turn unto the Lord, would there be any promises to them that they shall be restored to the tender mercies of their God, on their turning unto the Lord with all their heart, and with all their soul? The Lord God of Israel doth not thus mock his creatures; it is only the heathen abomination of fate, which hath been grafted into the religion of Mahomet, and hath been cultivated by some sects of Christians, that can represent a Deity shutting up his creatures in a prison, bound hand and foot, and then setting fire to the building, and mocking them by crying out to them, “ Why
 “ will ye perish, why will ye be burnt.”

Sudden. Certainly every exhortation to obedience or repentance, every admonition to flee from the wrath to come, implies that the person thus admonished, either possesses power, or may acquire the possession of power, to do that to which they are thus exhorted.

Cautious. Your distinction between possessing power, and possessing ability to acquire power, is a very just distinction, and will illustrate the subject. The husbandman is blessed with health and strength to hold the plough, they are the gifts of God unto him. He possesses knowledge of agriculture, he hath acquired it by experience through God's blessing. He possesses good ground, and oxen strong for labour, by the gift of God's good providence. He ploughs and sows, and then can do no more; he must still depend upon God's blessing: for it is God that giveth the increase. But suppose that he hath more ability given him, an infallible prescription, which shall without doubt insure him an abundant crop. In that case an abundant crop is in his power. The Jews possessed this infallible prescription; an absolute promise from him who alone can give the increase, that he would give them abundant crops on certain conditions, viz. obedience to his law, and especially obedience to the conditions, the provisos contained in the grant whereby they possessed the land they cultivated; the payment of their tithes, and the observance of the land's sabbath of rest: “ Bring ye all the tithes into the
 “ storehouse, that there may be meat in mine house, and PROVE
 “ ME NOW HEREWITH, saith the Lord of Hosts, if I will not open
 “ you

“ you the windows of heaven, and pour you out a blessing, that
 “ there shall not be room enough to receive it ; and I will re-
 “ buke the devourer for your sakes, and he shall not destroy the
 “ fruits of your ground ; neither shall your vine cast her fruit
 “ before the time in the field, saith the Lord of Hosts. And
 “ all nations shall call you blessed : for ye shall be a delightful
 “ land, saith the Lord of Hosts,” Mal. iii. 10—12. But
 this is but a small part of the blessing attached to Jewish obedi-
 ence ; for by these acts being performed with all the heart, and
 all the soul, a sacred flame of true spiritual piety would be kept
 up, and their souls, like David’s, would have possessed that holy
 spirit of joy in the Lord, and exulting confidence in the God of
 their salvation ; so that great as would have been their temporal
 prosperity, it would have been ten thousand times exceeded by
 their spiritual improvement : “ As the hart panteth after the
 “ water brooks, so panteth my soul after thee, O God ; my
 “ soul thirsteth for God, for the living God,” Pf. xlii. 1, 2.
 “ Come and hear all ye that fear God, and I will declare what
 “ he hath done for my soul,” Pf. lxvi. 16. How amiable are
 “ thy tabernacles, O Lord of Hosts ! my soul longeth, yea, even
 “ fainteth for the courts of the Lord ; my heart and my flesh
 “ crieth out for the living God ; yea, the sparrow hath found
 “ an house, and the swallow a nest for herself, where she may
 “ lay her young, even thine altars, O Lord of Hosts, my King,
 “ and my God. Blessed are they that dwell in thy house : they
 “ shall be still praising thee. Selah.” Pf. lxxxiv. 1—4.

Although the day may be limited in which the first stone of
 the temple is to be laid ; although the day may be limited and
 fixed on when this great judgment will overtake the enemies
 of the Jews ; although the precise day may be recorded in heaven,
 beyond which the Gentile nations shall be no longer spared, but
 their iniquities being filled up, by an intention of hostility to-
 wards the people of God, (Dan. xi. 36. vii. 8, 25. viii. 11.
 Zech. xii. 1—8. xiv. 12—19.) they shall be delivered up to the
 sword of divine justice ; yet the consideration of these things
 afford no good ground either to us or to the Jews to fold our
 arms, and wait the event in patient insensibility : so far from
 it, that the consideration of these things should induce us to seek
 how and in what manner we may flee from the wrath to come. I
 have already shewn that the wrath to come, peculiarly hangs over
 those nations, who, without being authorized, without possessing
 any commission from the Lord God of Israel, have persecuted
 and afflicted his people. Nebuchadnezzar had such a commission ;
 Titus and the Romans had such a commission ; but what com-
 mission can the Mahometans shew ? and, in particular, what com-
 mission can the Christians shew ? Our Saviour wept at the prospect,
 (Luke xix. 41.) but Christians in former times have exulted in
 increasing those sufferings which made their Saviour weep !
 They have in former times acted the part of Edom with re-

doubled fury and malignity ; and the only way that we as their descendants can escape the wrath to come, is to repent of the acts of our fathers, and by a kind, respectful, and affectionate behaviour to the Jews, prove that we are of another mind : but above all, should it be impressed on our minds, that he who lifts up his hand in hostility against a Jew, if he is not commissioned so to do by the God of Israel, will surely provoke the fury of the only true God, Zech. xii. 1—6.

It is a base part that the Edomites acted against the Jews ; they afflicted the fallen ! their distressed relations ! Are the Jews considered as disinherited, and do the Christians boast that they possess that favour which was formerly shewn to them ? Be it so ; consider yourself a parent, you have for a time (until he reforms) withdrawn your favour from your formerly beloved first born, and have advanced your younger son ; your younger son hath seen you weep at the contemplation of those sufferings which your beloved hath by his misconduct brought upon himself ; he hath evidence in writing, family papers, which describe the ardour wherewith you loved him, but he doth not intercede with you in his behalf ; he doth not mention his name with regret and commiseration ; he doth not watch with eagerness to see if he can discover any symptoms of repentance and amendment, that he may embrace the opportunity to plead in his behalf. This must surely be observed by you ; but what will be your feelings when viewing them unobserved, you see your beloved, dejected and forlorn, born down by your displeasure ! he remembers the day of your favour, when you rejoiced to do him good, and he rejoiced in your smiles : he now sees and feels by experience that you told him truth when you admonished him. His high looks are brought down, his uncircumcised heart is humbled ; he accepts of his affliction because he now sees that he hath deserved it, and that he hath endured it from your fatherly hand ; but behold ! doth his brother comfort him, and strive to mitigate his affliction ? You observe him insulting him and adding to his affliction ; your suspicion being thus awakened, you inquire into his conduct towards his distressed brother, and you find it an uniform assemblage of insults, oppression, and acts of unkindness and hostility ; insults unprovoked, oppression unresisted. You are informed that when with an heavy heart he embarked for banishment, his brother robbed him of that small pittance which was allowed him to pay his travelling expences, and that when he had so robbed him, and his afflicted brother was stepping into the ship, he removed the plank and cast him into the sea. You find that he hath held him up as the mark of scorn and ridicule ; that he hath reviled him, and exulted in his sufferings. Thus informed, what would be your conduct ? would not your love be rekindled ? would you not restore him to your favour ? would you not with an ardency of affection run towards him, and encircle him in your embrace ?

Sudden. I think I should not only do so, but I think I should address

addresses the youngest thus: "Who gave you any orders to afflict
 " your brother? Thou shouldst not have looked on the day of
 " thy brother in the day that he became a stranger from his
 " father's house, but thou shouldst have covered thy face; thou
 " shouldst not have rejoiced over him in the day of his distress;
 " thou shouldst not have spoken proudly in the day of his distress;
 " yea thou shouldst not have looked on his affliction in the day
 " of his calamity, nor have laid hands on his substance in the day
 " of his calamity." But insults are the evidence of a most depraved mind, and insults against the fallen and afflicted can come from none but the despicably base: "For thy violence against
 " thy brother Jacob shame shalt cover thee. As thou hast done,
 " it shall be done unto thee; thy reward shall return upon thine
 " own head," Obad. 10—15. I now beg to remind you that you
 promised to notice my question concerning the hostility of the
 enemies of the Jews. You spoke of it as an **INTENTIONAL**
 hostility, and pronounced the word with emphasis. Can there
 be any hostility without its being intentional? When a nation
 with arms in their hands invade another nation, it is of itself
 sufficient evidence of their **INTENTION** to commit hostilities.

Cautious. It is so, and there will be no more doubt concerning
 their intentions than there was of the intention of Pharaoh and
 his host when he pursued Israel to his destruction: but I have
 good hope that the sufferings of the Jewish nation are nearly
 ended, and that the hostility of those who may become hostile
 towards them will not be permitted to any great extent to ripen
 into action, but that the **INTENTION** will be punished, and the
 Jews delivered from their fears, without enduring the sufferings
 that their enemies will intend to inflict upon them.

Sudden. It will give me much pleasure if you can by quotations from scripture give good reasons for your hope.

Cautious. You will observe that I do not assert that it is so, I only mention it as my hope and opinion, and the grounds and reasons on which this my hope is founded are these:

1st. When I consider the sufferings which the Jews have already endured, I cannot but hope and believe also, that they will not have to endure much more.

2dly. If there hath already taken place a very considerable change in them for the better, so that their sufferings have **IN SOME MEASURE** produced that effect upon them which they were intended to produce, their sufferings are certainly nearly ended. I have given you my reasons for believing that a very considerable change hath already taken place among them for the better. We can only form our judgment from external **APPEARANCES**, and are therefore subject to error; and if it should unhappily be proved by the event that the Jews have yet to endure very great sufferings, it will be plain that I have formed too favourable an opinion concerning them; for we may rest assured

assured that the Lord, who searcheth the heart (1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. Psal. vii. 9. cxxxix. 1—24.) doth not delight in the misery or affliction of his creatures; he hath no pleasure in the death of the sinner, (Ezek. xviii. 1—22. xxxiii. 7—20.) but delighteth in the happiness of his creatures, especially of his servants, (Psal. xxxv. 27.) how much more then of Israel, his son, his first born, Exod. iv. 22.

3dly. I think that the afflictions which the Jews have already passed through, have in a great measure answered the end they were designed to produce upon the other nations of the earth; for I have I trust already proved that all nations are interested in their prosperity and affected by their adversity. Events preach much more powerfully than the tongue of man, and the accomplishment of their scriptures in their being preserved a distinct people, and in their sufferings, have fully instructed the nations who do not resist instruction, that the Lord God of Israel, the God of Abraham, the God of Isaac, and the God of Jacob, (Exod. iii. 16.) is the only true God, (Deut. vi. 4. Mark xii. 28—34. Deut. iv. 35—39. 1 Kings viii. 60. Isaiah xlv. 5, 6, 14, 18, 22, xlii. 9.) and that he hath revealed unto mankind his will by the mouth of his servants of the house of Israel, Deut. xix. 29. 1 Sam. iii. 21. Psal. xcvi. 2. Dan. ii. 19. ix. 6, 10. 2 Kings xvii. 13, 23. xxi. 10. Jer. xxvi. 5. Ezek. xxxviii. 17. Amos iii. 7. Zech. i. 6.

4thly. My hope is also confirmed by meditation on the revealed perfections and attributes of the Lord God of Israel, the only true God (I should have mentioned this first). “He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil,” Joel ii. 13.

5thly. Let us consider things that are passed. The Lord hath delivered Israel out of Egypt, “through a mighty hand and a stretched out arm,” (Deut. v. 15.) “and great judgments,” (Exod. vi. 6.) and Pharaoh thinks that “they are entangled in the land, the wilderness hath shut them in,” (Exod. xiv. 3.) he therefore marches against them with all his host! and he hath overtaken them, encamped by the sea. The children of Israel are sore afraid, and they cry unto the Lord, Exod. xiv. 9, 10. “They cry unto the Lord in their trouble, and he bringeth them out of their distresses,” Psal. cvii. 28. Behold the rod of Moses lifted up by the command of God, and the children of Israel are to “go forward;” the waters of the sea become divided, and are a wall unto them to the right and to the left. Pharaoh pursues, and Moses again lifts up his rod, and the waters return unto their strength, and overwhelm the oppressor and his host, Exod. xiv. 10—31. Hearken unto the exulting song of Moses: Miriam the prophetess, and the women, with timbrels, and with dancing, join in the chorus, and the burden of the song is, “Sing ye unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea,” Exod. xv.

21. "The Lord is my strength and my song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy; and in the greatness of thine excellence thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble; and with the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, mine hand shall destroy them. Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the gods; who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people, which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation. The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed: the mighty men of Moab trembling, shall take hold upon them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea," *Exod. xv. 1—19*. This deliverance was a great deliverance, but it will be eclipsed by that greater deliverance which they will in due time experience: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and led the seed of the house of Israel out of the North Country, and from all countries whither I had driven them, and they shall dwell in their own land," *Jer. xxiii. 7, 8*.

6thly. Let me refer you to the 18th and 19th chapters of the 2d book of Kings. The great events therein recorded have already

already been noticed by us, I shall not therefore repeat them here any further than as another instance of that miraculous deliverance which the Lord God of Israel vouchsafes to his people, **WHEN THEY CRY UNTO HIM** in their distress. Hezekiah mourned, and went into the house of the Lord, 2 Kings xix. 1. He prayed before the Lord with fervour in his trouble (2 Kings xix. 19.) and the next morning 185,000 of his invading enemies were dead corpses without a weapon of war being lifted up against them, 2 Kings xix. 53—37.

7thly. Although there can be no doubt but that an awful visitation approaches, and great judgments will be inflicted upon those who are inimical to true religion, or professing it are unimproved by it, yet (the Jews having been **ALREADY PUNISHED**) the judgments to come seem chiefly to be impendent upon those who are **NOT** of the Jewish nation: “Behold in those
“ days, and in that time, when I shall bring again the captivity
“ of Judah and Jerusalem, I will also gather **ALL NATIONS**,
“ and will bring them down into the valley of Jehoshaphat, and
“ will plead with them there for my people, and my heritage
“ Israel, whom they have scattered among the nations, and
“ parted my land,” Joel iii. 1, 2. This judgment therefore evidently comes upon the nations so assembled, because of their misconduct towards the Lord’s people Israel. Events will be so over-ruled by the Lord God of Israel, that the enemies of his people will run into the snare as Pharaoh of old did into his watery grave: “Proclaim ye this among the Gentiles; prepare
“ war, wake up the mighty men, let all the men of war draw
“ near, let them come up. Beat your plow-shares into swords,
“ and your pruning hooks into spears: let the weak say, I am
“ strong. Assemble yourselves, and come all ye heathen, and
“ gather yourselves together round about, thither cause thy
“ mighty ones to come down, O Lord. Let the heathen be
“ weakened, and come up to the valley of Jehoshaphat; for
“ there will I sit to judge all the heathen round about. Put ye
“ in the sickle, for the harvest is ripe; come, get you down, for
“ the press is full, the fat overflow, for their wickedness is great.
“ Multitudes, multitudes in the valley of decision; for the day of
“ the Lord is near in the valley of decision. The sun and the
“ moon shall be darkened, and the stars shall withdraw their
“ shining. The Lord also shall roar out of Zion, and utter his
“ voice from Jerusalem, and the heavens and the earth shall
“ shake, but the Lord will be the hope of his people, and the
“ strength of the children of Israel. So shall ye know that I
“ am the Lord your God, dwelling in Zion, my holy mountain;
“ then shall Jerusalem be holy, and there shall no strangers pass
“ through her any more. And it shall come to pass in that day,
“ that the mountains shall drop down new wine, and the hills
“ shall flow with milk, and all the rivers of Judah shall flow
“ with

" with waters; and a fountain shall come forth of the house of
 " the Lord, and shall water the valley of Shittim. Egypt shall
 " be a desolation; and Edom shall be a desolate wilderness, for
 " the violence against the children of Judah, because they have
 " shed innocent blood in their land. But Judah shall dwell for
 " ever, and Jerusalem from generation to generation. For I
 " will cleanse their blood that I have not cleansed: for the Lord
 " dwelleth in Zion," Joel iii. 9—21. There is great consolation for Israel in this passage, and this remarkable valley seems to have been chosen as the theatre on which this great event is to be accomplished, in order to impress it upon the minds of the Jews, that although the Lord sometimes makes use of the arm of man to accomplish his purposes, YET that NO DEPENDENCE is to be placed thereon: when his people cry unto him he causeth the very elements to fight for them, thus Pharaoh and his host were overwhelmed by the mighty waters, Exod. xiv. 28. xv. 10. The EARTH opened her mouth and swallowed up those who rebelled against the Lord and his servant Moses, and wished to repeal that law of the Lord whereby the house of Aaron was separated for the priesthood, and the FIRE of the Lord consumed those of them who had usurped the priestly office, and presumed to burn incense before the Lord, Numb. xvi. 1—50. At his command, when his people cry unto him, the AIR generates hail, (Exod. ix. 22.) or its capacity to communicate light is suspended, and the enemies of his people grope in darkness at noon-day, (Exod. x. 21.) they are smitten with sore boils, (Exod. ix. 8.) the waters are congealed into blood, (Exod. vii. 19.) and the first born of their enemies are cut off (Exod. xii. 29.) at a stroke. What great effects follow Jewish prayers unto the God of Israel, uttered in faith and full dependence upon him. Even when the Lord condescendeth to employ the hand of man for the deliverance of his people, it hath been generally attended with circumstances intended to convince them that the deliverance was not of their own acquiring: thus, " It came to pass, when Moses held up
 " his hand, that Israel prevailed, and when he let down his hand
 " Amalek prevailed; but Moses' hands were heavy, and they
 " took a stone, and put it under him, and he sat thereon; and
 " Aaron and Hur stayed up his hands, the one on the one side,
 " and the other on the other side, and his hands were steady,
 " until the going down of the sun," Exod. xvii. 11, 12. And when they experienced the great deliverance recorded in the 10th chapter of Joshua, the Lord discomfited their enemies before them, and " slew them with a great slaughter at Gibeon, and chased
 " them along the way that goeth up to Beth-horon, and smote
 " them to Azekah, and unto Makkeedah. And it came to pass,
 " as they fled before Israel, and were in the going down to
 " Beth-horon, that the Lord cast down great stones from heaven
 " upon them unto Azekah, and they died; and there were more
 " which

“ which died with hail-stones than they whom the children of
“ Israel slew with the sword,” Josh. x. 10, 11. The faith of
Joshua is strengthened, and praying unto the Lord without doubt-
ing, he is enabled to say, “ Sun, stand thou still upon Gibeon,
“ and thou moon in the valley of Ajalon; and the sun stood still,
“ and the moon staid until the people had avenged themselves
“ upon their enemies. Is not this written in the book of Jasher?
“ So the sun stood still in the midst of heaven, and hasted not to
“ go down, about a whole day, and there was no day like that
“ before it or after it, that the Lord hearkened unto the voice of
“ man; for the Lord fought for Israel,” Josh. x. 12—14. And
if the Jews in time to come, when in fear from their enemies,
cry thus unto the Lord in faith, that he doth hear and will inter-
fere for their deliverance, the same effects will be produced. And
I think that we have good ground to conclude, that they will thus
cry unto the Lord with fervency and in faith, and that the valley
of Jehoshaphat was selected and appointed as the theatre of this
great deliverance of the Jews in time to come, in order to en-
courage their faith, and to remind them that the Lord, when his
people cry unto him, causeth their enemies to fall by each other’s
hand, and by his miraculous interference: “ It came to pass
“ after this also, that the children of Moab, and the children of
“ Ammon, and with them, other beside the Ammonites, came
“ against Jehoshaphat to battle. Then there came some that
“ told Jehoshaphat, saying, There cometh a great multitude
“ against thee from beyond the sea, on this side Syria; and,
“ behold, they be in Hazazon-tamar, which is Engedi. And
“ Jehoshaphat feared, and set himself to seek the Lord, and pro-
“ claimed a fast throughout all Judah. And Judah gathered
“ themselves together, to ask help of the Lord; even out of all
“ the cities of Judah they came to seek the Lord. And Jehosha-
“ phat stood in the congregation of Judah and Jerusalem, in the
“ house of the Lord, before the new court, and said, O Lord God
“ of our fathers, art not thou God in heaven; and rulest not
“ thou over all the kingdoms of the heathen, and in thine hand is
“ there not power and might, so that none is able to withstand
“ thee? Art not thou our God, who didst drive out the inhabi-
“ tants of this land before thy people Israel, and gavest it to
“ the seed of Abraham thy friend for ever? And they dwelt
“ therein, and have built thee a sanctuary therein for thy name,
“ saying, If, when evil cometh upon us, as the sword, judgment,
“ or pestilence, or famine, we stand before this house, and in
“ thy presence (for thy name is in this house) and cry unto thee
“ in our affliction, then thou wilt hear and help. And now be-
“ hold the children of Ammon and Moab, and Mount Scir,
“ whom thou wouldest not let Israel invade, when they came out
“ of the land of Egypt, but they turned from them, and destroyed
“ them

“ them not ; behold, I say, how they reward us, to come to cast
“ us out of thy possession, which thou hast given us to inherit.
“ O our God, wilt thou not judge them ? for we have no might
“ against this great company that cometh against us ; neither
“ know we what to do ; but our eyes are upon thee. And all Judah
“ stood before the Lord ; with their little ones, their wives, and
“ their children. Then upon Jahaziel the son of Zechariah,
“ the son of Benaiah, the son of Jehiel, the son of Mattaniah, a
“ Levite of the sons of Asaph, came the spirit of the Lord in the
“ midst of the congregation ; and he said, Harken ye, all Judah,
“ and ye inhabitants of Jerusalem, and thou King Jehoshaphat,
“ thus saith the Lord unto you, Be not afraid, nor dismayed by
“ reason of this great multitude ; for the battle is not yours, but
“ God’s. To-morrow go ye down against them ; behold they
“ come up by the cliff of Ziz, and ye shall find them at the end
“ of the brook before the wilderness of Jeruel. Ye shall not
“ need to fight in this battle ; set yourselves, stand ye still, and
“ see the salvation of the Lord with you, O Judah and Jerusa-
“ lem : fear not, nor be dismayed, to-morrow go out against
“ them ; for the Lord will be with you. And Jehoshaphat bow-
“ ed his head, with his face to the ground ; and all Judah and
“ the inhabitants of Jerusalem fell before the Lord, worship-
“ ping the Lord ; and the Levites of the children of the Koha-
“ thites, and the children of the Korhites, stood up to praise the
“ Lord God of Israel with a loud voice on high. And they rose
“ early in the morning, and went forth into the wilderness of
“ Tekoa ; and as they went forth, Jehoshaphat stood and said,
“ Hear me, O Judah, and ye inhabitants of Jerusalem ; Believe
“ in the Lord your God, so shall ye be established ; believe his
“ prophets, so shall ye prosper. And when he had consulted with
“ the people, he appointed singers unto the Lord, and that
“ should praise the beauty of holiness, as they went out before
“ the army, and to say, Praise the Lord ; for his mercy endureth
“ for ever. And when they began to sing, and to praise, the
“ Lord set ambushments against the children of Ammon, Moab,
“ and Mount Seir, which were come against Judah, and they
“ were smitten ; for the children of Ammon and Moab stood up
“ against the inhabitants of Mount Seir, utterly to slay and de-
“ stroy them : and when they had made an end of the inhabitants
“ of Seir, every one helped to destroy another. And when Judah
“ came toward the watch-tower in the wilderness, they looked
“ unto the multitude, and, behold, they were dead bodies fallen to
“ the earth, and none escaped. And when Jehoshaphat and his
“ people came to take away the spoil of them, they found among
“ them in abundance both riches with the dead bodies and pre-
“ cious jewels (which they stript off for themselves) more than they
“ could carry away ; and they were three days in gathering of the
“ spoil,

" spoil, it was so much : and on the fourth day they assembled
 " themselves together in the valley of Berachah ; for there they
 " blessed the Lord : therefore the name of the same place was
 " called, The valley of Berachah unto this day. Then they return-
 " ed every man of Judah and Jerusalem, and Jehoshaphat in the
 " fore front of them, to go again to Jerusalem with joy ; for
 " the Lord had made them to rejoice over their enemies : and
 " they came to Jerusalem with psalteries, and harps, and trum-
 " pets, unto the house of the Lord ; and the fear of God
 " was on all the kingdoms of those countries, when they had
 " heard that the Lord fought against the enemies of Israel : so
 " the realm of Jehoshaphat was quiet ; for his God gave him
 " rest round about." 2 Chron. xx. 1—30. As this great deli-
 verance of the Jews and Jehoshaphat their king, was accom-
 plished by the Lord's causing them to mistake their allies for those
 whom they fought to destroy, so will it be in time to come : " It
 " shall come to pass that a great tumult from the Lord shall be
 " among them, and they shall lay hold every one on the hand of
 " his neighbour, and his hand shall rise up against the hand of
 " his neighbour," Zech. xiv. 13. Ezek. xxxviii. 21. but it is
 not only in this way that the enemies of Israel will be destroyed.
 The Lord God of Israel is the giver of life and health, and these
 gifts he can take away : " This shall be the plague wherewith the
 " Lord will smite all the people that have fought against Jeru-
 " salem ; their flesh shall consume away while they stand upon
 " their feet, and their eyes shall consume away in their holes,
 " and their tongue shall consume away in their mouth," Zech.
 xiv. 12. " Thou takest away their breath, and they die and are
 " turned again to their dust," Ps. civ. 29.

8thly. I shall mention but one circumstance more, which
 confirms me in the hope that the Jews will not have to endure
 much more sufferings, although they will no doubt be in great
 apprehension, and cry mightily unto the Lord their God. The
 prophet Jeremiah speaking of the time of the restoration of the
 Jews, describes it as a time of great trouble ; but there is mental
 trouble arising from apprehension, and there is trouble arising
 from actual sufferings ; there is this expression in the passage
 Jer. xxx. 7. " It is even the time of Jacob's trouble, but he
 " shall be saved out of it." You will find Jacob's trouble re-
 corded in Gen. xxxii. and as that was only mental trouble
 arising from apprehension, so do I think we may hope and be-
 lieve, that the trouble to come, as far as it respects the Jews,
 will be chiefly a mental trouble, like that of Jacob their pious
 ancestor, especially as it is declared that they will be " delivered
 " out of it."

Sudden. I am much obliged to you for the pains you have
 taken to convince me of that which I ardently hope will be the
 case, but you will remember that in Zech. xiv. immediately be-
 fore

fore that miraculous deliverance which the Jews will experience, considerable sufferings are noticed : “ Behold the day of the Lord
 “ cometh, and thy spoil shall be divided in the midst of thee : for
 “ I will gather all nations against Jerusalem to battle ; and the city
 “ shall be taken and the houses rifled, and the women ravished ;
 “ and half the city shall go forth into captivity, and the residue
 “ residue of the people shall not be cut off from the city,”
 Zech. xiv. 1, 2.

Cautious. It is very true this passage seems to indicate considerable sufferings ; but I would observe, that I cannot but entertain hope that these sufferings are not the sufferings of the Jews. It seems to me that the establishment of Israel in their own land, will be at first partial and gradual, and at that time Jerusalem and the Holy Land will be inhabited by a mixed multitude of all nations as well as Jews ; Sheba, Dedan, and the merchants of Tarshish, are in Ezek. xxxviii. 13. particularly mentioned ; and may not these sufferers be of Sheba, and Dedan, and those of them who particularly merit sufferings ? In the book of the Revelation, Jerusalem is spoken of in the 11th chapter, and therein described, as I conceive it will be, about the time spoken of in the passage of Zechariah which you have quoted ; and it is then spoken of as a very corrupt city, of which the Jews have not at that time the government, and they appear to be free from that corruption of manners by which they will then be surrounded. The inhabitants of Jerusalem will then consist of different “ people, kindreds, tongues, and nations,” Rev. xi. 9. who are, previous to their great conversion therein noticed, inimical to the cause and people of God. Why therefore may we not hope that the sufferings noticed in Zech. xiv. 1, 2. will be confined to those who thus merit sufferings ? In Ezekiel xxxviii. and xxxix. in which the acts of the great enemy of Israel are so particularly noticed, I cannot find any evidence that the Jews have to endure much sufferings except mental sufferings from apprehension, which make them, like Jacob their pious ancestor, to cry mightily unto the Lord their God.

Sudden. In the 18th and 19th verses, it is said, “ It shall
 “ come to pass at the same time when Gog shall come against the
 “ land of Israel saith the Lord, that my fury shall come up in
 “ my face ; for in my jealousy, and in the fire of my wrath have
 “ I spoken.” Does not this seem to indicate, that he hath committed violent actions, as well as conceived malignant intentions against his people Israel ?

Cautious. Against a few individuals he may, but as a nation I think they will be most miraculously preserved, and the fury of the Lord, and the fire of his wrath may be kindled as much by a manifest intention, as by an hostile accomplishment of an evil intention. The Lord God of Israel searcheth the heart ! In the 12th chapter of the prophet Daniel, the time we are speaking

speaking of is declared to be “ a time of trouble, such as never
 “ was since there was a nation, even to that same time ; and at
 “ that time thy people shall be delivered, every one found writ-
 “ ten in the book,” ver. 1. and truly it will be the time of
 Jacob’s trouble. “ Ask ye now and see whether a man doth travail
 “ with child ? wherefore do I see every man with his hands on
 “ his loins, as a woman in travail, and all faces are turned into
 “ paleness ? Jer. xxx. 6. How great must be the mental suffer-
 ings to produce such an effect ; but it is immediately succeeded
 by complete deliverance. And it seems that this great mental
 trouble is to induce them to cry mightily unto the Lord their God,
 like Jacob their pious ancestor. Prayer in faith is the great
 means whereby they will overcome ; and joy shall succeed
 their sorrow : “ Thus saith the Lord, sing ye with gladness for
 “ Jacob, and shout among the chief of the nations ; publish ye,
 “ praise ye, and say, O Lord, save thy people, the remnant of
 “ Israel,” Jer. xxxi. 7. “ They shall come and sing in the
 “ height of Zion,” ver. 12. “ Then shall the virgin rejoice in
 “ the dance, both young men and old together ; for I will turn
 “ their mourning into joy, and comfort them, and make them
 “ rejoice from their sorrow,” ver. 13. Whether this deliver-
 ance from their mental affliction will precede or follow the de-
 struction of their enemies, time will discover. In the instance of
 Jehoshaphat it PRECEDED their deliverance ; for the only part
 he and his people acted was, to sing praises to their God. Je-
 hoshaphat and the people mourned and prayed fervently unto
 the Lord : but no sooner is the message of consolation deli-
 vered, than they with firm faith believe and fall down before
 the Lord, “ worshipping the Lord.” “ And the Levites of the
 “ children of the Kohathites, and the children of the Korhites,
 “ stood up to praise the Lord God of Israel, with a loud voice
 “ on high,” 2 Chron. xx. 18, 19. And when they went forth
 towards the enemy, Jehoshaphat “ appointed singers unto the
 “ Lord, and that should praise the beauty of holiness as they
 “ went out before the army, and to say, “ Praise the Lord ; for
 “ his mercy endureth for ever :” and when they began to sing
 and praise the Lord, he brought destruction upon their foes ;
 and the people of the Lord have only to gather up the spoil, and
 return with joy to Jerusalem : “ And they came to Jerusalem
 “ with psalteries, and harps, and trumpets, unto the house of the
 “ Lord,” ver. 28.

Sudden. I think that it is clearly established, that the Jews
 will experience a far greater and more conspicuous deliverance
 than their ancestors experienced from their Egyptian bondage ;
 but I am not so well satisfied that their previous sufferings will
 be entirely confined to mental depression arising from apprehen-
 sion only.

Cautious. You will please to recollect that I have not asserted
 that

that their previous sufferings will be entirely confined to mental depression arising from apprehension only; I have only expressed my hope and belief that their sufferings are nearly ended, and that their sufferings to come, preparatory to their great deliverance, will be chiefly confined to mental depression arising from apprehension, which will be a great blessing to them; for any event which causes the people of God to cry fervently to him, must be considered as a blessing. Pray permit me to explain.

You have already allowed that sufferings are not to be considered as CONCLUSIVE evidence of the divine displeasure towards the sufferers; let us therefore review some of the Jewish sufferings, and in the first place, we will consider those sufferings which are justly the ground for humiliation, mourning, and bitter lamentation to the Jews, and to all those who interest themselves in their prosperity, and are, like Ruth of old, attached in affection to the peculiar people of God. "Entreat me not to leave thee, or to cease from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people and thy God my God; where thou diest will I die, and there will I be buried;" "nought but death shall part us," Ruthi. 16, 17. The humiliating and afflicting sufferings, the remembrance of which are grievous unto Israel, are sufferings on account of sin and disobedience, especially ingratitude towards their gracious God. The sufferings in consequence of their sin in the matter of the golden calf, for which 3,000 men fell in the wilderness by the hand of the sons of Levi, Ex. xxxii. 26, 28. the wrath of the Lord (although it was restrained) waxing hot against them, (7—13.) These sufferings are to be remembered with lamentation; not so much on account of those who were thus cut off, as on account of the sin which Israel committed! In like manner the rebellion of Korah, Dathan, and Abiram, Numb. xvi. 1—50. is to be remembered with lamentation; not so much on account of the multitude who were swallowed up by the gaping earth, as on account of the sin, the rebellious sin committed by them, which provoked the wrath of God against them! The same may be said concerning the death of the 24,000 who were cut off by the anger of the Lord being kindled against Israel, for their idolatry and trespass in committing whoredom with the daughters of Moab, Numb. xxv. 1—9. We do not lament the death of these sinners so much as the sin that they committed. Israel bore their sin for forty years in the wilderness, and it is much to be lamented that their rebellion and unbelief prevented that generation from seeing and possessing the good land; but it is not their punishment, so much as their rebellious sin and unbelief, which is the ground of our lamentation; for they provoked the Lord to anger against them, Numb. xiii. 1—33. xiv. 1—45. The same may be said of the sufferings of the Jews by enemies whom the Lord raised against them for their

their punishment when they were in their own land. The same may be said of the captivity in Babylon, and of their grievous sufferings under Titus and Adrian, and their other scourges; but much as we lament for, and mourn on account of these sufferings, we lament and mourn much more at the thought that such an highly favoured nation, should provoke the wrath and indignation of so gracious a God, so bountiful a benefactor; who is "merciful and gracious, slow to anger, and plenteous in mercy," Pf. ciii. 8. It is to be ascribed to the mercy of the Lord God of their fathers, and to his regard to his absolute promise to Abraham, Isaac, and Jacob, that although a full end is made of other nations, yet they are corrected in measure: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished," Jer. xxx. 11. In the midst of judgment he remembereth mercy. "Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity; nevertheless he regarded their affliction when he heard their cry, and he remembered for them his covenant, and repented according to the multitude of his mercies; he made them also to be pitied of all those that carried them captives," Pf. cvi. 43—46. The Jews have, thank God, been long in a state of comparative rest, and I ascribe it to the mercy and returning favour of the Lord their God towards them; and it is with respect to these sufferings proceeding from the wrath of the Lord God of Israel against them, on account of their national sins, Deut. xxviii. 15—68. Lev. xxvi. 14—39. that I have expressed my hope and belief that the sufferings of the Jews are nearly ended.

Sudden. You think then that the actual sufferings which the Jews may have to endure in time to come, are chiefly sufferings which they will endure for righteousness-sake.

Cautious. That is my ardent hope! and my exulting expectation in favour of their nation, and this my hope is I trust grounded on scripture. When you have deliberately considered the passages I have already quoted, I trust that your hope will accord with mine; for the burden of the prophetic song concerning them in the latter day, is deliverance, divine favour, and miraculous preservation. Let me, at the same time that I am endeavouring to bring you to adopt this my hope, say a few words to guard you from carrying it too far; I know that it is an ancient opinion, that when the great antichrist arises, a small band of apostate Jews will join him, and become active instruments of his persecutions for a time (see the bishop of Rochester's letter to Mr. King, p. 103, 104, 105.) When persecution rages, unbelievers PROFESS their unbelief, and become apostates. So it was in the time of Antiochus, 1 Mac. i. 11—13. 43. ii. 23. but these are exceptions, and they will not be long in their apostate state, but will
be

be converted by the manifest interference of the Lord in favour of their nation, or, if not converted, be cut off in righteous judgment. Many also may from corrupt motives, and in a state of unbelief, seek to return to the promised land; I think it is of these we read in Ezek. xx. 38. "I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord:" but these, as I have before observed, are but exceptions, and by no means shake my hope that the sufferings of the Jews, on account of their national sins, are nearly ended. Those of these offenders who are cut off, are purged out from among them, and their sin does not seem to be in any degree imputed to the nation of the Jews, because the great body of the Jewish nation will shew, that they are by no means partakers of these crimes, but would prefer the endurance of death, rather than deliberately to sin against their gracious God. It is noticed in Jer. xxxi. 29, 30. as a blessing to the nation at large that offenders shall be punished: "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own INIQUITY; every man that eateth the sour grape, his teeth shall be set on edge."

Sudden. It is certainly to the benefit of a nation that crimes should be punished, for otherwise, the nation at large are sufferers, Numb. xxxv. 33, 34. Levit. xviii. 25—27. Josh. vii. 18. xxii. 20. and the punishment of the Jewish nation for so long a time, is evidence of the certainty of punishment succeeding crimes that for a time are passed by without punishment.

Cautious. You will do well to recollect that the sins of Israel, for which they have been so severely punished, were national sins, in which their whole nation with very few exceptions were involved. Their trespass in the matter of the golden calf, seems to have involved ALL Israel, Exod. xxxii. 3. for no opposition to the idolatry is noticed until Moses descends from the mount. The unbelief and rebellion after the spies had made their report, appears to have involved all Israel except Moses and Aaron, Joshua and Caleb, Numb. xiii. 1—33. xiv. 1—45. Even the idolatry of Solomon, appears to have been a crime which involved the nation; for we do not read of any opposition made to his building high places for idolatrous purposes, as might have been expected, 1 Kings xi. 1, 9. Deut. xiii. 6, 18. but although in those ancient instances their crimes were national crimes, we have good reason to hope that in time to come, piety will be their national character, and crimes punished as they occur. We have not time at present to proceed further, reflect on what I have said, and I shall be happy to renew the subject at our next meeting.

EIGHTH DIALOGUE.

Containing further Reasons for the Hope, that the calamitous Sufferings of the Jewish Nation are nearly ended, and that the chief Sufferings to be endured by them in Time to come, will be for Righteousness-Sake; in which they will experience miraculous Aid and Deliverance; and the Gentile Nations an awful Day of Judgment, in which great Multitudes will be destroyed.

CAUTIOUS AND SUDDEN.

Cautious. **I** HOPE you have had leisure to examine scripture, and maturely weigh the reasons I gave you for my hope that the Jewish sufferings are nearly ended.

Sudden. I have to the best of my ability examined scripture upon the subject; and after mature consideration, my doubts have been confirmed, and I am of opinion that the calamitous sufferings of the Jews, those sufferings which they endure from the wrath of their justly offended God, ARE NOT YET ACCOMPLISHED, and I will give you my reasons for thinking so. In the first place let me observe, that in the 28th and 29th chapters of the book of Deut. the curses they are to endure for disobedience are set forth at large; if therefore there are curses denounced in those chapters, which have NOT AS YET been completely accomplished, it affords strong ground for fear, that their sufferings have not as yet produced that effect upon them and the rest of mankind, which you have imagined, but that they MUST ENDURE MUCH GREATER SUFFERINGS; before the returning favour of the Lord is exerted for their restoration to that great prosperity which they will ultimately enjoy. I admit that their sufferings, and especially their long continued dispersion and degradation, have produced a very considerable effect upon them and also upon all nations. It is generally believed and admitted, that they have been punished for their disobedience, and that their land hath been in a great measure, and still is in that barren and desolate state that is described in Deut. 28th and 29th. Bishop Newton, in his 7th dissertation on the prophecies, which have remarkably been fulfilled, and at this time are fulfilling in the world, speaks of the accomplishment of those curses upon them, and of the desolate state of their land; and in dissertation 8th (p. 223. Vol. I.) he observes, “ But there is no need of
“ citing authorities to prove that the land is forsaken of its in-
“ habitants, is uncultivated, unfruitful, and desolate; for the
“ enemies of our religion, make this very thing an objection to the
“ truth of our religion. They say, that so barren and wretched a
“ country

“ country could never have been a land flowing with milk and honey, nor have supplied and maintained such multitudes as it is represented to have done in scripture ; but they do not consider that hereby the prophecies are fulfilled : so that it is rather an evidence for the truth of our religion, than an argument against it.” But, notwithstanding the fulfilment of so many of those denunciations, it seems to me that **SOME OF THE MOST AWFUL OF THEM REMAIN TO BE FULFILLED.** I request you to read from the 22d verse of the 29th of Deut. to the end of the 26th verse : “ So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it ; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grafs groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath : even all nations shall say, Wherefore hath the Lord done thus unto this land ; what meaneth the heat of this great anger ? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt ; for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them ; and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book ; and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.” And now let me ask you whether barren and desolate as the Holy Land now is, and hath continued for ages, yet is the whole land thereof **BRIMSTONE, and SALT, and BURNING ?** Doth no grafs grow thereon ? Is it as yet like that plain in which Sodom and Gomorrah, Admah and Zeboim once stood, which the Lord overthrew in his anger, and in his wrath ? They have endured much, it is true, more than any other nation ; but hath the Lord yet made the heaven that is over their head to be brass, and the earth that is under them to be iron ? Hath he turned the rain of their land into powder and dust ? Deut. xxviii. 23, 24. Have their carcases become meat unto the fowls of the air, and unto the beasts of the earth ? Hath the Lord yet smitten them with the botch of Egypt, with the emerods, the scab, and the itch, whereof they cannot be healed ? Have they yet groped in noon-day as the blind gropeth in darkness ? Hath the Lord yet smitten them in the knees and in the legs with the sore botch which cannot be healed, from the sole of the foot unto the top of the head ? (26, 27, 29, 35.) Notwithstanding many of the denunciations have been accomplished, yet I cannot think that these, the most awful in the dread-

ful list, have yet been accomplished ; and if such dreadful denunciations yet remain to be fulfilled, does it not shake that good opinion you have formed concerning them, from which you have concluded that their sufferings are nearly ended ?

Cautious. I am very glad to find, that you have been so diligent in examining and weighing the question before us ; although I still trust that I shall yet bring you to HOPE as I do, and shall convince you that you have drawn a wrong conclusion concerning those awful passages which you have quoted.

Sudden. I shall rejoice greatly if you are able ; for I assure you it gave me great pain to relinquish that gleam of hope which I enjoyed before I examined the passages I have quoted.

Cautious. Does it necessarily follow that a denunciation MUST be executed ?

Sudden. Can there be a doubt upon the subject ?

Cautious. I will acknowledge that in the progress of my thoughts upon this subject, I was struck with the same passages which you have quoted, and I was distressed with the same fear as you have expressed ; for I entirely agree with you, that notwithstanding so many of those denunciations have been fulfilled, yet that those which you have extracted have not yet been fulfilled. That which we ardently hope for, we feel an inclination to believe, and it was possibly the ardour of my hope which first raised the doubt in my mind ; and ardently hoping that the sufferings of the Jews were nearly ended, I noted this as a question deserving very serious consideration, “ Is it absolutely “ necessary that every denunciation should be accomplished ? And the result of my inquiry was, that it was by no means necessary, and that scripture proves that it is by no means necessary ; and at last I became almost astonished, that I should have, even for a moment, doubted upon the subject.

Sudden. I am rejoiced to hear you say so, and beg you to lead me in the same way, and I sincerely hope that you will be able to convince me, that my fears are unfounded.

Cautious. Leaving the denunciations against the Jews, let us first turn to the book of Jonah. It commences with the DENUNCIATION, the awful denunciation which Jonah was required to make to the inhabitants of Nineveh ; he endeavoured to flee from the presence of the Lord, is miraculously detected, and brought back, and receives a second command, which he obeys ; and “ he cried and said, Yet forty days and Nineveh shall be “ overthrown,” Jonah iii. 4. Here is a POSITIVE DENUNCIATION, and the time limited in which it was to be executed ; and yet this denunciation was not executed.

Sudden. It did not occur to me before you noticed it, but there can be no doubt that in this case, there was a denunciation, a positive denunciation, and yet that denunciation was not executed.

Cautious. It was not executed because “ the people of Ni-
“ never

“neveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them; for word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes; and he caused it to be proclaimed and published through Nineveh (by the decree of the king and his nobles) saying, Let neither man nor beast, herd nor flock taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea let them turn every one from his evil way, and from the violence that is in their hands, who can tell if God will turn and repent, and turn away from his fierce anger that we perish not? And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not.” Jonah iii. 5—10. In the next chapter we are informed of the effect this produced upon Jonah, who evidently thought that being denounced, the denunciation should have been executed, but it is said unto him, “Dost thou well to be angry?” chap. iv. 4. It is true that the denunciation was POSITIVE, there was no condition expressed, but there was a condition IMPLIED by the message being sent; the Lord God of Israel is “a gracious God, and merciful, slow to anger, and of great kindness, and repenteth of the evil,” chap. iv. 2. “Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?” verse 11.

Sudden. I thank you for referring to a book which contains such great consolation; the Lord heareth even the cry of the ravens, and the sparrow falleth not to the ground without his notice and permission, Matt. x. 29. Ps. cxlvii. 9.

Cautious. Hath he pity upon the young ravens, and doth he regard even the little sparrow, and will he not regard and spare man, who is of so much greater rank among his creatures? Did he spare the inhabitants of Nineveh because they repented, and can we entertain a doubt of his sparing and restoring his son, even his first-born, Exod. iv. 22. his beloved Israel, to favour on repentance? The inhabitants of Nineveh had no assurance of this, there was no condition annexed to the denunciation, it was only implied; but it is not so in the chapters we are considering, they contain an express condition. The curses denounced are to come upon them on their disobedience, “If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes which I command thee this day,” Deut. xxviii. 15. Thank God for the IFS that are mixed with these denunciations. There is another in verse 58, “If thou wilt not observe to do all the words of this law;” IF THOU WILT NOT, fully expresses why these evils are threatened, they are

are conditional ; if thou wilt not observe, they will be inflicted ; but not so if thou **WILT** observe.

Sudden. I acknowledge that I was inattentive, for had these **IFS**, these conditions been observed by me, they would have prevented my forming the conclusion I did ; and I now acknowledge that there can be no necessity for these denunciations being accomplished, in case the Jews repent, and return unto the Lord.

Cautious. They will undoubtedly be **ALL ACCOMPLISHED** if they do not repent and return ; but my hope is that they are **BEGINNING** to repent and return unto the Lord ; and that this disposition will grow and increase among them, until it arrives to that perfection, that it may with truth be said, they turn unto the Lord with all their heart and all their soul, Deut. xxx. 2. And this hope, the reasons for which I have already given you, is the ground on which I build my belief, that the calamitous sufferings of the Jewish nation are nearly ended. Pray read at your leisure the 30th of Deut. and 26th of Levit. and particularly notice the **IFS** contained therein ; you will find ten in the chapter last referred to.

Sudden. My dear friend, you have convinced me ; and your hope is now my hope, your belief my belief, and if any of these denunciations which have not yet come upon them, remain to be inflicted, I trust we have good ground to believe that they will not be inflicted upon the nation at large, but only upon the rebels, and those who transgress against their gracious God ! Ezek. xx. 38. And now as you have brought this matter to an issue, so much to my satisfaction, permit me to request you to give me an answer to a few questions concerning those sufferings which the Jews may have to endure for righteousness-sake ; I fear these sufferings will be very grievous sufferings, and that you will not be able to convince me to the contrary. I have examined scripture upon this point, and shall refer you to a few passages. The kingdom or government under which they meet with their distress, seems to me to be spoken of in the 40th verse of Dan. ii. it is an iron kingdom, breaking in pieces and bruising with violence.

Cautious. Well, hath not the Roman empire, the remains of which now exist (42, 43, 44.) broken to pieces, and bruised all nations ; but especially hath it not broken to pieces, and bruised and scattered the Jewish nation ?

Sudden. I do not controvert it, but in the 7th chapter it seems to me, that we have some further information concerning times to come, and it is particularly noticed of the little horn therein mentioned : “ I beheld, and the same horn made war with the
“ saints, and prevailed against them, until the ancient of days
“ came, and judgment was given to the saints of the Most High,
“ and the time came that the saints possessed the kingdom,
Dan. vii. 21, 22. He is permitted to prevail, and for a given
period

period they will be “given into his hand,” verse 25; and in the next chapter are matters somewhat similar, and particularly in the 24th and 25th verses are these words, “And he shall prosper, and practise, and shall destroy the mighty, and the holy people; and by peace (or prosperity) shall destroy many,” Dan. viii. 24, 25.

Cautious. The sufferings of the Jews in time to come, may be great sufferings; but if they are endured for attachment to their most excellent religion and laws, they cannot be considered as calamitous sufferings, like those they in former times endured. Sufferings on account of sin are calamitous, but, on the contrary, sufferings for righteousness-sake are honourable and advantageous; “Blessed are they which are persecuted for righteousness-sake, for theirs is the kingdom of heaven,” Matt. v. 10. Do we mourn when we read the account of Daniel being cast into the lion’s den? Dan. vi. 1—28. By no means, we read the account with exultation, and an increased faith in him who sent his angel for his deliverance, to close up the lions mouths. Do we peruse the account of the fiery trial of Shadrach, Meshach, and Abednego, with an heavy heart? Dan. iii. 1—30. Or do the sufferings of Israel in Egypt, immediately preparatory to their miraculous deliverance, excite any regret in our minds? So far otherwise, that the Jews must read these things with sensations of joy, that they are members of a nation that hath been so miraculously protected, preserved, and delivered; and that they are worshippers of him, who thus miraculously delivered them; and we who have not the high honour of being the descendants of those who were so highly favoured by God, can yet partake in their joy, as we wish and pray for the prosperity of their nation, and are worshippers of the Lord their God. Even the accounts we have of Jewish sufferings for righteousness-sake, in the book of Maccabees, are read with pleasure, instead of pain, because their sufferings (though grievous during the period of time in which they existed) are honourable, and advantageous to the sufferers, and to the nation that could produce such exalted characters. The Jewish sufferings in time to come, will I think bear a striking resemblance to those of their ancestors under Antiochus; but then let us recollect that their deliverance will be more conspicuous. Let us not dwell too much upon the dark side of the prospect. It is true there will be “a time of trouble, such as never was since there was a nation,” and much of this trouble may be Jewish trouble; but let us recollect that in the same verse we are informed, that “at that time shall Michael stand up, the great prince, which standeth for the children of thy people;” and also, that “at that time THY PEOPLE SHALL BE DELIVERED, every one found written in the book,” Dan. xii. 1. It is true that it will be “the time of Jacob’s trouble;” but it is equally true, and declared in the same verse,

verse, that "he shall be saved out of it," Jer. xxx. 7. It is true that it will be given to the enemy for a time (we hope a very short time) to make war with the saints, and to prevail against them; but let us remember that this is IMMEDIATELY followed by the restoration of the kingdom unto Israel, Acts i. 6. and the saints possessing the kingdom, Dan. vii. 21, 22. Was it not given unto Pharaoh to prevail against their ancestors, and were they not given into his hand? But what did he get by it? He only got the endurance of sufferings the most awful, and a watery grave in the bed of the sea! But the deliverance of Israel which approaches will be a far more universal and conspicuous deliverance, Jer. xxiii. 8. xxxi. 8. and attended with as evident tokens of the Lord's presence and gracious interference. The Jews and the other worshippers of the only true God, will have no just cause of apprehension from acts of violence; if they are faithful unto death in such a glorious cause, as attachment to the worship and law of the Lord God of their fathers, they will receive the "crown of life," Rev. ii. 10. That which they and the worshippers of their God will have most to guard against, and to pray to be kept from, will be seduction!—by peace or attachment to their prosperity and property, the enemy will destroy many, Dan. viii. 25. but he will not proceed undisturbed in his career: "Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv. 4—6. The Lord's witnesses of the Jewish nation will be invested with power during the term of their ministry, and "if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed; these have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will," Rev. xi. 5, 6. And although they are clothed in sackcloth, and the worshippers of the true God are obliged for a time, like Elijah, to flee into the wilderness, 1 Kings xvii. 1—7. yet as he was there miraculously fed and preserved, so will they be fed and nourished there for the appointed time, Rev. xii. 6, 14. and not only fed, in that place which is prepared by God, but PROTECTED also," Rev. xii. 15, 16. Has the enemy the audacity to "speak great words against the Most High," Dan. vii. 25. and to "exalt and magnify himself above every God," and "speak marvellous things against the God of gods," Dan. xi. 36. Pharaoh spake great words, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go,"

Exod.

Exod. v. 2. But Pharaoh, bad as he was, did not require his image to be worshipped; Nebuchadnezzar exceeded him in this, he not only required it, but became furious against those who would not conform, Dan. iii. 13. and after he had pronounced sentence against the non-conformists, he vauntingly exclaims, "Who is that God, that shall deliver you out of my hands?" We know the result, and how much it redounded to the glory of the Lord God of Israel, and the honour of the Jewish nation. Antiochus seems to have exceeded even Nebuchadnezzar, although he did not erect an image of HIMSELF for idolatrous purposes. I must quote one passage from the 2d book of Maccabees, it is so much to the honour of the Jewish nation, and so point blank contradicts that audacious CALUMNY wherewith they have been calumniated, as if they looked for no blessings but in this life; and were ignorant concerning the resurrection of the dead, and the life of the world to come, 2 Mac. vii. 9, 11, 14, 20, 23, 29, 36. "It came to pass also that seven brethren with their mother were taken, and compelled by the king against the law, to taste swine's flesh, and were tormented with scourges and whips; but one of them that spake first, said thus: What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. Then the king being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now when he was thus maimed in all his members, he commanded him being yet alive, to be brought to the fire and to be fryed in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another, with the mother, to die manfully, saying thus: The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared saying, And he shall be comforted in his servants. So when the first was dead, after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto *everlasting life*. After him was the third made a mocking stock, and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously, These I had from heaven, and for his laws I despise them, *and from him I hope to receive them again*: insomuch that the king, and they

" that

“ that were with him marvelled at the young man’s courage, for
“ that he nothing regarded the pains. Now when this young
“ man was dead also, they tormented and mangled the fourth in
“ like manner: so when he was ready to die, he said thus; It is
“ good being put to death by men, to look for hope from God
“ *to be raised up again by him*: as for thee, thou *shalt have no*
“ *resurrection to life*. Afterward they brought the fifth also and
“ mangled him; then looked he unto the king, and said; Thou
“ hast power over men, thou art corruptible, thou doest what
“ thou wilt, yet think not that our nation is forsaken of
“ God: but abide awhile, and behold his great power, how he
“ will torment thee, and thy seed. After him also they brought
“ the sixth, who being ready to die, said, Be not deceived without
“ cause, for we suffer these things for ourselves, having sinned
“ against our God; therefore marvellous things are done unto us.
“ But think not thou, that takest in hand to strive against God,
“ that thou shalt escape unpunished. But the mother was mar-
“ vellous above all, and worthy of honourable memory: for
“ when she saw her seven sons slain within the space of one day,
“ she bare it with a good courage, *because of the hope that she*
“ *had in the Lord*. Yea, she exhorted every one of them in her
“ own language, filled with courageous spirits, and stirring up her
“ womanish thoughts with a manly stomach, she said unto them,
“ I cannot tell how you came into my womb: for I neither gave
“ you breath nor life, neither was it I that formed the members of
“ every one of you: but doubtless the Creator of the world, who
“ formed the generation of man, and found out the beginning of
“ all things, *will also of his own mercy give you breath and life again*,
“ as you now regard not your own selves for his law’s sake.
“ Now Antiochus thinking himself despised, and suspecting it to
“ be a reproachful speech, whilst the youngest was yet alive, did
“ not only exhort him by words, but also assured him with
“ oaths, that he would make him both a rich and a happy man, if
“ he would turn from the laws of his fathers, and that also he would
“ take him for his friend, and trust him with affairs. But when
“ the young man would in no case hearken unto him, the king
“ called his mother, and exhorted her, that she would counsel the
“ young man to save his life. And when he had exhorted her with
“ many words, she promised him that she would counsel her son.
“ But she bowing herself towards him, laughing the cruel tyrant
“ to scorn, spake in her country language on this manner; O
“ my son, have pity upon me that bare thee nine months in my
“ womb, and gave thee suck three years, and nourished thee,
“ and brought thee up unto this age, and endured the troubles of
“ education. I beseech thee, my son, look upon the heaven and
“ the earth, and all that is therein, and consider that God made
“ them of things that were not, and so was mankind made likewise;
“ fear not this tormentor, but, being worthy of thy brethren,
“ take

“ take thy death, *that I may receive thee again in mercy with thy*
 “ *brethren.* Whiles she was yet speaking those words, the young
 “ man said, Whom wait ye for? I will not obey the king’s com-
 “ mandment: but I will obey the commandment of the law that
 “ was given unto our fathers by Moses. And thou, that hast
 “ been the author of all mischief against the Hebrews, shalt not
 “ escape the hands of God. For we suffer because of our sins.
 “ And though the living Lord be angry with us a little while
 “ for our chastening and correction, yet shall he be at one again
 “ with his servants. But thou, O godless man, and of all other
 “ most wicked, be not lifted up without a cause, nor puffed up
 “ with uncertain hopes, lifting up thy hand against the servants
 “ of God: for thou hast not yet escaped the judgment of Al-
 “ mighty God who seeth all things. For our brethren, who
 “ now have suffered a short pain, *are dead under God’s covenant*
 “ *of everlasting life;* but thou through the judgment of God
 “ shalt receive just punishment for thy pride. But I, as my
 “ brethren, offer up my body and life for the laws of our fathers,
 “ beseeching God that he would speedily be merciful unto our na-
 “ tion; and that thou by torments and plagues mayest confess,
 “ that he alone is God; and that in me and my brethren the
 “ wrath of the Almighty, which is justly brought upon all our
 “ nation, may cease. Then the king, being in a rage, handled
 “ him worse than all the rest, and took it grievously that he was
 “ mocked. So this man died undefiled, and put his whole trust
 “ in the Lord. Last of all, after the sons, the mother died.
 “ Let this be enough now to have spoken concerning the idola-
 “ trous feasts, and the extreme tortures.” 2 Mac. vii. 1—42.

Alexander wished to be considered as a god, and Caligula re-
 quired his image to be erected in the temple, but to the honour of
 the Jews it is recorded, that as one man they preferred death
 to the endurance of such an abomination; and it pleased God
 to deliver them from such a trial at that time; and whatever
 temporary success may attend the enemy, yet the Lord God of
 Israel will receive more glory from his destruction, than in the
 instance of Pharaoh and his host. Doth this enemy exceed
 Pharaoh in wickedness, doth he require his own image to be
 worshipped, and cause all his adherents, and those who will be
 base enough to desire protection from the enemy of God and man,
 to receive a mark on their hands, or foreheads, as a certificate of
 conformity, (Rev. xiii. 16, 17.) contrary to the express law of
 the Lord? Ex. xx. 2—6. Levit. xix. 28. The protection they
 will thus acquire will be of short duration! He who hath forbid-
 den it, will vindicate his law. The Egyptian oppressors were
 smitten with boils, Ex. ix. 8—11. but those to come will be
 more NOISOME, and more GRIEVOUS FAR; and those who
 have sought the protection of the great enemy, by breaking the
 commandments of God, shall become awful monuments of his
 U wrath,

wrath, and power to punish: "And I heard a voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth; and the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image," Rev. xvi. 1, 2.

Sudden. The sufferings which the Jewish nation have endured in times past, were on account of disobedience. These were calamitous sufferings, and they were not delivered out of the hand of their oppressors, until the storm of their fury had spent its force; but SUFFERINGS FOR RIGHTEOUSNESS-SAKE (if the Jews in time to come are to be honoured by the endurance of such sufferings) are very different, they cannot be called calamitous sufferings, especially as the power of God will be so conspicuously exerted in supporting and delivering them, and punishing their enemies.

Cautious. To verify the power of him who required Pharaoh to let his people go, that they might serve him, the waters were turned into blood throughout all the land of Egypt, Exod. vii. 19—25. It is an awful thing to act in opposition to the servants of the true God, this Pharaoh did; but he did not slay Moses and Aaron, whereas the great enemy will for a short time prevail against the Jewish witnesses, Rev. xi. 7, 13. But the judgments to come are greater by far than came upon Egypt; it was only in that land that the waters were turned into blood, Israel at that time being only in Egypt; but as they are in due time to be delivered out of all nations, the miracles in their favour will be more extensive far: for "the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Rev. xvi. 3—7. That part of Egypt that was not inhabited by Israel was smitten with darkness, even darkness that might be felt, Exod. x. 21—23. and the enemy and his adherents will find by experience, that light and darkness are under the absolute control of the creator of light, the Lord God of Abraham, and Isaac, and Jacob, the only true God, Gen. i. 3. Exod. iii. 15. for behold the awful effect produced by the vials of the 4th and 5th angels: "And the fourth angel poured out his vial upon the sun: and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power
" over

“ over these plagues : and they repented not, to give him glory.
 “ And the fifth angel poured out his vial upon the seat of the
 “ beast ; and his kingdom was full of darkness ; and they gnawed
 “ their tongues for pain ; and blasphemed the God of heaven be-
 “ cause of their pains and their sores, and repented not of their
 “ deeds.” Rev. xvi. 8—11. After all that Pharaoh endured, we
 observe him impelled by fury pursuing Israel, who had received
 such evident tokens of the divine favour and protection ; but we are
 at no loss to account for it, it was in consequence of his heart being
 hardened, it was to bring him and his host to their awful end,
 their watery grave, Exod. xiv. 1—31. and that the Israelites and
 the world might be delivered from such oppressors ; and similar
 though more awful calamity will overtake the great enemy in time
 to come ; the destroyers of the earth (Rev. xi. 18.) will be destroyed.
 For this purpose they are collected together : “ And the sixth angel
 “ poured out his vial upon the great river Euphrates ; and the
 “ water thereof was dried up, that the way of the kings of the east
 “ might be prepared. And I saw three unclean spirits like frogs
 “ come out of the mouth of the dragon, and out of the mouth of the
 “ beast, and out of the mouth of the false prophet. For they are
 “ the spirits of devils, working miracles, which go forth unto the
 “ kings of the earth, and of the whole world, to gather them to the
 “ battle of that great day of God Almighty. Behold, I come as a
 “ thief. Blessed is he that watcheth, and keepeth his garments,
 “ lest he walk naked, and they see his shame. And he ga-
 “ gathered them together into a place called in the Hebrew
 “ tongue Armageddon.” Rev. xvi. 12—16.

This is the awful period ; let us pause to contemplate it. It is
 like that period in which their ancestors (beholding Pharaoh and his
 host approach in furious pursuit of them) “ CRY OUT UNTO THE
 “ LORD” in the extremity of their distress, Exod. xiv. 10.
 “ Behold, every man with his hands on his loins, as a woman in
 “ travail, and all faces turned into paleness ; alas ! for that day is
 “ great, there is none like it ! It is even the time of Jacob’s
 “ trouble ! But he shall be saved out of it,” Jer. xxx. 6, 7.
 Dan. xii. 1. They come ! They come ! “ as a cloud to cover
 “ the land,” Ezek. xxxviii. 16. and like Pharaoh of old, they
 exult in the expected destruction of the nation of the Jews ; but we
 have no reason to be apprehensive concerning the result : the Jewish
 nation are invulnerable when they are attacked BECAUSE they are
 GOD’S ELECT, and BECAUSE THEY WILL OBEY HIS LAWS !
 If therefore the enemy is hostile against them because all the
 spiritual knowledge that is in the world hath flowed through a
 Jewish channel, he will meet a like reward with those, who
 could find no accusation against Daniel, except it were concerning
 his attachment to the law of his God, Dan. vi. What revelation
 hath there ever been made of the will of God to mankind, that did
 not flow through a Jewish channel ? Is there a single book of holy
 scripture,

scripture, that was not written by a Jew ! The intention of hostility against their nation by the deniers of the truth of revelation, is therefore easily accounted for. What knowledge do any of the nations of the earth possess concerning the creation of heaven and earth, but what they derive from the book of Genesis written by Moses the Jew ?

What knowledge do the nations possess concerning the great doctrine that all men are brethren, and that the end and intent of government, is the good of the people ; and that the Lord by his providence does over-rule even kings, and punisheth them when they depart from the end and intent for which they were ordained ? All knowledge possessed by mankind upon these interesting subjects, hath been conveyed by means of the Jewish nation ! In a word, the Jews are that nation whom it has pleased God to ordain, to be a blessing to the whole earth : “ In thee shall all the “ families of the earth be blessed,” Gen. xii. 3. and even the enmity of the enemies of truth towards them, and those who receive their testimony shall work together for good ; for thereby the destroyers of the earth will be destroyed. Rev. xi. 18. It is an awful thing to entertain hatred against God’s elect. When therefore these enemies of truth and righteousness are thus congregated together, and cover the land like a cloud, with hostile intentions towards God’s elect, they provoke the wrath of God to their exemplary destruction. It is expressed in the most nervous language, “ It shall come to pass at the same time, “ when Gog shall come against the land of Israel, saith the Lord “ God, that MY FURY SHALL COME UP IN MY FACE,” Ezek. xxxviii. 18. and the consequence is, that five-sixth parts of this immense multitude are destroyed by each others hands, by pestilence, and by the Lord’s raining “ upon him and upon his “ bands, and upon the many people that are with him, an over- “ flowing rain, and great hailstones, fire and brimstone. Thus “ will I magnify myself, and sanctify myself ; and I will be “ known in the eyes of many nations, and they shall know that “ I am the Lord,” Ezek. xxxviii. 22, 23. xxxix. 2.

In Zechariah, the plague or pestilence with which they will be smitten is more particularly described : “ And this shall be the “ plague wherewith the Lord will smite all the people that have “ fought against Jerusalem ; their flesh shall consume away “ while they stand upon their feet, and their eyes shall “ consume away in their holes, and their tongue shall consume “ away in their mouth. And it shall come to pass in that day, “ that a great tumult from the Lord shall be among them, and “ they shall lay hold every one on the hand of his neighbour, and his “ hand shall rise up against the hand of his neighbour. And Judah “ also shall fight at Jerusalem ; and the wealth of all the hea- “ then round about shall be gathered together, gold, and silver, “ and apparel in great abundance. And so shall be the plague “ of

“ of the horse, of the mule, of the camel, and of the ass, and
 “ of all the beasts that shall be in these tents, as this plague.”
 Zech. xiv. 12—15. It is also attended by an earthquake : “ Then
 “ shall the Lord go forth and fight against those nations, as when
 “ he fought in the day of battle. And his feet shall stand in that
 “ day upon the mount of Olives, which is before Jerusalem on
 “ the east, and the mount of Olives shall cleave in the midst
 “ thereof toward the east and toward the west, and there shall
 “ be a very great valley ; and half of the mountain shall remove
 “ toward the north, and half of it toward the south. And ye
 “ shall flee to the valley of the mountains ; for the valley of the
 “ mountains shall reach unto Azal : yea, ye shall flee like as ye
 “ fled from before the earthquake in the days of Uzziah king of
 “ Judah : and the Lord my God shall come, and all the saints
 “ with thee. And it shall come to pass in that day, that the light
 “ shall not be clear, nor dark. But it shall be one day which
 “ shall be known to the Lord, not day, nor night : but it shall come
 “ to pass, that at evening time it shall be light. And it shall be in
 “ that day, that living waters shall go out from Jerusalem ; half
 “ of them toward the former sea, and half of them toward the
 “ hinder sea : in summer and in winter shall it be. And the
 “ Lord shall be king over all the earth : in that day shall there be
 “ one Lord, and his name one. All the land shall be turned
 “ as a plain from Geba to Rimmon, south of Jerusalem : and it
 “ shall be lifted up and inhabited in her place, from Benjamin’s
 “ gate unto the place of the first gate, unto the corner gate, and
 “ from the tower of Hananeel unto the king’s wine-presses. And
 “ men shall dwell in it, and there shall be no more utter de-
 “ struction ; but Jerusalem shall be safely inhabited.” Zech. xiv.
 3—11. You will find this also noticed in Ezek. xxxviii. 19, 20.
 “ And the seventh angel poured out his vial into the air ; and
 “ there came a great voice out of the temple from the throne,
 “ saying, It is done. And there were voices, and thunders, and
 “ lightnings ; and there was a great earthquake, such as was not
 “ since men were upon the earth, so mighty an earthquake, and so
 “ great. And the great city was divided into three parts, and the
 “ cities of the nations fell : and great Babylon came in remem-
 “ brance before God, to give unto her the cup of the wine of the
 “ fierceness of his wrath. And every island fled away, and the
 “ mountains were not found. And there fell upon men a great
 “ hail out of heaven, every stone about the weight of a talent :
 “ and men blasphemed God because of the plague, of the hail ;
 “ for the plague thereof was exceeding great.” Rev. xvi. 17—21.

The waters covered Pharaoh and his host ; but it will not be
 so in this great judgment, their remains will be left a prey for
 the fowls and wild beasts, and the most conspicuous of the
 enemies will feel the pains of “ fire and brimstone.” “ And
 “ I saw heaven opened, and behold a white horse ; and he that sat
 “ upon

“ upon him was called Faithful and True, and in righteousness
 “ he doth judge and make war. His eyes were as a flame of fire,
 “ and on his head were many crowns ; and he had a name written,
 “ that no man knew, but he himself. And he was clothed with a
 “ vesture dipped in blood ; and his name is called, The Word of
 “ God. And the armies which were in heaven followed him
 “ upon white horses, clothed in fine linen, white and clean.
 “ And out of his mouth goeth a sharp sword, that with it he
 “ should smite the nations ; and he shall rule them with a rod of
 “ iron : and he treadeth the wine-press of the fierceness and
 “ wrath of Almighty God. And he hath on his vesture and
 “ on his thigh, a name written, KING OF KINGS,
 “ AND LORD OF LORDS. And I saw an angel standing in
 “ the sun ; and he cried with a loud voice, saying to all the fowls
 “ that fly in the midst of heaven, Come and gather yourselves
 “ together unto the supper of the great God ; that ye may
 “ eat the flesh of kings, and the flesh of captains, and the flesh
 “ of mighty men, and the flesh of horses, and of them that sit
 “ on them, and the flesh of all men, both free and bond, both
 “ small and great. And I saw the beast, and the kings of the
 “ earth, and their armies, gathered together to make war against
 “ him that sat on the horse, and against his army. And the
 “ beast was taken, and with him the false prophet that wrought
 “ miracles before him, with which he deceived them that had re-
 “ ceived the mark of the beast, and them that worshipped his
 “ image : these both were cast alive into a lake of fire burning
 “ with brimstone. And the remnant were slain with the
 “ sword of him that sat upon the horse, which sword
 “ proceeded out of his mouth : and all the fowls were filled with
 “ their flesh.” Rev. xix. 11--21. Thus saith the Lord by
 the mouth of Ezekiel the prophet, “ And, thou son of man,
 “ thus saith the Lord God, Speak unto every feathered fowl,
 “ and to every beast of the field, Assemble yourselves, and come ;
 “ gather yourselves on every side to my sacrifice that I do
 “ sacrifice for you, even a great sacrifice upon the mountains
 “ of Israel, that ye may eat flesh, and drink blood. Ye shall
 “ eat the flesh of the mighty, and drink the blood of the princes
 “ of the earth, of rams, of lambs, and of goats, of bullocks, all
 “ of them fatlings of Bashan. And ye shall eat fat till ye be
 “ full, and drink blood till ye be drunken, of my sacrifice which
 “ I have sacrificed for you. Thus ye shall be filled at my table
 “ with horses and chariots, with mighty men, and with all men
 “ of war, saith the Lord God. And I will set my glory among
 “ the heathen, and all the heathen shall see my judgment that I
 “ have executed, and my hand that I have laid upon them. So
 “ the house of Israel shall know that I am the Lord their God
 “ from that day and forward. And the heathen shall know that
 “ the house of Israel went into captivity for their iniquity : be-
 “ cause

“ cause they trespassed against me, therefore hid I my face from
 “ them, and gave them into the hand of their enemies : so fell
 “ they all by the sword. According to their uncleanness, and
 “ according to their transgressions have I done unto them, and
 “ hid my face from them. Therefore thus saith the Lord God,
 “ Now will I bring again the captivity of Jacob, and have mercy
 “ upon the whole house of Israel, and will be jealous for my
 “ holy name ; after that they have borne their shame, and all
 “ their trespasses whereby they have trespassed against me, when
 “ they dwelt safely in their land, and none made them afraid.
 “ When I have brought them again from the people, and gathered
 “ them out of their enemies lands, and am sanctified in them in
 “ the sight of many nations ; then shall they know that I am the
 “ Lord their God, which caused them to be led into captivity
 “ among the heathen : but I have gathered them unto their own
 “ land, and have left none of them any more there. Neither
 “ will I hide my face any more from them : for I have poured
 “ out my spirit upon the house of Israel, saith the Lord God.”

Ezek. xxxix. 17—29. And again in the last chapter of Isaiah, “ It
 “ shall come, that I will gather all nations and tongues, and they shall
 “ come and see my glory. And I will set a sign among them, and
 “ I will send those that escape of them unto the nations, to
 “ Tarshish, Pul, and Lud, that draw the bow, to Tubal, and
 “ Javan, to the isles afar off, that have not heard my fame,
 “ neither have seen my glory ; and they shall declare my glory
 “ among the Gentiles. And they shall bring all your brethren
 “ for an offering unto the Lord, out of all nations, upon horses,
 “ and in chariots, and in litters, and upon mules, and upon
 “ swift beasts, to my holy mountain Jerusalem, saith the Lord,
 “ as the children of Israel bring an offering in a clean vessel into
 “ the house of the Lord. And I will also take of them for
 “ priests and for Levites, saith the Lord. For as the new
 “ heavens, and the new earth, which I will make, shall remain
 “ before me, saith the Lord, so shall your seed and your name
 “ remain. And it shall come to pass, that from one new moon
 “ to another, and from one sabbath to another, shall all flesh
 “ come to worship before me, saith the Lord. And they shall
 “ go forth, and look upon the carcases of the men that have
 “ transgressed against me : for their worm shall not die, neither
 “ shall their fire be quenched ; and they shall be an abhorring
 “ unto all flesh.” Isaiah lxvi. 18—24. I might say much more,
 but I trust that I have in a good measure eased your apprehensions concerning the sufferings which Israel will have to endure in time to come.

Sudden. You have indeed. We speak with honour of those who fall in defence of their king and country, how much more honourable will they be, who nobly die like the seven brethren and their mother, merely on account of attachment to their laws,
 given

given unto their ancestors by God himself ; the prospect, though awful, abounds with consolation, for the aid they will receive, and the high exaltation which will immediately succeed these trials of their faith, throw such a splendour around, that their sufferings are as it were eclipsed thereby, they appear to me to be like the pains endured by a queen, preparatory to the birth of an heir to the throne.

Cautious. Your comparison is a just comparison, and you will find the idea contained both in Jer. xxx. 6. and Rev. xii. 5. “ A woman when she is in travail hath sorrow, because her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world,” John xvi. 21. And great will be the joy, not only of Israel, but of all nations who will thenceforth go up to Jerusalem “ to worship the King, the Lord of Hosts, ” and “ to keep the feast of tabernacles,” Zech. xiv. 17, 18. and such will be the honour with which the Jews will then be treated, as God’s elect, and chosen nation, his peculiar people, that kings themselves are not now treated with that respect that they will then receive. Among us, for instance, the great officers of state have their trains borne : the king on some occasions hath his train borne by six sons of his nobles ; but when the Lord restores Israel to his favour, ten of different nations will, as it were, strive for the honour of being a train-bearer to a Jew, in his progress towards Zion ! Zech. viii. 23.

Sudden. The prospect is full of consolation to the Jews, and those who interest themselves in their prosperity ; and we may hope that those who are not of the Jewish nation, will, in so righteous a cause, likewise experience the protection of the Lord, the God of Israel.

Cautious. I trust they will ; and although I am of opinion that the rage of the enemy will be permitted to be exerted with greater violence towards the worshippers of the Lord God of Israel, who are not of the Jewish nation, than towards those who are of that conspicuously favoured nation, yet I have good hope that it will have this good effect, that it will be over-ruled, to excite the love of the Jews towards them, and to convince them that their prosperity is entirely consistent, and connected with the prosperity of the Gentile nations : “ For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering : FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS,” Mal. i. 11.

NINTH DIALOGUE.

Containing Observations concerning Idolatry; and it is proved, that as Idolatry was the Sin that brought the greatest Calamities upon the Jewish Nation, so is Idolatry the Sin which will cause the greatest Sufferings to the Gentile Nations, and particularly to the lifeless Branches of the Christian Church; and therefore, that it is necessary to guard against every Thing which borders upon, or tends toward it, with the most sedulous Attention.

CAUTIOUS AND SUDDEN.

Cautious. WE can see faults in others which we cannot see in ourselves, it is an infirmity (to give it no worse a name) to which we are all too much inclined. Who is there that does not express a kind of astonishment at the idolatry of the ancient Jews? And yet notwithstanding this exultation over the Jews, those who thus exult over them, are in general more or less tainted with this VERY CRIME, and will ultimately find by woful experience that it brings down awful punishments. At the same time therefore that we acknowledge the justice and righteousness of the Lord God of Israel towards his own peculiar people, let us not exult over them, as if we were wholly untainted with those crimes which have caused their sufferings. If we were entirely free from their crimes, exultation over them would not become us, but be very reprehensible! How much more reprehensible then is it in those who ARE TAINTED with the very crimes for which the Jews have suffered. When therefore we acknowledge that the heat of the Lord God of Israel's great anger hath come upon them, "because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt," and because "they went and served other gods and worshipped them, gods whom they knew not, and who had not given to them any portion;" when we acknowledge that it was because of these things "that the anger of the Lord" hath been "kindled against this land, to bring upon it all the curses that are written in this book," and because of these things that the Lord hath "rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day," Deut. xxix. 24—28. Let us not omit that inquiry which so materially concerns ourselves; but with diligence examine whether we are not in some measure tainted with, or inclinable towards, the same crimes as have laid so heavily upon the Jews.

Sudden. It is reasonable and right that we should; but I think that the idolatry of the Jews in ancient times, might in general be called VOLUNTARY IDOLATRY; they were not compelled to it, but exercised it with a freedom of will, whereas I think that the idolatry of the enemies you noticed in our last conversation, will be CONSTRAINED IDOLATRY; idolatry to which they are compelled under pain of confiscation of property, and seclusion from the charities of society, and even by the sentence of death itself against nonconformity. He causeth "that as many as
 " would not worship the image of the beast, should be killed;
 " and he causeth all, both small and great, rich and poor, free
 " and bond, to receive a mark in their right hand, or in their
 " foreheads; and that no man might buy or sell, save he that
 " had the mark, or the name of the beast, or the number of his
 " name." Rev. xiii. 15—17.

Cautious. This compulsion by no means proves that it will not be in general a voluntary idolatry; for compulsion is not noticed as the only means whereby it is spread, COMPULSION COULD NOT BE USED, unless that evil party who will be zealous to enforce it were to become very numerous, and they do not resort to compulsion only; deceit, seduction, is first resorted to, and it is only towards those who are proof against this seduction, that compulsion is employed. Delusion and seduction are the chief means resorted to by idolaters, to spread their idolatry, and therefore they are particularly noticed in Deut. xiii.
 " If there arise among you a prophet, or a dreamer of dreams,
 " and giveth thee a sign or a wonder; and the sign or the
 " wonder come to pass, whereof he spake unto thee, saying,
 " Let us go after other gods, which thou hast not known, and
 " let us serve them; thou shalt not hearken unto the words of
 " that prophet, or that dreamer of dreams: for the Lord your
 " God proveth you, to know whether you love the Lord your
 " God with all your heart, and with all your soul. Ye shall
 " walk after the Lord your God, and fear him, and keep his
 " commandments, and obey his voice, and you shall serve him,
 " and cleave unto him. And that prophet, or that dreamer of
 " dreams, shall be put to death, because he hath spoken to turn
 " you away from the Lord your God, which brought you out
 " of the land of Egypt, and redeemed you out of the house of
 " bondage, to thrust thee out of the way which the Lord thy
 " God commanded thee to walk in. So shalt thou put the evil
 " away from the midst of thee. If thy brother, the son of thy
 " mother, or thy son, or thy daughter, or the wife of thy
 " bosom, or thy friend, which is as thine own soul, entice thee
 " secretly, saying, Let us go and serve other gods, which thou
 " hast not known, thou, nor thy fathers; namely, of the gods
 " of the people which are round about you, nigh unto thee, or
 " far off from thee, from the one end of the earth even unto
 " the

“ the other end of the earth ; thou shalt not consent unto him,
“ nor hearken unto him, neither shall thine eye pity him, neither
“ shalt thou spare, neither shalt thou conceal him : but thou
“ shalt surely kill him ; thine hand shall be first upon him to
“ put him to death, and afterwards the hand of all the people.
“ And thou shalt stone him with stones, that he die ; because he
“ hath sought to thrust thee away from the Lord thy God, which
“ brought thee out of the land of Egypt, from the house of bondage.
“ And all Israel shall hear, and fear, and shall do no more any
“ such wickedness as this is among you. If thou shalt hear say
“ in one of thy cities, which the Lord thy God hath given thee
“ to dwell there, saying, Certain men the children of Belial,
“ are gone out from among you, and have drawn the inhabitants
“ of their city, saying, Let us go and serve other gods, which ye
“ have not known ; then shalt thou inquire and make search,
“ and ask diligently ; and, behold, if it be truth, and the thing
“ certain, that such abomination is wrought among you ;
“ thou shalt surely smite the inhabitants of that city with the
“ edge of the sword, destroying it utterly, and all that is therein,
“ and the cattle thereof, with the edge of the sword. And thou
“ shalt gather all the spoil of it into the midst of the street
“ thereof, and shalt burn with fire the city, and all the spoil
“ thereof every whit, for the Lord thy God : and it shall be an
“ heap for ever ; it shall not be built again. And there shall cleave
“ nought of the cursed thing to thine hand : that the Lord may
“ turn from the fierceness of his anger, and shew thee mercy,
“ and have compassion upon thee, and multiply thee, as he hath
“ sworn unto thy fathers ; when thou shalt hearken to the voice of
“ the Lord thy God, to keep all his commandments which I com-
“ mand thee this day, to do that which is right in the eyes of the
“ Lord thy God.” Deut. xiii. 1—18. There never has been such
delusion permitted to exist, as will be at the times to which we
are referring ; the enemies will exert the fury of the dragon, whilst
professing the peaceful innocence of the lamb : “ And I beheld
“ another beast coming up out of the earth ; and he had two
“ horns like a lamb, and he spake as a dragon. And he ex-
“ ercised all the power of the first beast before him, and causeth
“ the earth and them which dwell therein to worship the first beast,
“ whose deadly wound was healed. And he doeth great wonders,
“ so that he maketh fire come down from heaven on the earth
“ in the sight of men, and deceiveth them that dwell on the
“ earth by the means of those miracles which he had power to
“ do in the sight of the beast ; saying to them that dwell on the
“ earth, that they should make an image to the beast, which had
“ the wound by a sword, and did live. And he had power to
“ give life unto the image of the beast, that the image of the beast
“ should both speak, and cause that as many as would not worship
“ the image of the beast should be killed.” Rev. xiii. 11—15.

Miracles are not therefore you perceive in themselves to be considered as CONCLUSIVE evidence of the truth and righteousness of that cause to further which they are performed, Deut. xiii. 1—3. Ex. vii. 11, 12.

Sudden. I admit it; but it is to be hoped that those who will thus be deluded into idolatry, will be chiefly of those nations who are now idolaters; for there are many nations bordering upon the Euphrates, or at least at no great distance from it, who are still Pagans or idolaters: these may easily be persuaded to adopt one kind of idolatry, instead of that which they now practise, and I cannot but hope that they who compose that great multitude, of which five parts in six will be destroyed, are not apostates from Christianity. Ezek. xxxix. 2. Rev. xvi. 12—16.

Cautious. Whatever may be the case with these particular nations who are thus gathered together to the valley of Jehoshaphat; Joel iii. 1—21. from the other side of the Euphrates, yet you will perceive that they do not come as it were of their own accord, but are invited to join the great adversary, and to make one cause with him. It is he and his adherents who delude them into the snare, Rev. xvi. 12—16. and I am persuaded that the great enemy will prove an apostate from the Christian cause, and his chief captains be of his own nation. There hath been evidence enough in these latter times how very inclinable many Christians are to apostacy. We have seen apostacy spread like a flame throughout a large, a very large nation, and a kind of idolatrous fury prevail almost universally therein: it is true, the idol of one month, was not always the idol of the next; but enough has occurred to convince us how very potent is that delusion, which takes hold upon men whose spirits are in great agitation, and who have not the happiness to possess the anchor of hope, but have quitted that firm rock of faith which alone can support them in the trying hour, when the plausibility of delusion surrounds them.

Sudden. It is but too true; but we may derive some satisfaction from the reflection, that the nation you refer to was not a Protestant nation, but a branch of that church which is sadly tainted with idolatry.

Cautious. I refer you to the 9th chapter of the Revelations, to prove that Christian idolatry has been severely punished, and yet the sufferers shut their eyes, and will not acknowledge wherefore they have been punished. Those who are regardless of the commands of God in a matter of so great importance, may be easily deluded to further opposition to the cause and people of God; and though an unprovoked uncommissioned intention of hostility towards the people of God will be the sin whereby the iniquity of the Gentiles will be filled up, and the times of the Gentiles become fulfilled, to the destruction of all those who are inimical to the service and people of God; yet there is good ground in scripture for us to conclude, that they will also be as it were
bound

bound down by the very sin which hath in former times laid so heavily upon the Jews: even IDOLATRY. The Jewish history is evidence that punishment does not always immediately follow the crime; and even where punishment does immediately follow, it may be frequently considered as but a foretaste of what is to be afterwards expected. Thus, concerning the sin of Israel in the matter of the golden calf, we are not to conclude that the death of the 3000 in the wilderness, by the hand of the Levites, was of that nature, that it, as it were, purified the people from all subsequent visitation on account thereof; so far from it, that after their death the Lord saith unto Moses, *Exod. xxxii. 34.* "Behold mine angel shall go before thee: nevertheless, in the day WHEN I visit, I WILL VISIT their sin upon them." It was a national sin, and although as a nation there was a respite granted, yet was it not a free pardon. In like manner in the instance of Solomon's fall into the encouragement of idolatry, the sentence of banishment of the Jews, and destruction of their temple, *1 Kings ix. 7.* and the departure of the kingdom from his house, is pronounced, *1 Kings xi. 11.* yet is the execution of it respited during the life of Solomon, and mitigated even to his sons, for David his father's sake. Nevertheless, although the full execution of the sentence was respited for about 400 years, yet was it executed at the expiration of that time. We must therefore consider these respites, and the subsequent establishment of Israel from Cyrus to Titus, as proceeding from the mercy of the Lord God of Israel towards his people. He is a long-suffering God; nevertheless, in the day when he visits he doth visit their sin upon them. We are not therefore to conclude that because Christian idolatry has been punished, that therefore it is obliterated; and the reason is plain, because they have not humbled themselves and repented, for idolatry is still committed by Christians; and you will find it most practised in those Christian countries, which are most inimical to the Jews: "The rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts," *Rev. ix. 20.* It is therefore plain, that unrepented idolatry still hangs like a millstone about the neck of the Gentile nations, and of those Christian nations who have fallen into idolatry in particular.

Sudden. We have reason to thank God, that Protestant countries now form a considerable object in the map of Europe, and America; and that the Protestant religion, which is inimical to idolatry, is even tolerated in many nations where the Roman is the established religion.

Cautious.

Cautious. We have so, but we must not presume too much. We have reason it is true to bless God for the reformation, and for the zeal and sincerity of many of our ancestors, but we have nothing to be proud of; on the contrary, we have much to be ashamed of in this very thing. How ready were our ancestors to model their opinions concerning idolatry to the whims and caprice of Henry the 8th; and though in the reign of his successor, the reformation flourished, how readily was it abandoned in the very dawn of the reign of Queen Mary. Have we not real cause to be ashamed of the acts of those of our ancestors, who shewed, that a desire to plunder the church of its possessions and revenues, was the prevailing motive of their actions; and that zeal against idolatry was with many but a pretence.

But independent of reference to remote periods, I assure you I am by no means free from suspicion, but that even PROTESTANT NATIONS have more of the SEEDS OF IDOLATRY lurking in them, than is generally imagined.

Sudden. I am surprised to hear you say so: pray explain.

Cautious. First let me request you to explain, why you are surprised at my expressing some degree of fear upon the subject.

Sudden. Because it appears to me to be an unfounded apprehension. Idolatry is of all crimes the most stupid and unreasonable. It is a wickedness, in the commission whereof there can be no gratification. It is so hostile to reason and common sense, that one would think that it could not be committed even by the most ignorant and unenlightened; but (thank God) our nation, and other Protestant countries especially, and in fact the inhabitants of Europe in general, are much enlightened, and capable of reasoning; and wherever there is ability to reason upon and consider things, there I think is no fear of relapsing into the stupid darkness of idolatry.

Cautious. Although I admit that IDOLATRY is of all crimes the most stupid and unreasonable, yet EXPERIENCE is the best instructor; and if we suffer ourselves to draw conclusions which are contradicted by experience, by facts, we do not act the part of reasonable creatures. Now FACTS and experience contradict you. You say that it is so unreasonable, that one would think that it could not be committed even by the most ignorant and unenlightened: but facts prove, that in all ages it has been committed, not only by the ignorant and unpolished nations, but even by those most celebrated in other things for their knowledge, and for the strength of their reason and refinements. The ruins of Grecian architecture to this day excite the astonishment of mankind, and instruct our architects in the beauties of just proportion. The remains of Grecian literature, are the admiration of the learned of the present day; and the love of independence, which pervaded the Grecian states, hath been celebrated and commended, even beyond measure; and yet where was idolatry carried

carried to such great extent, as in the Grecian states? What nation upon earth ever yet possessed such power as the Romans? Are not the remains of their buildings and literature, the delight and admiration of mankind; and yet were not they idolaters, and did they not in vindication of their idolatry most cruelly persecute the Christians, who would have converted them from idolatry to serve the only true God, the Creator of heaven and earth?

Sudden. You have certainly experience on your side: I used an unsound argument. I should have said, that there is no good ground to apprehend any relapse towards idolatry, whilst we possess the holy scriptures.

Cautious. You now lay hold of a surer anchor, but let us see what facts and experience teach us concerning this; without referring to the ancient Jewish history, which might be dwelt upon with great propriety, let us content ourselves with referring to the practices of Christians. Although the scriptures were locked up and kept from the laity, yet the Romish clergy were in possession of them; and yet what idolatry hath been more public and notorious, than the idolatry of the Roman church? You think Europe is greatly improved in learning; and yet, notwithstanding the sufferings of the Roman church, hath it shewn any symptom of repentance on account of, or any inclination to renounce its idolatry? I know you are a steady churchman, but I think you have never read, or heard read, those excellent homilies concerning the peril of idolatry, which form a part, and (however unheeded they may at present be) I will say AN IMPORTANT PART OF THE DOCTRINE of that church of which you are a member.

Sudden. I acknowledge that I have never read them, although I feel some shame in making the acknowledgment, and promise you I intend to read them as soon as possible.

Cautious. When you have read them, you will see that so far from idolatry being a crime, concerning which there is no apprehension to be entertained, that the fathers of our church thought otherwise, and shew the proneness of mankind to fall thereby: but as you have promised to read them, I need say no more upon this point. I shall therefore proceed to notice your observation, that idolatry is a crime in the commission whereof there can be no gratification. The patrons of idolatry were aware of this, and therefore joined and annexed thereto the commission of crimes, in which there was gratification to the corrupt desires of mankind. The ancient idolatry was (as is plain from the 25th of the book of Numbers) connected with whoredom. Ancient history corroborates the fact, and you will see in the 43d verse of the 6th chapter of Baruch, that fornication was a rite of idolatry. Idolatry and wickedness ever have been, and ever will be inseparably connected together; I refer you for proof to the 1st chapter of St. Paul's Epistle to the Romans; and it has been well observed that in proportion to the zeal of the Papacy, for the establishment of idolatry,

idolatry, in like proportion hath been its zeal against the marriage of its clergy. But we should very possibly exceed truth, if we were to say, that this seducing wickedness was attached to all the idolatry of ancient times; although it undoubtedly was to the worship of some of their gods: for instance, there appears nothing of this kind attached to the worship of the golden image which Nebuchadnezzar the king set up, Dan. iii.

Sudden. Certainly this idolatry consisted merely in the act of worshipping the golden image which Nebuchadnezzar the king set up; and it appears to me to have been a kind of **POLITICAL IDOLATRY**.

Cautious. It does so, but it was no less abominable upon that account; and the deliverance of Shadrach, Meshach, and Abednego, from the horrid sentence, is evidence of the Lord's detestation of idolatry, whether it be political idolatry, or merely superstitious idolatry. In fact, you will find that idolatry has frequently been the result of an evil policy. Thus "Jeroboam said "in his heart, Now shall the kingdom return to the house of "David: if this people go up to do sacrifice in the house of the "Lord at Jerusalem, then shall the heart of this people turn "again unto their lord, even unto Rehoboam king of Judah, and "they shall kill me, and go again to Rehoboam king of Judah: "wherefore the king took counsel, and made two calves of gold, "and said unto them, It is **TOO MUCH FOR YOU** to go up to "Jerusalem: behold thy gods, O Israel, which brought thee up "out of the land of Egypt. And he set the one in Bethel, and "the other put he in Dan. And this thing became a sin; for "the people went to worship before the one, even unto Dan. And "he made an house of high places, and made priests of the lowest "of the people, which were not of the sons of Levi." 1 Kings xii. 26—31.

Sudden. It is but too true, that an evil policy may, as in the instance before us, resort to idolatry to serve its own purposes.

Cautious. When you have read the homilies of our church upon this subject, as you have promised to do, you will see the great zeal displayed therein to guard against that unhappy proneness to lean towards idolatry, which is therein proved by example and experience, to be a weakness and sin, to which mankind in their present fallen state **ARE GREATLY INCLINED**: and I think that you will thereby be enabled to see, that an **EVIL POLICY** hath had much to do with the idolatry of Christians. The idolatry of the Roman church hath been cherished and encouraged by an evil policy, in the same manner as Jeroboam's idolatry of the golden calves.

Sudden. I shall be happy to receive information upon this subject, for I must confess myself ignorant of it.

Cautious. You will find, that after the emperor Constantine the Great, removed the seat of empire from Rome to Constantinople, it was unhappily too soon followed by an inclination in
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the Roman church to contention for supremacy. The emperor and the eastern church were inimical to idolatry; and the western church (the Roman) patronised idolatry, and took occasion to stir up such a contention about it, that "the east and west churches, which agreed evil before, upon this contention about images, fell to utter enmity," Homilies, p. 119. edition of 1676. The emperor Leo the 3d, caused the idolatrous images at Constantinople to be burnt and defaced, and required the bishop of Rome, who was HIS SUBJECT, to do the same by those at Rome; but he refused, and "stirred up the Italians against the emperor, first at Ravenna, and moved them to rebellion;" and he caused Rome and all Italy "to refuse their obedience, and the payment of any more tribute to the emperor; and so by treason and rebellion, they maintained their idolatry," page 120.

Sudden. Jeroboam's idolatry was adopted to maintain his power; but here treason and rebellion was resorted to, in order to maintain their idolatry.

Cautious. Many of them might resort to treason and rebellion, to maintain their beloved idolatry; and many of them might resort to and make use of idolatry, to maintain their treason and rebellion. Observe this passage, "Note ye that the bishops of Rome, being no ordinary magistrates appointed of God, out of their dioceses, but USURPERS of princes authority, contrary to God's word; were the maintainers of images against God's word, and stirrers of sedition and rebellion, and workers of continual treason against their sovereign lords; contrary to God's law, and the ordinances of all human laws; being not only enemies to God, but also rebels and traitors against their princes. These be the first bringers in of images openly into the churches; these be the maintainers of them in the churches; and these be the means, whereby they have maintained them: to wit, conspiracy, treason, and rebellion, against God and their princes," page 121. This is the testimony of that church, of which we are members.

Sudden. I admit that the homilies contain the doctrine of our church, and I am well disposed to give them due consideration.

Cautious. You will find that treason and idolatry, ever go hand in hand; Irene, the empress, sought to deprive her son of his imperial crown, during her life. She was the great patroness of idolatry in the east, and her actions shewed the bitter root that produced such evil fruit. She dug up the body of her father-in-law Constantine the 5th, commanded it to be openly burnt, and the ashes to be thrown into the sea; and in the end, deprived her son of his crown, put out his eyes, and after many torments, most cruelly slew him. And it is a circumstance well worthy to be fixed in our memories, that the FRENCH NATION, were the great supporters of the PAPAL POWER: the great supporters of

its idolatry; for which cause, the pope, by his usurped authority, conferred the imperial dignity upon the French king. Thus, "the empire, which was one before, was divided into two parts, upon occasion of idols and images, and the worshipping of them; even as the kingdom of the Israelites was in old time, for the like cause of idolatry divided in king Rehoboam's time," page 125.

Sudden. There is much food for meditation in what you have mentioned, and much force in your quotations, which prove the connexion there hath been between rebellion and idolatry.

Cautious. As there has been this evil union between rebellion and idolatry in time past, so will there in time to come be a much more conspicuous union between them, if the union hath not already taken place.

Sudden. As I have hitherto found that you can produce reasons for your opinion, so I doubt not you can produce them to support your present assertion.

Cautious. It would take more time than we can spare at present, were we to review so copious a subject. In addition to the homilies which I have advised you to peruse, I would recommend to your attention Bishop Newton's dissertations on those prophecies which relate to the Papacy (although I do not entirely agree in opinion with him) and the Bishop of Rochester's letter to Mr. King; and I hope you will not accuse me of presumption if I put into your hands a book published in the year 1800, being observations on Mr. Bicheno's Restoration of the Jews the Crisis of all Nations. You will see that the most horrid idolatry mentioned in 2 Thess. ii. and in the xiiith and other chapters of the Revelation, is an IDOLATRY WHICH SPRINGS OUT OF SEDITION AND USURPATION.

Sudden. I will thankfully receive the assistance you promise me; it is an important subject: I acknowledge that I have not studied it, but I well remember making an observation upon the subject to which you refer, which I will mention to you, that you may see that I have no disinclination to consider it. It was this, that the idolatry, the horrid idolatry, mentioned in the xiiith chapter of the Revelation (concerning the least participation whereof there are such awful threatnings in Rev. xiv. 9—12) seems to come nearest to the idolatry enjoined by Nebuchadnezzar to the golden image which he set up, than any idolatry that hath existed from that time to this.

Cautious. Your observation is very well founded. When you have read the homily to which I have referred, you will see the strong arguments used to guard against any return of superstitious idolatry; and I doubt not you will then admit, that the same cautions are needful in order to guard against any thing that should seem to have any relation to that idolatry which approaches, and which you justly observed to be very analogous to the idolatry enjoined by Nebuchadnezzar in the instance of the golden image set up by him.

Sudden.

Sudden. I will admit this even now before I read the homily you refer to, for too great caution cannot be used upon such a subject.

Cautious. The great perfection to which the imitative arts are carried, will I fear be productive of evil in this matter. There is a degree of fascination in the admiration of these things, which cannot be admitted to be reasonable; and although it may be difficult to define it, yet I think that the kind of enthusiasm that is sometimes observable, is evidence that the seeds of idolatry are lurking in the soil, and only wait for a season adapted to their growth. Most happy should I esteem myself, if you, or any one would convince me that I am mistaken; but the impression hath been made on my mind, and therefore until I am convinced that it is a mistaken opinion which I have adopted, I cannot but retain it.

Sudden. That the imitative arts are capable of being corrupted to the most abominable purposes, I believe every one will allow; and I am happy to say, that there have been of late years, some examples made of those who have in this way contributed to corrupt the morals of the people! but I cannot say that I have observed any circumstances in which the imitative arts have tended to the encouragement of idolatry, or any thing tending to idolatry. You will observe that I refer to Protestants only, for every one knows, that a picture or sculpture, which a Protestant would merely admire as the production of the hand of a master, is seen by a Roman Catholic with different sensations.

Cautious. The general ideas we form of the times we live in, are gathered from the daily and weekly publications, and I acknowledge that it is from them (corroborated by my own observations) that I have been induced to adopt this idea; I remember reading a few years ago, an account of the opening to view of an image erected by a man of great opulence of one of his remote ancestors. It was attended with such parade and rejoicings, that notwithstanding the great piety of the proprietor, I must say, that respect for the memory of an honourable ancestor, appeared to me a poor excuse for proceedings which bore some resemblance to the dedication of the image that Nebuchadnezzar the king set up.

Sudden. I acknowledge that such circumstances tend to no good; nay more, I will admit that they have an evil tendency, notwithstanding the party himself and all present might be as inimical to idolatry as you are: but idolatry is a crime, which like treason, cannot be committed without there exists AN INTENTION to commit it.

Cautious. I know that in saying so you speak the sentiments of great numbers; but what says scripture upon this subject of intention: Shadrach, Meshach, and Abednego, acted with noble firmness, they knew that it being HOSTILE TO THEIR INCLINATION AND INTENTION would be no excuse for their compliance, they therefore commit their cause into the hands of him whose servants they are. Behold the conduct of the primitive Christian: he is
not

not insensible of the advantages he possesses, but all his advantages, all the endearing connexions of life, all the temporal blessings which God hath given him, are brought into peril. He is required to conform to the established idolatry. He is possibly esteemed by those before whom he is brought as a criminal. They are disposed to make his conformity as easy as possible to him, and all he is required to do, is to cast a few grains of corn into the vessel which is at his hand to receive them, or to sprinkle a few crumbs of incense upon the altar. Shall all worldly possessions and advantages be renounced? Shall all the endearing ties of conjugal and paternal affection, all the bonds of friendship, be relinquished? Shall even life itself be disregarded, and a death of torture embraced, rather than COMPLY with so small a matter? I fear, alas! I fear, that should such trials come, there would be many who would think that NONCONFORMITY was little short of madness! but the martyrs who endured death, and renounced all earthly comforts, rather than comply with such things, have had no reason to repent of their faith and patience.

Sudden. I entirely agree with you.

Cautious. So in the last effort of idolatry, there may be, and there will be much seduction; but the same denunciation extends to every degree of the crime: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. xiv. 9, 10, 11. With such an admonition as this before us (notwithstanding we may ardently pray, that we may be preserved from having any concern in the enormities denounced) can we be too cautious? When the extent of the delusion is stated, and we are told that all that dwell upon the earth will worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8. We surely cannot be too timidly cautious in a matter of so great moment, and shall do well to endeavour, not only to abhor every thing which in the smallest degree seems to approach to such idolatry, but to endeavour also to eradicate those seeds, which by now and then springing up, seem to imply that there exists the embryo even among us, which some future opportunity may bring to maturity.

Sudden. We certainly cannot be too cautious in a matter of such vast importance. Will you mention any other instances which have induced you to think, that there are the seeds of this idolatry lurking among us.

Cautious. My fear hath this for its foundation, that Christians in general seem almost ignorant of, or lukewarm, concerning the noble

noble conduct and testimony of the martyrs, and by no means aware of that great trial which is yet to come. If they are not instructed that there is a time of trial approaching, how can they be exhorted to arm themselves with that faith and patience in which they are to overcome. THE PEOPLE OUGHT TO BE INSTRUCTED CONCERNING THESE THINGS. THE DOCTRINES OF OUR CHURCH concerning them contained in our homilies, OUGHT NOT TO REMAIN UNHEEDED AND UNENFORCED; for there is no security in ignorance. The good of our nation is most materially concerned in these things being examined and enforced, and therefore loyalty to our sovereign, and love to our country, as well as religious zeal, should induce us to URGE these things with all due diligence and respect to those in authority; for there is a progression observable in these things, and one improper action paves the way for another. I remember a few years since reading that the subjects of a Protestant prince on the continent, when they took their oaths of allegiance, actually performed their homage before his PICTURE as his representative! I should be very happy to find that this was a misrepresentation.

Sudden. This last instance, if true, was undoubtedly idolatry, to all intents and purposes.

Cautious. I own that I can consider it in no other light than idolatry! If the homage had been performed to any of the kings officers deputed to receive it, there would have been no harm in that; we are enjoined to obey and respect those put in authority by the king, but the act of bowing before a picture, or image, is rank idolatry, and nothing but idolatry; for the command is plain, "Thou shalt not bow down unto them," Ex. xx. 5. I think we may derive some advantage by considering this, let us therefore suppose for example that some one among them had possessed sufficient knowledge and zeal to say, "Consider what you are about to do, and beware of idolatry; read the denunciations against it contained in holy scripture, and in particular read the 3d chapter of the book of Daniel." Let us in the next place consider what might have been the reply, "Your caution is an unnecessary caution: first, you bring religion into that which hath no reference to religion. Religion, it is true, teaches us, that we are to worship God only, but this is not worship; it hath only reference to that respect and submission which we owe to our sovereign, and which we would willingly pay to him, if he were present with us. As it does not suit him to attend in person to receive our homage and respect, we therefore think no evil in performing the same before his picture. The same arguments would apply to justify our performing this homage before his image; we are to look to the intention. If the king were present, it would not be our intention to offer any act of religious adoration to him, neither would he be so irreligious as to desire it. It would only be our intention

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“ to offer unto him that homage, respect, and submission, which
 “ is required from loyal and obedient subjects to their sovereign ;
 “ and therefore nothing more is intended by us in this homage and
 “ respect, that we perform before his picture ; and as religious
 “ adoration is entirely out of the question, there can be no ido-
 “ latry in that act which you object to as idolatrous.”

Sudden. I think you have urged their excuse or extenuation in the strongest manner it could be urged ; and although our conversation is evidence, that I have not viewed these things in so strong a light as you have, yet I think that even I could point out the fallacy of such arguments, for which purpose I would have observed to them, that the same arguments would have applied to the justification of Shadrach, Meshach, and Abednego, in worshipping the golden image that Nebuchadnezzar the king set up : Nebuchadnezzar was a king, and entitled to homage and respect. This homage and respect is differently expressed by different nations ; in some it is expressed by a reverend bow ; in others by kneeling before ; and in most eastern nations, it was anciently, and now is expressed by prostration, Gen. xlv. 14. 1. 18. 2 Sam. ix. 6. xviii. 28. This was that homage with which Nebuchadnezzar was honoured as king, and no greater reverence was required to be performed before his golden image, which it pleased him to set up, and require to be thus worshipped. What but an external act was required ? The herald did not inquire of those who conformed to it, whether they believed in the divinity of the image ; all that Nebuchadnezzar required, was CONFORMITY to an external act ; and those who conformed to this external act, had no further questions asked them. I should therefore have urged them to consider, that it necessarily followed, either that these conspicuous servants of God, were unreasonably scrupulous (which when their miraculous deliverance is considered would be next to blasphemy to assert) or that the act in question, could not admit of any explanation which would clear it from idolatry.

Cautious. I entirely agree with you, and I may add, that the same excuse might be urged in extenuation of that idolatry which will be required by the great Antichrist ; all that he will require, will be an external act, and the reception of a mark, as a certificate of conformity to this external act, Rev. xiii. 16, 17 : but it seems to me impossible for any person who reads the word of God with intention to be instructed thereby, to entertain the least shadow of a doubt upon the subject, Exod. xx. 4, 5. Deut. iv. Levit. xix. 28. xxvi. 1. Dan. iii.

Sudden. I am perfectly satisfied that a person who reads the scriptures with a desire to form his opinions therefrom, cannot entertain a doubt upon the subject.

Cautious. We may always rest satisfied that every command of God is just and righteous, whether we are enabled to discover the reason whereon it is grounded, or not : but we are reasonable creatures,

tures, and therefore it is a great satisfaction to us to see the reasonableness of the divine commands; and in the instance before us I think the reason of the divine command is very conspicuous. We are the creatures of the great Creator, and are under his government, and kings derive their authority from him; they are his servants, and their authority extends to the punishment of evil doers. Those in authority under the king, are entitled to due respect and honour, for a portion of authority committed to the king is delegated by him to his officers. Now let us suppose that an officer of the king, abusing the authority committed to him, was to encourage evil doers, and punish those only that do well, what remedy should we have?

Sudden. A sure and certain remedy, by appealing to the king. He would examine whether his officer had conformed to his directions, and if such officer was proved to have acted in contradiction to the directions given to him, and to have abused the powers vested in him, the oppressed would be relieved, and the officer displaced and punished.

Cautious. You are right, ALL DELEGATED POWER IS SUBJECT TO THE LAWS AND CONDITIONS ANNEXED THERETO BY HIM WHO DELEGATES THE POWER. The honour, homage, and respect, therefore, that subjects pay to their sovereign, is paid to him as THE HONOURED SERVANT OF HIM BY WHOM KINGS REIGN. HE IS BOUND TO CONFORM TO THE LAW OF HIM WHOSE SERVANT HE IS; and he hath said, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images," *Isai.* xlii. 8. The authority of no sovereign extends to this; if he is the servant of God, he is bound by the law of him whose servant he is, and his law is express upon the subject: "Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not BOW DOWN THYSELF TO THEM, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments," *Ex.* xx. 4—6. If therefore a sovereign should so far disregard the LAW OF HIM whose servant he is, as to command the performance of that which is POSITIVELY FORBIDDEN by him whose servant he is, and by whose authority he acts, all that can be done is to appeal to HIM who hath given power to him. Thus did Shadrach, Meshach, and Abednego appeal: "O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king; BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, nor worship the
"golden

“golden image which thou hast set up,” Dan. iii. 16—18. In this instance the appeal was answered by their miraculous deliverance, to the glory of God; but it does not follow that every, or any subsequent appeals of this kind, will be productive of like interference; on the contrary, we are informed that it is given to the great enemy for a time to “make war with the saints, and to overcome them,” Rev. xiii. 7. Dan. vii. 21. and there is no intimation that there will be such like deliverance, Rev. xii. 14. xi. 11. it will therefore be more conspicuously to the honour of those who are faithful unto death! Their reward is an heavenly reward, and their honour greater, and their bliss more perfect, Rev. xv. 2—4. than could be derived from any deliverance like that recorded in Dan. iii. Faith and patience are the virtues in and by which the servants of God shall overcome; and what loyalty can exceed that loyalty which will act the part prescribed in holy scripture: “We are obedient subjects; we willingly obey “in all things that can with propriety be required of us; but if “we are required to do that which we conceive to be forbidden “by God, we cannot, we will not obey: we are in your hand; “we are subject to your punishments; we commit our cause to “God, and he will recompense our sufferings.”—“Whether it “be right in the sight of God, to hearken unto you more than “unto God, judge ye,” Acts iv. 19.

Sudden. I entirely agree with you in all that you have said, and I assure you that my sentiments are very different concerning peril of idolatry, from what they were before we began this conversation:

Cautious. I repeat again, that I fear the great perfection to which the imitative arts are carried, will be productive of evil in this matter. The Grecian custom of honouring great men by the erection of their images, even during their lives time, seems rapidly advancing, and has become almost the prevailing fashion of the times. With what avidity was this pursued during the absence of a late celebrated character. His modesty prevented its being accomplished, and the firmness with which he opposed it, seemed to imply, that he was actuated by religion as well as modesty in opposing it: I refer to the late Mr. Howard. In the short space of a few months, or even weeks, you may have noticed public subscriptions, for the erection of statues of celebrated men, living characters, as well as those deceased.

Sudden. I have observed it, and hope that you have now no further circumstances to notice.

Cautious. I wish I had not, for few things would give me more pain than to be accused of a captious disposition, which where it exists impels its unhappy possessor to find fault. If I am in the least degree acquainted with myself, I trust that I am not under the influence of any such disposition. Again, there are few things that I would more strenuously avoid, than that rigid pharisaical disposition,

disposition, which was reprov'd by our Lord as hypocrisy. Where there exists a disposition to "strain at a gnat," Matt. xxiii. 24. it is too frequently a mere disposition to contend and object; and where small matters are enforced with unreasonable zeal, it is often attended by a disposition to comply with real errors of great magnitude. Again, there is no inclination that I would wish more ardently to cherish, than DEFERENCE AND RESPECT to those who possess the advantages of superior education, and conspicuous station; and yet I am aware, that in the observation I am going to make, I run the hazard of having these dispositions called in question.

Sudden. We are nevertheless to assert the truth, and by no means to shrink from declaring (with modesty and moderation) those truths which we think to be unheeded, or forgotten by those among whom we dwell. In this respect the words of Christ our Lord are our great directory, and they apply to every part of the word of God; "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his father, with the holy angels," Mark viii. 38.

Cautious. Thus encouraged by you I will proceed. There are degrees in idolatry, as well as in all other crimes; and every thing which tends to convey the idea that any creature, however exalted, partakes of those attributes which can only be possessed by the one living and true God, tends to idolatry. It hath often rais'd my astonishment (although it is required by no law) that it is customary on an impeachment or trial in the supreme court in this land, the House of Peers, for the peers to make a reverend bow towards the throne, as they pass it in procession; the chair is empty. Is not this built upon the idea, that the king is ever present in his courts, and is not this an idolatrous supposition. There is but one being possessed of omnipresence, and any act which tends to convey the idea, that a sovereign possesses this attribute of God, tends to idolatry. I will speak plain, I do firmly believe it to be an act of idolatry, and I am astonished that it hath not been noticed and forbidden. A king may delegate a portion of his honour and his power to his officers and servants, but he cannot delegate any part of His Majesty to an image, a picture, or a chair.

Sudden. In a neighbouring country we have had evidence that idolatry may be connected with politics, and resorted to for political as well as religious purposes, and become more cruel, intolerant, and vindictive, than that idolatry which Nebuchadnezzar endeavoured to establish; and I am sorry to say, that I think you have too well established your opinion, that there are observable, at least, THE SEEDS OF IDOLATRY in Protestant countries.

Cautious. All the power exercised by any of the judges or officers of the king, is exercised by HIS AUTHORITY DELEGATED TO THEM; if therefore these bows were made to the lord high steward, as the king's presiding officer, there would be no harm in it; but THE KINGLY DIGNITY, which is DIGNITY AND HONOUR DELEGATED TO HIM BY GOD, cannot be given to any inanimate matter, whether it be an image, a picture, or a chair, without idolatry being committed.

Sudden. It certainly has not been seen in this light, but I think your observation is worthy serious consideration.

Cautious. I admit that it has not been seen in this light, and if it were mentioned, I cannot entertain a doubt but it would be forbidden. We live in a country which hath been peculiarly blessed by God, and have had most conspicuous deliverances in ancient, as well as in modern times, which can only be ascribed to the favour of God, who hath by his good providence watched over us for good. Our nation hath been highly favoured by God, as the refuge of those in other countries oppressed for their attachment to the word of God. Our strength and prosperity is given unto us by God, and therefore we cannot be too zealously cautious of any circumstance (however trivial it may appear to some) which seems to be related to idolatry, which he hath denounced. The times we live in peculiarly enforce the propriety of this caution; especially if that man of sin, that son of perdition, who will become the great patron of idolatry, is rapidly advancing to full stature and ripe age. (See the Bishop of Rochester's Letter to Mr. King, pages 105 and 106.) We live in the reign of a beloved king, who hath been most wonderfully and conspicuously preserved by God's good providence; and God grant, that the same good providence of God may long preserve him, and his family, even to the latest posterity. Whatever infidelity may have prevailed in foreign courts; and I am sorry to observe that the publication of the Abbe Barruel (where he treats of the antichristian conspiracy) affords a sad prospect of them; yet thank God that our king hath been conspicuous for his discouragement of infidelity, not only by his laws, but what is even more to his honour, by his example: not only by his constant attention to the duties of religion, but by his seizing every opportunity to GIVE GLORY TO GOD, by acknowledging in the most public manner; HIS MERCIES. As he hath been like good king Hezekiah, conspicuous for his piety, we cannot entertain a doubt, but that were he informed of it, he would act as Hezekiah acted, and shew a like zeal in forbidding any thing which in the least degree borders on impiety.

AN
ATTEMPT
TO REMOVE
PREJUDICES
CONCERNING
THE JEWISH NATION.
BY WAY OF
DIALOGUE.

PART II.

HEAR THE WORD OF THE LORD, O YE NATIONS,
AND DECLARE IT IN THE ISLES AFAR OFF,
AND SAY, HE THAT SCATTERED ISRAEL
WILL GATHER HIM, AND KEEP HIM, AS A
SHEPHERD DOTH HIS FLOCK. JER. XXXI. 10.

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1803.

AN
A T T E M P T
TO REMOVE
PREJUDICES
CONCERNING
THE JEWISH NATION.

PART II.

FIRST DIALOGUE.

In which the general Opinion of Christians, that the Jews are in a State of Condemnation, in Consequence of their Fathers requiring our Saviour to be crucified, is examined and refuted—The Misconduct of Christians towards the Jews, and the Errors of Christians concerning them, have been the Means of keeping them from investigating the Christian Religion—The Opinion of Doctor Newton, Bishop of Bristol, that our Saviour took VENGEANCE on the Jews by the Romans, examined and refuted; and the Bishop's Quotation of Scripture proved to be incorrect.

CAUTIOUS AND ZEALOUS.

Zealous. NO sir, I can by no means allow that the Jews are now in any sense the people of God; they are cast off and disinherited. The present dispersed state of the Jews may be considered as a standing miraculous evidence of the truth of the scriptures, both of the Old and New Testament; they are under the curse of God; they are suffering for the acts of their fathers, who were ever a stiffnecked people, Ex. xxxii. 9. xxxiii. 3—5. xxxiv. 9. Deut. ix. 13. x. 16. Acts vii. 51. the blood of the prophets is upon them, Matt. xxiii. 35. but more especially
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are they suffering under that curse which they imprecated upon themselves, when they required the crucifixion of our Saviour. "His blood be upon us, and upon our children," Matt. xxvii. 25. were their words; and his blood has been upon them, and weighed them down ever since, and become accumulated with the weight of the blood of Stephen, and that noble army of martyrs, who were persecuted by them to death. This is the load which keeps them from rising: this is the great bar to their prosperity; and until they repent of these acts of their fathers, there is no hope left unto them. The Lord visits the sins of the fathers upon the children, Ex. xx. 5. they are despised and dispersed in this world, and will in the world to come have to endure that wrath which is reserved for the impenitent and unbelievers.

Cautious. Your assertions are evidence of the strength of your zeal. I am no enemy to zeal; but in proportion as we feel an inclination to zeal, in like proportion should we exercise meekness, charity, and every other Christian virtue, and especially a sound, well-informed judgment. Zeal is much to be commended, if it is built on true faith. There is nothing more odious than a lukewarm disposition; but zeal, without it is well-founded, is most mischievous. To this zeal without knowledge, zeal in an improper cause, we are to attribute all the persecutions which have been raised, in which the zealots of one opinion have most miserably slaughtered, burnt, and destroyed their fellow-creatures.

Zealous. I am no advocate for such zeal, I well know that unfounded zeal is of a mischievous tendency, and I can point out instances of this unfounded zeal, Acts vii. 54. ix. 1. xiii. 50. Rom. x. 2. Phil. iii. 6. and that not only in the instance of the zeal of the Jews, who persecuted the Lord of life, his servant Stephen, and the other primitive martyrs; but I can refer to the heathen zeal of the ancient Romans for their idolatry, which was the cause of the great persecutions of the Christian church before its establishment in the seat of power. I can also trace the same principle in the service of error, which produced the persecution of those who would not conform to the errors of the church of Rome. It was zeal without knowledge, zeal for error, which caused the fires in Smithfield to blaze, and the massacre of the Protestants in France.

Cautious. Well then, my friend, permit me to say to you, beware that your zeal does not lead you also astray. Try your zeal whether it be grounded in faith; bring it to the test of truth.

Zealous. I have no objection. I trust that my zeal will bear the test. I admit no other test but the word of God, the scriptures of the Old and New Testament; and if my zeal (in which I follow all Christians who have gone before me) is not founded on and derived therefrom, I would not wish to retain it.

Cautious.

Cautious. That was well spoken. I desire no more, and will appeal to no other authority as decisive, and the first question we will discuss shall be your assertion, "that the Jews are now suffering under that curse which they imprecated upon themselves, when they required the crucifixion of our Saviour," and said, "His blood be upon us, and upon our children," Matt. xxvii. 25.

Zealous. I am astonished that you can have any thing to observe upon so clear, and (amongst Christians) universally acknowledged a point. You will not surely deny that such words were used by them. You will not deny that Jerusalem was destroyed, and that ever since the Jews have been a persecuted, despised, and dispersed people?

Cautious. I will not deny any of these facts, I admit that the words were used by them, that Jerusalem was destroyed, and that they have been ever since a despised, persecuted, and dispersed people; and yet I think there are objections to the generally received opinion, that they are now suffering under the effects of this imprecation, "His blood be upon us, and upon our children."

Zealous. I almost repent that I spoke upon the subject, as it has given cause for you to start such absurd doubts; you will pardon me for speaking so plain, but as I have engaged in the argument I will proceed, and promise you I will keep my temper as well as I can, and I fear I shall have it exercised to the extent of it.

Cautious. I promise you I will not intentionally try your temper, and if it should unfortunately happen to be ruffled, I will bear with it and make every allowance in my power.

Zealous. What can be urged in support of even a doubt concerning it?

Cautious. In the first place I would observe, that I do not think the idea can be retained, when we consider the weakness of human nature. Experience proves this weakness, and the word of God describes man as impotent, dwelling in houses of clay, and as crushed before the moth, Job iv. 19. What power hath man even to bless? He cannot control events, and therefore even his desire to bless, can only be expressed as a prayer to God, "The Lord bless thee:" and if his power to do good and bless is thus circumscribed, how much more his power to curse!

Zealous. No, they had no power it is true, but the Lord, the just and righteous God, who visits the sins of the fathers upon the children; he who heard the imprecation, and could cause it to be confirmed, it is to him we are to ascribe the accomplishment of it. Observe what Bishop Newton says upon the passage, Matt. xxiv. 28. Luke xvii. 37. "Wheresoever the carcase is, there will the eagles be gathered together," (vol. ii. 285.)

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“ Wheresoever the Jews are, there will CHRIST be taking
 “ VENGEANCE upon them by the Romans, who are properly
 “ compared to eagles, as the fiercest birds of prey, and whose
 “ ensign was an eagle, to which also probably our Saviour in
 “ this passage alluded.” Again in page 354, the bishop expresses
 himself in these words, when speaking of the destruction of Jeru-
 salem, and the sufferings of the Jews: “ The predictions are
 “ the clearest, as the calamities were the greatest which the
 “ world ever saw: and what heinous sin was it that could bring
 “ down such heavy judgments upon the Jewish church and
 “ nation? Can any other with half so much probability be
 “ assigned as what the scripture assigns, their crucifying the
 “ Lord of glory? As St. Paul expresses it, (1 Thess. ii. 15, 16.)
 “ They both killed the Lord Jesus and their own prophets,
 “ and persecuted the apostles, AND so filled up their sins, and
 “ wrath came upon them to the uttermost.” This is always
 “ objected as the most capital sin of the nation: and upon re-
 “ flection, we shall find really some correspondence between their
 “ crime and their punishment. They put Jesus to death when
 “ the nation was assembled to celebrate the passover; and when
 “ the nation was assembled too, to celebrate the passover, Titus
 “ shut them up within the walls of Jerusalem. The rejection
 “ of the true Messiah was their crime, and the following of
 “ false Messiahs to their destruction, was their punishment.
 “ They sold and bought Jesus as a slave, and they themselves
 “ were afterwards sold and bought as slaves at the lowest prices.
 “ They preferred a robber and murderer to Jesus, whom they
 “ crucified between two thieves, and they themselves were after-
 “ wards infested with bands of thieves and robbers. They put
 “ Jesus to death lest the Romans should come and take
 “ away their place and nation, and the Romans did come and
 “ take away their place and nation. They crucified Jesus be-
 “ fore the walls of Jerusalem, and before the walls of Jerusalem
 “ they themselves were crucified in such numbers, that it is said,
 “ room was wanting for the crosses, and crosses for the bodies.
 “ I should think it HARDLY POSSIBLE, (observe this) I should
 “ think it HARDLY POSSIBLE for ANY man to lay these things
 “ together and not conclude the Jews own imprecation to be
 “ remarkably fulfilled upon them, Matt. xxvii. 25. ‘ His
 “ BLOOD BE ON US, AND ON OUR CHILDREN.’”

I would also remark, that whenever there is a separation made,
 whenever a new sect or party arises among Christians, we find
 that the party which separates, uniformly endeavour to charge
 the party from whom they separate with every error which they
 hold, in order thereby to wipe off the odium of their separation;
 and in like manner whenever a sect or party are excommunicated,
 ejected, or despised, they are sure to be charged with every error
 which they have adopted. Now let me ask you to refer to the great
 separation

separation and division which was made in the Christian church in the time of Luther. Do we find any of the Romans charging the reformers with believing that the then existing sufferings of the Jews were not to be imputed to their sin in crucifying the Lord of life and glory? Do we find them charged with doubting whether their then present sufferings were an accomplishment of their imprecation, "His blood be upon us, and upon our children?" Do we find the reformers charging the church of Rome with error in their opinions concerning the Jews? Did not both parties firmly believe that the long continued sufferings of the Jews were to be attributed to their crucifixion of our Lord, and to the divine accomplishment of their own wish, "His blood be upon us, and upon our children?" Blood-guiltiness is a most dreadful sin, and that in proportion to the innocence and excellency of the person whose blood is unjustly shed; and "no murderer hath eternal life abiding in him," 1 John iii. 15. We must therefore conclude that the opinion held as I have proved both by the church of Rome and the reformers, was a just and well founded opinion. The Jews are now suffering under their own act and imprecation, "His blood be upon us, and upon our children," and their sufferings here terminate in greater sufferings. I can quote Luther upon this subject, "It is enough to break one's heart to see the Jews scattered and dispersed up and down the whole empire, insomuch that almost all the blood-kindred of Christ burn in hell; they are rightly served, and even according to their own words which they spake to Pilate." Luther's Familiar Discourses, chap. lxxiii. page 469. Now among the words spoken by them to Pilate were these, "His blood be upon us, and upon our children," Matt. xxvii. 25.

Cautious. I admit—

Zealous. My good friend, pardon me for interrupting you, as I have not yet concluded my observation. I meant to proceed to more modern times, and the same observation will be found equally to apply to them. The reformers became divided into the Lutherans and Calvinists, and each party were inclined to bring every charge of error against the other which they could with any truth or propriety. How much have disputes about church government and other things, tended to separate and cause divisions among these. Do you think that the Puritans would have passed by and not taken advantage of what they might consider as error in those they deemed their persecutors? Would the Conformists have exercised such moderation towards the Puritans, as to pass by an opinion which, if their opponents had held it, would have rendered them odious to the generality of Christians?

When that most unhappy separation took place in the church of England on St. Bartholomew's-Day, in the reign of Charles II. which split the church of England asunder, and gave rise to the great body of Dissenters, did either party charge the other with erroneous opinions concerning the Jews? When the Me-

thodists arose, did they charge the regular clergy with holding erroneous opinions concerning the Jews? On the contrary, were they not more strong in their attachment to these ancient opinions concerning the Jews, than the regular clergy themselves; for although the regular clergy have long been inclined to say but little upon the subject, contenting themselves with believing that the Jews endure their present sufferings in consequence of this act of their fathers, and their imprecation, "His blood be upon us, and upon our children;" yet among some of the Methodists you will sometimes discover a degree of vehemence, when the subject of damnation is in question, which you will not in general find in the church; a vehemence which would almost incline one to think that they dwell upon the subject with pleasure.

All these, Papists, Protestants, Roman Catholics, Lutherans, Calvinists, Churchmen, Dissenters, Methodists, and their multitudinous ramifications and minuter divisions, all agree with me in opinion concerning the Jews. I follow in a beaten tract, in which all these have walked before me; yet notwithstanding one feels strong when one is surrounded by such numerous company, I am not inclinable to follow any man or multitude of men, however respectable they may be in other respects, one inch further than the road of truth extends. The holy scriptures are our map in which alone this road of truth is to be infallibly found; and it will infallibly be found if it is sought after with that meek and dependant faithful spirit which is required therein: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, but let him ask in faith nothing wavering," James i. 5. "I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone, or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 9—13. In this way coming unto scripture, we shall be at no loss for direction; and if I have followed a multitude in drawing a wrong, an erroneous conclusion, it is my wish and prayer that I may be set right, for I am not required to follow even an apostle, any further than he is a follower of Christ the Lord, "Be ye followers of me, as I am also of Christ," 1 Cor. xi. 1.

Cautious. My dear friend, you express yourself so much to my satisfaction, that I cannot but express my joy thereat. Be assured that the chief arguments I shall use will be extracted from

from those scriptures which you so justly prize, and concerning the true way to come to the right understanding whereof you have so excellently expressed yourself. It is also my wish and prayer, that I may retain no opinion inconsistent therewith.

Zealous. I have but few words more to say upon the subject of human authorities, and the universality of the opinions which I hold concerning the Jews. Bishop Newton may be considered as having lived in our own day. Hath any one, either churchman or dissenter, objected to the light in which he places it? We live in a day which hath brought to great maturity a party, who are not contented to propose alterations in the church of which we are members; they aim at the destruction of doctrines which we justly conceive to be FOUNDATION DOCTRINES, (as for instance the great doctrine of THE ATONEMENT) and shew a disposition to controvert and sift EVERY OPINION held by the generality of Christians: now if it should happen that the opinions of Christians concerning the Jews are not objected to by them as erroneous, I think it would be the best evidence I could produce of the universality of the opinion; and I will therefore now direct your attention to the champion of these reformers, Dr. Priestley himself: in his Letters to the Jews, he represents the present dispersed and calamitous situation of the Jews, not only as a proof that they are at this very time under the divine displeasure, but *that according to appearances there is no other cause of God's anger against them, besides their rejection and persecution of the prophets of their own nation, Christ and the apostles, who were sent to them in the first place, and who confined their instructions to their nation, until being rejected by them, they were directed to preach to the Gentiles.* I have now done with my quotations, and I cannot but again express my astonishment, that you, my friend, should be induced by the desire of novelty, to adopt opinions contradictory (as I have proved) to the universal testimony of Christians of all denominations; let me exhort you to beware of pride, which is the root from which new-fangled opinions generally spring up. You acknowledge that you do not possess the advantage of learning; on the contrary, those whom I have quoted did possess it, and therefore were not subject to such absurd opinions. You will excuse my speaking so plain, for in contradicting such a cloud of respectable witnesses, you seem to me not only to be guilty of presumption, but, if your opinion were well founded, it would throw disgrace upon those Christians who have gone before us, and so zealously maintained the reverse; and I cannot but think that it would tend as it were to cast a reflection on him whom I trust I love, and would wish to serve with every power of my soul, the EXALTED HEAD, RULER, AND FOUNDATION of the Christian church, if he had permitted his church so long to remain in error. Again, it is an opinion which tends to weaken the Christian faith; for it has ever been considered as a most remarkable

able confirmation of the truth of the Christian religion ; and if you, by your new opinion, seek to remove the support derived to Christianity by this circumstance, are you not undermining the Christian faith ? My friendship was expressed to you as a Christian, but if you become an opposer of the Christian religion, alas ! I must give up my friendship for you.

Cautious. I am not quite so nice. I have a sincere friendship for many who think differently from me and from each other ; and this I trust I can find not only justified, but encouraged in scripture. Read the 14th of the Romans at your leisure, you will there find that it is possible for Christians to love each other, and most ardently to love and serve their Lord and Master, without being exactly agreed in opinion. “ Let not him that eateth “ despise him that eateth not ; and let not him that eateth not “ judge him that eateth.”—“ Let every man be fully persuaded “ in his own mind,” for “ every one of us shall give account of “ himself to God.” If therefore we are required to be fully persuaded in our own mind, we are to examine and investigate, and so form our opinions ; at the same time making allowances for those who may not possess our advantages, and may therefore in many things think very differently from us. But if we observe in any a departure from the great fundamental doctrines of our religion, in that case, although our love to them and to our Lord should induce us most ardently to desire and strive after their conversion and restoration to the truth, yet in this case I entirely agree with you, that the bond of Christian friendship cannot but be broken. The words of the apostle John are in this case our directory, “ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : he that abideth in the doctrine “ of Christ, hath both the Father and the Son. If there come “ any man unto you, and bring not this doctrine, receive him not into “ your house, neither bid him God speed. For he that biddeth “ him God speed, is partaker of his evil deeds.” 2 John 9—11. I am therefore well content to let our friendship depend upon this scriptural foundation, and if you think I depart from the foundation of the Christian faith and become an apostate, we will part ; but my dear friend Zealous (I will call you so) beware of a hasty judgment ; you have no right in this hasty manner to condemn my opinion without hearing my reasons for it.

Zealous. I am ready to proceed.

Cautious. No, my good friend. We cannot with propriety proceed, until I have removed the erroneous principles which you have thrown in our way. You may continue that look of astonishment as long as you please, and shall find that I can be zealous as well as you ; I say errors, and you will acknowledge them to be errors before we proceed. You said, that if my opinion were to be established, “ that it would throw disgrace “ upon those Christians who have gone before us, and zealously “ maintained

“ maintained the reverse ; and that it would tend, as it were, to
“ cast a reflection upon the great ruler of the Christian church,
“ if he had permitted his church so long to remain in error.”
You spake highly of the character of Luther, but you must
permit me to tell you, that you and Luther are far asunder in your
ideas of propriety. He prized the truth, and you are the ad-
vocate for error..

Zealous. I would not knowingly become the advocate for
error.

Cautious. Let us suppose that Luther had been actuated by your
sentiments, how would they have affected his conduct ? He sees the
wickedness and imposition of Papal indulgencies ; he examines fur-
ther, and sees the absurdity of transubstantiation, works of superero-
gation, and the hundred other errors held by the Romish church.
He observes the high pretensions and haughty deportment of the
Papal church, and contrasts it with the meek spirit observable in
the gospels ; and he is no stranger to the works of the many pro-
foundly learned men which the church of Rome hath produced.
If he had been actuated by the sentiments you have just approved,
what would have been his conduct ? He would have considered
that most of these things had existed in the church for many ages,
and would have suffered his zeal for truth to have died away, as
it would be impossible to testify against any of these errors, with-
out as it were by implication, bringing the charge of error against
those Christians who had gone before him ; nay more, he would
have hesitated and stifled all these thoughts, for fear he should
be considered as calumniating his Saviour, and charging him with
permitting his church so long to remain in error. Was he actuated
by such absurd sentiments ? Far from it, he knew that the
boasted infallibility of the Papal church was a claim which could
not be supported ; he knew that all men are subject to error, and
that the servants of the God of truth are never better employed in
their master’s service, than when they are detecting error, and re-
moving it. He knew that so far from the great ruler of the
church being calumniated thereby, that his honour and glory
would be thereby rendered more visibly resplendent. He could
point to the sacred page where the apostacy which he rebuked
was foretold by his Saviour himself ; and when the glory of his
Saviour was concerned, his zeal would not permit him to com-
promise with error. When he was advised not to trust himself
among his enemies by going to the Diet at Worms, he replied,
that in the service of Christ he would go, being thereunto law-
fully called ; and in this determination he persisted, and declared
that if as many devils were conspired against him, as there were
tiles on the houses of the city, yet to defend his Saviour’s cause
(the cause of truth) would he go : he went, and in the strength
of his Lord and Master, he overcame. But although you would
have acted so differently, I do not presume that you will contend
for

for the infallibility of the Papal church in every point. It is only in those instances in which the Papal and the Protestant churches agree. Unitedly, you consider them to be infallible, or rather the church in general in those points which have not been objected to, but acknowledged by Christians of all denominations; they must of course, you presume, be infallibly true. You will therefore please to put this claim to Protestant Papal infallibility into some shape, for until you do so I shall be at a loss to know how and in what manner to argue with you.

Zealous. I renounce all such infallibility. It is the word of God which I consider as the only infallible standard of truth. I acknowledge that I spake hastily and unadvisedly, we will therefore if you please proceed.

Cautious. I am glad to find you open to conviction, and we will in due time proceed; but I must first notice your fear that I was about to undermine an opinion which you and our predecessors have considered a great bulwark and support to the Christian cause. Concerning this I shall only observe, that the Christian religion is founded on so solid and broad a basis, that it does not need any foreign aid. Did it receive any real support, or advantage, from the pious frauds of monks and priests? So far from it, that their pious frauds brought that very party into discredit, which they were intended to support. You must permit me also to tell you, that although I acknowledge myself to be an unlearned man, yet that receiving the opinions of the LEARNED with IMPLICIT SUBMISSION (however it may be commended in the Romish church) is neither required, or encouraged, in the church of England. I remember reading that when that immense mass of stone, which so many ages lay prostrate in the city of Rome, was decreed to adorn the area before their cathedral, the architect employed most potent engines to effect it: their united exertions were applied, and the mass was suspended to the astonishment of the beholders; but by the ropes stretching more than had been conceived to be possible by the architect, he found that it was still some inches beneath the base on which it was to rest. In this dilemma, a voice was heard from among the croud of spectators (from the mouth of an uneducated man) crying, "Wet the ropes." The expedient was resorted to, and the difficulty overcome. According to your idea, this was great presumption. What! shall an uneducated man presume to suggest any thing? If you had been placed in such a situation, in order to have acted consistently, you should have imposed silence upon yourself, for fear of being accused of presumption.

Zealous. If I have been too warm, it has proceeded from the fear that you were trying to shake an opinion which many, as well as myself, have considered as a great support to the religion which we profess.

Cautious.

Cautious. My dear friend, the Christian religion is founded on that rock which shall ever remain unshaken; "the gates of hell shall not prevail against it," Matt. xvi. 18. but if our predecessors have been so weak, as to think that a buttress of hay, or straw, would add to its support, shall that man be accused of presumption who would attempt to shew, that it is only an incumbrance and a blemish, and should be removed. Prove to me that the opinion I have controverted is founded in scripture, and I have done: this, I firmly believe, that you will not be able to do; but that I shall be able to prove, that it is not founded in scripture.

Zealous. I desire no more, therefore let us proceed.

Cautious. Well then, I admit the universality of the opinion you have adopted, although I am glad to say that it is not now dwelt upon, except by the very zealous, with that strength and vehemence which was observable in the darker ages. Liberality and charity have increased with Christian knowledge: the time has been, when the generality of Christians held, that all those to whom the gospel had never been preached, must as it were necessarily perish everlastingly; but the horrid tendency of such opinions, and their hostility to the spirit of the gospel, is now generally seen and acknowledged, and the Jews have been benefited by this change in the public mind; for although I am not aware that any one hath urged what I have already hinted to you as my opinion; yet instead of rejoicing in the calamities of the Jews as our ancestors did, I am persuaded that there are very many Protestants who really pity them, and have hope concerning them; hope that God will not impute to them the acts of their fathers; hope that great allowance will be made for the prejudices under which they are, without any fault of their own, educated; hope that their sufferings in this life will not be followed by greater sufferings in the world to come. These are the fruits of true Christianity, my good friend; and notwithstanding they are not your sentiments, I have good hope that you will yet adopt them. Although the passage quoted by you from Luther was very applicable to your purpose, as it proved what you asserted; yet did I receive great pleasure from the words with which it is introduced, "It is enough to break one's heart, to see the Jews scattered, and dispersed up and down the whole empire, &c." Luther felt for them! He thought; and although the great work in which he was engaged, is a good excuse for his following the generally received opinions concerning the Jews; yet the liberality of his spirit burst out as it were from the cloud of prejudice; and he pities them in the same passage, in which, following a mistaken judgment, he condemns them to the endurance of hell-fire. This spirit of liberality, charity, and true Christian benevolence, has increased with increasing knowledge: it has increased,
is

is increasing, and I ardently hope that it never again will be diminished.

Zealous. Your observation, that the Jews as soon as the reformation dawned were treated with greater lenity, and less hatred than they had been in preceding times, is certainly just; and I see the force of your observation on the quotation of Luther, which I produced; and I assure you, that the high regard I have for the memory of that servant of God, is not in the least degree diminished by his expression of pity towards them, in which I trust I am also his follower; for who can help pitying the sufferings of the Jewish nation?

Cautious. Our ancestors did not pity them; nay, so far were they from pitying them, that we find them exulting in their sufferings, and thinking that they rendered God service by persecuting them; nay, we find them resorting to this as a means to render heaven propitious to themselves.

Zealous. I do not deny it; but you must recollect that the times to which you refer, were times of Popish ignorance; gross ignorance, and darkness, in which the people were not permitted to think for themselves, but implicitly followed the priest. We are now, thank God, permitted to read the scriptures, and think for ourselves; and the result is, that Christians in general see that a spirit of hatred and revenge is most inimical to the spirit of true Christianity. The hatred and revenge with which the Jews have in former times been treated, has not blotted the page of modern history; but they have been pitied, and not persecuted, except by the most ignorant and uneducated part of mankind.

Cautious. I am glad to hear you express pity towards them, I am agreeably surprised thereby; for I should not have expected it from you, by the manner in which you expressed yourself at the beginning of our conversation.

Zealous. Why not? You seem to me not yet to have learnt, that the head and the heart possess distinct qualities: the head and the heart are distinct, and are often at variance in their decisions. It is the part of the head to investigate, to try, to fit, as it were, in judgment, and approve or disapprove; but the heart is more susceptible of pity: the head guides the hand to sign the death warrant; but the heart endeavours to wash out the writing, by the tears of pity it calls to its assistance. In the passage I quoted from Luther, his decision that the Jews are rightly served, according to their own wish, "his blood be upon us, and upon "our children," is the act of his head; his reason tells him that so it is, and, of course, he concludes, that almost all the blood-kindred of our Lord Christ, burn in hell. His judgment is convinced of it, he cannot help it if so it is: but his HEART is not concerned in the sentence; so far from it, that he bursts out in the expression, "Who can but pity!" He did pity, and that ardently!

dently! In like manner you are to attribute the words I used at the beginning of our conversation (and which you may recollect were used by me, in reply to an observation of yours concerning the Jews, which I thought to be incorrect); I say, you are to attribute my words to my HEAD, and not to my HEART. I hope you have a better opinion of me, than to suppose (if the matter depended upon my fiat, in giving which I were to be at liberty to follow the dictates of my heart) that I would suffer the Jews to continue under sufferings.

Cautious. I find then that you are a divided man, and that your heart was a convert to my opinion before we began the conversation, and that it is only your head, your judgment, which I have to attack; and my hope therefore increases, that I shall be enabled to reconcile your head to your heart, in which case there will exist no difference of opinion between us.

Zealous. I think you seem to sneer, or as it were to throw a glance of ridicule upon this distinction which I made between the head and the heart; but, notwithstanding, is it not a just distinction? It is right that the murderer should be put to death, and that the criminal, whose life is forfeited to the laws of his country, should suffer; but although our judgment (grounded on the exercise of our reason, which is a quality of the head) approves the execution of the sentence, yet the heart is not concerned in it. The heart pities the sufferings of the criminal be he ever so vile, and would mitigate it if possible.

Cautious. I did not mean to sneer, or cast any ridicule upon the idea: if any ridicule attaches to it, it is not from me; my head and my heart are not so much at variance. A man, on the clearest evidence, is convicted of deliberate murder; he laid in wait, and committed the crime of murder, with deliberate and aggravating cruelty. It is the command of God that such a one should be put to death: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man," Gen. ix. 6. This is the law given by God to Noah, the common ancestor of all mankind, and consequently of universal obligation; and the law of God, given by Moses, was like unto it: "Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death," Numb. xxxv. 31. Now so far from my head and my heart performing distinct offices in this matter, that my head approves the sentence, and my heart approves it also, and would not move me to dispense with the execution of the sentence, if it was committed unto me to exercise the kingly prerogative. If being authorized to exercise such a prerogative, I were to pardon a murderer, I should think myself guilty of an impious action.

Zealous. You would wish then that this prerogative did not exist.

Cautious. God forbid! So far from it that I consider the prerogative of the king, as the treasure and defence of the people; and where the prerogative is exerted in pardoning, or mitigating the punishment of a man condemned for murder, I always presume that it proceeds from the king's entertaining some doubt or dissatisfaction with the evidence on which the conviction took place, or from some suspicion of partiality in the jury, or some mistake of the judge. I never attribute it to the heart of the king triumphing over his head. You believe the divine authority of the Jewish scriptures equally with our own: let us see what they say upon this subject of the head and the heart; they require the heart to approve, and not rebel against the divine commands. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, or hearken unto him; neither shalt THINE EYE PITY him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shalt be first upon him to put him to death, and afterwards the hand of all the people: and thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage; and all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you," Deut. xiii. 6—11.

Zealous. I see that this is a subject on which much may be said, and I fear that if we pursue it further at this time, we shall wander too far from the main point. I have already proved, and you have admitted, that the opinion you hold, is contrary to the uniform opinion of Christians of every denomination. I do not wish to silence you by human authorities, but it is otherwise with the word of God; and if an opinion is clearly contradictory to any express text of scripture, it should no longer be retained. Now I conceive that your opinion is contradictory to this express text, the words of our blessed Lord himself, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not SHALL BE DAMNED," Mark xvi. 15, 16. The Jews believed not, and consequently they are under sentence of damnation. They were not even contented with rejecting the gospel, but they opposed it: they required that our blessed Lord should be crucified, and so vehement were they, that they took the responsibility of the action upon themselves, "HIS BLOOD BE UPON US, AND UPON OUR CHILDREN," Matt. xxvii. 25.

Cautious.

Cautious. I entirely agree with you, that if an opinion is contradicted, by even a single text of scripture, that it should no longer be retained; but we are to beware that we do not quote scripture unfairly. It is to this we are to attribute so many errors. You know that the Roman church considers all, who are not of their communion, as under this sentence of damnation. You know that there are sects, even of those called Protestants, who are in some degree tainted with a like want of charity; but I hope that you, my friend, have more liberality.

Zealous. I will be very free with you, and will acknowledge that I once was tainted with this uncharitable opinion; and believed that all who were not blessed with what I considered to be the true faith, would undoubtedly perish. I thought it the natural result of doctrines I then was taught to consider as truth. I need not take up your time with a relation of those circumstances, which led me to the examination of the subject; but the result was, that I became convinced that the greatest caution should be used, in attributing any actions to the Lord, which might by any means be deemed unequal: and I came to this decision, "That wherever actions are attributed to the Lord, which appear to us to be unequal, IT IS OUR DUTY, in the first place, to examine whether we are AUTHORIZED BY SCRIPTURE to attribute such actions to the Lord. If it should on examination be found, that such actions are not justly to be attributed to the Lord, but are the distorted errors of those who pretend to knowledge which they do not possess; IT IS OUR DUTY, whether we be clergy or laity, to TESTIFY against such errors, as tend to charge the Lord with unequal ways. It is our duty to the extent of our ability to shew, that these are not the actions and ways of God; but on the contrary, that HIS WAYS ARE EQUAL, THAT HE IS JUST AND RIGHTEOUS IN ALL HIS WAYS, AND HOLY IN ALL HIS WORKS. On the other hand, if we cannot but admit that such and such actions are really to be attributed to the Lord, which may appear to us to be unequal. In such case, it is our duty to mourn over the imperfection of our judgment, and still to say, THE WAYS OF THE LORD ARE EQUAL, it is OUR WAYS which are UNEQUAL, and our eyes which are too dim to see their equality."—"Open thou mine eyes, that I may behold wondrous things out of thy law," Ps. cxix. 18.

Cautious. You express yourself so much to my satisfaction, that I cannot help interrupting you to notice it, but pray proceed.

Zealous. Our faith is always best expressed in the very words of scripture; and I trust I can from my heart say, that I firmly believe, "that the Lord is gracious, and full of compassion, slow to anger, and of great mercy; THE LORD IS GOOD TO ALL, AND HIS TENDER MERCIES ARE OVER ALL HIS WORKS,"

Pf. cxlv.

Pf. cxlv. 9. "I believe that the Lord hath NO PLEASURE in the death of him that dieth," Ezek. xviii. 32. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," Ezek. xxxiii. 11. The Lord is "not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9. He is not a hard master, but although "that servant which knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes;" yet "he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes," Luke xii. 47.

Cautious. I am perfectly satisfied, and rejoice that you have proceeded so far in the road to truth. Observe what I say unto you: the ideas you still retain concerning the Jews, proceed from the same source as those sentiments which you have renounced, they are branches from the same bitter root that you have ceased to cultivate. You have seen the horrid tendency of these false doctrines, as they are applied to others; but you have not yet reflected, that the uncharitable opinions concerning the Jews are built upon the same foundation. How can you consistently with the opinions you have already expressed, continue to think that the Jews are not only afflicted, and dispersed in this world, but bound down under a sentence of damnation as to the world to come?

Zealous. The reason is very plain, they HAVE had the gospel preached unto them, and have rejected it: they have persecuted the Lord of life, and his servants the apostles. They have but their own wish, "His blood be upon us, and upon our children." The words of our Saviour are positive: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he THAT BELIEVETH NOT SHALL BE DAMNED," Mark xvi. 16. The Jews have had the gospel preached unto them, and they have rejected it.

Cautious. You would now think it very absurd and unreasonable, if any one was to say to you, such and such of your ancestors had the gospel preached unto them; they rejected it, and therefore YOU will be damned. Have the present Jews the gospel preached unto them?

Zealous. If it were to be admitted, that the present Jews have not the gospel preached unto them, and that they possess NO MEANS of acquiring just ideas concerning the Christian religion, I should be inclined to admit the force of your observation; but may they not enter our churches to hear it, if they will? May they not peruse the New Testament as well as the Old, and judge for themselves? May they not renounce Judaism, and embrace Christianity, if they will? But they wont, they reject it with their eyes open, and therefore it is their OWN ACT.

Cautious,

Cautious. I hope I shall not ruffle your temper; but I must assert, that the present Jews have not the gospel preached unto them, and that they do not at present possess the means of acquiring just ideas concerning the Christian religion; that there are bars in their way, which are in the present state of things INSURMOUNTABLE DIFFICULTIES.

Zealous. If you can prove this, I shall alter my opinion; for the Lord doth not require the fruits of faith, where there is no capacity to obtain it.

Cautious. Let us first consider the conduct of Christians towards the Jews, since the time of Constantine. You will allow that actions speak more forcibly than words, and that mankind will be, and have a right, to be more influenced by the actions, than the words of those who seek to convert them. If therefore the conduct of Christians towards the Jews hath been in former times most decidedly hostile, and vindictively cruel; can we say that they have had the gospel preached unto them? Send missionaries to a foreign land, let them seek to convert the heathen; and as a means of conversion, let them plunder those they seek to convert of ALL their property, and then offer to return them half, if they will adopt their principles, and become their converts. What effect will be produced? Assure yourself it would produce the same effect that this mode of conversion produced when employed by the English Justinian. The Jews have feelings like other men; they have paternal and maternal feelings, and attachments: go to them, and tell them that all their ancestors who have lived during the last seventeen centuries, are undoubtedly damned? Will they become converted by these means? They have juster ideas of the divine attributes, than Christians who believe so horrid a doctrine; and they will, of course, turn a deaf ear to any arguments which can be produced by such liberal-minded casuists. Are the Jews entirely void of discernment? They are capable of reflection; they are capable of contrasting the doctrines preached unto them, with the practices of those who preach, and profess them: they possess sensation, and if they know that the teeth of a Jew have been deliberately resorted to, to rack him into compliance with an arbitrary demand; can we be so blind as to think, that the Jews can HELP being prejudiced against the religion which was professed by those who could resort to such means, without being reproved by the ministers of that religion. The Gentoos, in the east, are many of them wealthy men: go to them, and represent to them how much the Christian religion is to be preferred above their superstitions; borrow money of them, and then fall upon them with the edge of the sword; let none of your creditors escape, and then exult in their destruction, and commit their securities to the flames: do this deliberately, and with much solemnity; and then see how many Gentoo converts you can persuade to embrace your religion:

religion: this part was acted towards the Jews in this land, in the reign of Richard the first, can we then wonder that the Jews are prejudiced against the religion which was professed by those who were capable of such actions? The ministers of religion are ever presumed to have juster ideas of it, and to be more influenced by its precepts, than the bulk of the people. If the Jews have any records, if they have any histories or traditions among them, and if these, like the Christian histories, establish this fact, that the priests and monks, those who made a stricter profession of religion than other men, were ever their BITTEREST ENEMIES, can we wonder that the Jews are prejudiced against THAT RELIGION, the ministers whereof in former times were their bitterest enemies?

Zealous. I admit the force of your observations as far as they go. I do not wonder that the Jews were not converted to Christianity by the Roman Catholics, and I begin to have good hopes concerning those Jews whose eyes were BOUND UP by the enormities of Papal cruelty, and thus kept from embracing the gospel; the guilt of their unbelief, seems therefore to be chiefly chargeable upon corrupt Christians: but it is not so with the modern Jews, they are not persecuted, they are not ill treated now; and yet they continue unbelievers.

Cautious. I thank God that they are not now persecuted; but although the conduct of Christians towards them is improved, are they not in general too much treated with contempt? What will a Roman Catholic even now say concerning them? What will a Calvinistic Protestant say of them? What did Luther say of them? You remember you quoted his very words. And, lastly, let me ask, what did my good friend Zealous say of them, when he began this conversation? Although the Jews are thankful for that difference they find in the conduct of Christians towards them, can we think that they are such ideots as to be ignorant, that it is the generally received opinion, even among Protestants, that they are in a state of damnation; and that ALL THEIR ANCESTORS, who have lived during the last 1700 years, are in a state of damnation. You had a pious father and mother, whom you loved with great affection; you remember to have heard them speak with exulting affection of the piety of their parents. What then would you say to the liberal-minded disputant, who should profess that it was his firm opinion, that they and all their ancestors are in torments; and that unless you adopted their liberal sentiments, and gave your fiat to it, by believing them to be so, you would also soon partake of the same punishment? Now I will tell you candidly, that had I been born a Jew and were to be addressed in this manner, or by them whom I knew to believe such things, I should profess that I was perfectly satisfied with my religion, that I had been taught to believe that the Lord my God is good unto all, and HIS TENDER MERCIES OVER ALL HIS WORKS; that

that I had been taught to consider all his ways EQUAL, and that whatever might be the extent of our national unworthiness, yet that I could not believe that the Lord would have spared any of our nation for such purposes; that it would have been much greater mercy to have left neither root nor branch, than to suffer our nation for 1700 years, to remain in such a state as Christians believe them to be in; that although I would by no means presume to dispute the point; or to dictate to them, yet I could not consider such ways to be equal. THE WAYS OF THE LORD MY GOD ARE EQUAL, it is our ways that are unequal.

Zealous. I have often lamented that the irregular lives of Christians should be such a bar to the spread of truth, but I never saw it in so strong a light as I now do; I have lamented that the disputes among Christians should be such a bar to the spread of the gospel, but I was not aware that any opinions generally admitted by Christians are so hostile to the feelings of mankind. I begin to doubt that such opinions are as unscriptural when applied to the Jews, as they are when applied to others; for where is the difference between a nation never having heard the gospel, or having heard it so distorted, or accompanied with such attendants, as to render it revolting to the feelings; or with such misconduct from those who should recommend it by their practice, that it must produce sensations of horror instead of complacency.

Cautious. There are many other circumstances which I might mention as INSUPERABLE BARS to the conversion of the Jews to Christianity in the present state of things, but I shall not notice them at present, as I wish to proceed to the other points in debate between us; and if I am not now much mistaken, I have nearly reconciled (to use your own language) your head and your heart.

Zealous. I trust I am open to conviction, and I must acknowledge that I have received much satisfaction from what you have urged; and you have so much shaken the opinion I held (as far as it respects the unavoidable condemnation of the Jews in the world to come) that although I will not entirely renounce it until I have further considered it, yet I request you to leave this point at present out of the question; you shall soon be informed whether I retain or renounce my opinion. However, I cannot help saying, that I think the Jews have advantages which are not possessed by some others; and if they are faithful to those advantages, I should hope they are in a state of salvation. As Christians, we believe that we possess greater advantages than they do; and God grant, that our greater advantages may not increase our guilt, as they certainly increase our responsibility: to whom much is given, of him will much be required; you will therefore direct your observations accordingly. Putting all idea therefore concerning their state in the world to come out of the question, we will only consider the continuation of the temporal sufferings

ferings of the Jews; and surely we must consider these as a fulfilment of their own imprecation, "His blood be upon us, and upon our children."

Cautious. As you seem inclined to give up the point in which I thought your opinion was most inimical to scripture and reason, I assure you I do not feel disposed to controvert the remaining points with that vigour and vehemence which I might have employed, in contesting the point you seem inclined to give up; all that we have is the gift of God; he giveth and he taketh away our comforts: the possession of riches, honours, and other advantages, are no absolute sign of his love towards us; the endurance of sufferings are no proof of his hatred towards us; but if intended for our reformation, they may be tokens of his love: "As a man chasteneth his son, so the Lord thy God chasteneth thee," Deut. viii. 5. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips," Ps. lxxxix. 30. "Whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth," Prov. iii. 12. There are times in which the iniquities of a nation being filled up, they bring down national afflictions; such was the destruction of Jerusalem and the temple, at the time of the captivity; such were the Jewish sufferings under Titus and Adrian: but as there were glorious evidences of Jewish piety, even in Babylon; so do I believe that there have been, and are, similar characters among the Jews in their long continued dispersion; and I must profess that I still retain the opinion, that the present dispersion and sufferings of the Jews, are not endured by them in consequence of their crucifixion of our Saviour, or in consequence of their imprecation, "His blood be upon us, and upon our children." I have admitted that you have Christians of all denominations on your side, in support of the opinion, and I admit that I never heard or read of a doubt being started concerning it, and yet I believe that you cannot prove it from scripture, and that I can prove from scripture that it is not so. If you please, therefore, I will first make some observations upon the passages you quoted from Bishop Newton, and then I will request you to say what you can in reply, to support his and your opinion; and I will give you my reasons for adopting so very different an opinion.

Zealous. The way you have chalked out I entirely approve, pray therefore make what observations you please upon my quotations.

Cautious. The first passage which I shall notice in your quotation from Bishop Newton's works is as follows: speaking of the sufferings

sufferings of the Jews under the Romans, "Wheresoever the carcass is, there will the eagles be gathered together;" he says, "WHERESOEVER THE JEWS ARE, THERE WILL CHRIST BE TAKING VENGEANCE UPON THEM BY THE ROMANS." I think that the idea contained in these words is not justified by scripture; and so far from its being analogous to scripture, I think it is entirely the reverse. You will find these words in John v. 45. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust: for had ye believed Moses, ye would have believed me; for he wrote of me." Our Saviour here evidently refers to those promises recorded by Moses in Genesis iii. 15. xii. 3. xviii. 18. xxii. 18. and xlix. 10. which promises are the glory of the Jewish nation: "In thee shall all the families of the earth be blessed."—"In thee and in THY SEED shall all the families of the earth be blessed." And again, to that promise recorded by Moses in Deut. xviii. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I WILL REQUIRE IT OF HIM." The words are not THAT PROPHET SHALL REQUIRE IT OF HIM AND SHALL TAKE VENGEANCE ON THEM THAT REFUSE TO HEARKEN UNTO HIM, but "I WILL REQUIRE IT OF HIM." The word VENGEANCE conveys to my mind an idea of all others the most opposite to our blessed Saviour's uniform character; vengeance conveys the idea of vehemence and revenge; how different from him who was meek and lowly in heart! "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I AM MEEK AND LOWLY IN HEART; and ye shall find rest unto your souls: for my yoke is easy, and my burthen is light," Matt. xi. 28—30. "Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" He rebuked them and said, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them," Luke ix. 55. It is an idea entirely contradictory to every precept of our Lord: "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye

“ may be the children of your father which is in heaven ; for he
 “ maketh his sun to rise on the evil and the good, and sendeth
 “ rain on the just and on the unjust,” Matt. v. 44, 45. It is an idea
 contradictory to every action of our blessed Saviour, **MEEKNESS**
 not vengeance was his characteristic ! He gave his back to the
 smiters, his cheeks to them that plucked off the hair, he hid not
 his face from shame and spitting, (Isaiah l. 6.) he mourned, he
 lamented, he **WEPT**, at the prospect of those calamities which
 his nation, his beloved nation, his relatives were about to suffer !
 “ O Jerusalem, Jerusalem, thou that killest the prophets, and
 “ stonest them that are sent unto thee, how often would I have
 “ gathered thy children together, even as a hen gathereth her
 “ chickens under her wings, and ye would not ! Matt. xxiii. 37.
Zealous. I acknowledge that it is manifest that meekness, the
 reverse of wrath, pity, the reverse of implacability, and com-
 passion, the reverse of vengeance, are the characteristics of our
 blessed Saviour.

Cautious. How anxious then should we be to avoid this dread-
 ful error of the learned bishop, which represents our blessed Lord
 in a character so different from his real character, as set forth in
 the evangelists ; but this doctrine of the learned bishop is as directly
 hostile to the testimony of the prophets, as it is to the doctrine of
 the apostles and evangelists ; for give me leave to request you to
 consider those passages which speak of their Messiah, do they re-
 present him as arising among them for the purpose of their de-
 struction ? By no means, it is for the purpose of their relief,
 their exaltation, their good, that he is to be revealed to them.
 If he was to come for the purpose of their destruction, would the
 Jews have exulted in the anticipation of his kingdom, which they
 did and still do ? By no means, they would have feared, and
 not hoped for and anxiously desired his coming ; and they were
 and are right, for when their Messiah is revealed to them, it will
 be for their good, their deliverance, their exaltation !

Zealous. I acknowledge that your observation hath much
 force in it.

Cautious. But I conceive that our blessed Lord **HIMSELF**, in
 positive and direct terms, hath guarded us against this dreadful
 error ; and it excites my astonishment that such a learned man
 could so flatly contradict the positive declaration of our blessed
 Saviour. Bishop Newton’s words are, “ Wheresoever the Jews
 “ are, there will Christ be taking vengeance upon them by the
 “ Romans ;” and he considers this as the coming of our Lord,
 mentioned in Matt. xxiv. and Mark xiii. but our blessed Saviour
 declares that his coming is not to be expected, until **AFTER THE**
JEWISH TRIBULATIONS (which he foretold) **ARE ACCOM-**
PLISHED ; “ immediately **AFTER** the tribulation of those days,”
 Matt. xxiv. 29. “ **AFTER** that tribulation” (Mark xiii. 24.) it is
 that

that the Son of Man cometh in the clouds of heaven with power and great glory.

Zealous. I acknowledge that it is impossible for words to be more plain; if an event is to take place AFTER another event is PAST, one would think it next to impossible to confound the two events together; but this is what the bishop seems to have done.

Cautious. In the next place I shall notice the other quotation you made from the same right reverend author. I agree with him as to the clearness of the predictions, and that the calamities endured by the Jewish nation were the greatest which the world ever saw. He then proceeds to ask, "What heinous sin was it that could bring down such heavy judgments on the Jewish church and nation? Can any other with half so much probability be assigned, as WHAT THE SCRIPTURE ASSIGNS, their crucifying the Lord of glory? As St. Paul expresses it (1 Theff. ii. 15, 16. 'They both killed the Lord Jesus, and their own prophets, and persecuted the apostles, AND SO filled up their sins, and wrath came upon them to the uttermost.' This is always objected as the most capital sin of the nation." And then after noticing how much their sufferings corresponded with their sin, in which he shews a fertile imagination, he concludes in the words which you dwelt on with such exultation, "I should think it hardly possible for any man to lay these things together, and not conclude the Jews own imprecation to be remarkably fulfilled upon them, Matt. xxvii. 25. HIS BLOOD BE ON US, AND ON OUR CHILDREN." It is not for want of consideration, and because I have not laid "these things together," that I am not convinced; whenever a writer lets his imagination range at large, it seems to imply a defect of solid argument; if indeed any of these things had been predicted, as, for instance, if it had been said to the Jews, "You bought and sold Jesus as a slave, and you yourselves shall be sold and bought as slaves at the lowest prices," there would be some propriety in the observation. The Jewish sufferings were great sufferings, and surely if they WERE endured by them BECAUSE they crucified our Saviour, we should possess certain and positive information in scripture, that SO IT WAS. The bishop refers to one passage of scripture to prove it, viz. 1 Theff. ii. 15, 16. but surely if it had been on account of the crucifixion of our Saviour, we should not have been left to gather it from a passage written in an epistle to the Thessalonians; our Saviour FORETOLD the destruction of Jerusalem, he foretold his own crucifixion; can we then imagine, that if the one event had resulted from, and been the CONSEQUENCE of the other, that he would not have informed his disciples that so it would be. I am not aware that there is a single word in the four gospels which gives the least intimation of it, nor can I find any passage in the other parts of the New Testament which

which establishes it; the Jews were MISTAKEN, all acts which are performed under mistake are capable of mitigation. When St. Peter exhorts them to repentance, for killing "the Prince of life," he acknowledges, "and now brethren I wot that THROUGH IGNORANCE YE DID IT, AS DID ALSO YOUR RULERS, but those things which God before had shewed by the mouth of all his prophets, THAT CHRIST SHOULD SUFFER, he hath so fulfilled," Acts iii. 17. If the Jews were to be convinced that their ancestors acted hastily and unadvisedly; if they were to use the language of Joseph's brethren, "Forgive I pray thee now the trespass of thy brethren, and their sin, for they did unto thee evil," (Gen. l.) what could be said in reply? Could any Christian reply, Oh that you had never done it! What mischief have you done! What misery have you occasioned! By no means, the reply must be like that of Joseph unto his brethren, "And Joseph said unto them, FEAR NOT." "As for you, ye thought evil against me, but GOD MEANT IT UNTO GOOD, to bring to pass, as it is this day, TO SAVE MUCH PEOPLE ALIVE; now therefore fear ye not." The sufferings of Christ were predicted, pre-ordained: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. HE IS DESPISED AND REJECTED OF MEN, A MAN OF SORROWS, AND ACRYQUAINTED WITH GRIEF: and we hid as it were our faces from him; he was DESPISED, and we esteemed him not. SURELY HE HATH BORNE OUR GRIEFS, AND CARRIED OUR SORROWS: yet we did esteem him stricken, smitten of God, and afflicted. But HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES: THE CHASTISEMENT OF OUR PEACE WAS UPON HIM; AND WITH HIS STRIPES WE ARE HEALED. All we like sheep have gone astray; we have turned every one to his own way; and THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. He was oppressed, and he was afflicted, yet he opened not his mouth: HE IS BROUGHT AS A LAMB TO THE SLAUGHTER, AND AS A SHEEP BEFORE HER SHEARERS IS DUMB, SO HE OPENETH NOT HIS MOUTH. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make HIS SOUL AN OFFERING FOR SIN, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his

"foul,

“soul, and shall be satisfied: by his knowledge shall my
 “righteous servant justify many; for he shall BEAR THEIR
 “INIQUITIES. Therefore will I divide him a portion with the
 “great, and he shall divide the spoil with the strong; because
 “he hath poured out his soul unto death: and he was numbered
 “with the transgressors; AND BARE THE SIN OF MANY, AND
 “MADE INTERCESSION FOR THE TRANSGRESSORS,” Isaiah
 liii. 2—12.

If the Jews had universally seen that their Messiah was to have been a man of sorrows, before he became an exalted Saviour, would they have crucified him? and would the scriptures have been fulfilled? They were not to see it, for the sufferings of Christ were pre-ordained sufferings, to be “AN OFFERING,” an “ATONEMENT FOR SIN;” and not only for the sins of the Jews, “for the transgression of MY PEOPLE,” but for the sin of the whole world. “He is the propitiation for our sins: and not
 “for our sins only, but also for THE WHOLE WORLD,” 1 John ii. 2. “I am the good shepherd: the good shepherd giveth his life
 “for the sheep.”—“I LAY DOWN my life for the sheep.”—
 “Therefore doth my father love me, because I LAY DOWN my
 “life, that I might take it again. No man taketh it from me,
 “but I LAY IT DOWN OF MYSELF. I have power to LAY
 “IT DOWN, and I have power to TAKE IT AGAIN. This
 “commandment have I received of my father,” John x. 11,
 15, 17, 18.

When these things are duly weighed by you, I trust that your WRATH against the Jews for crucifying our Saviour, will greatly abate. Although there are so many bars and difficulties in the way of the Jews, which prevent their thinking well of the Christian religion; yet assure yourself that the time will come, when the Jews will see that however well grounded their prejudices may have been, as far as they have had reference to CHRISTIANS, (since they have been in power) yet that their prejudices against HIM whom their fathers crucified, will abate; they will see that the chapter before transcribed, certainly relates to a great, though suffering character of their own nation. They will pause and reflect, that by the same tokens that their ancestors formed their judgment, an erroneous judgment might be formed concerning themselves. “He saved others, himself he cannot
 “save. If he be the King of Israel, let him now come down
 “from the cross, and we will believe him. He trusted in God;
 “let him deliver him now, if he will have him: for he said, I
 “am the Son of God,” Matt. xxvii. 42. They will reflect, that although they are the peculiar people of God, they have been afflicted, despised, and rejected of men, and have in sufferings been made conformable to this great suffering character; and yet they believe themselves to be, and are, the peculiar people of God notwithstanding: “Thus saith the Lord, Israel is my Son,
 “even

“even my first-born,” Ex. iv. 22. “He that toucheth you, toucheth the apple of his eye,” Zech. ii. 8. Deut. xxxii. 10. Notwithstanding the Jewish prejudices may by this means abate, you are not to think that they will according to your language, and the language of other Christians, “RENOUNCE JUDAISM, “AND EMBRACE CHRISTIANITY.” God forbid that they should! But their prejudices may be softened, if not removed; and if in this frame of mind they were to experience a GREAT DELIVERANCE, and were by sure and certain tokens to be convinced, that their deliverer was the very individual person whom their ancestors crucified, how great must be the effect produced by such a circumstance! The prophet Zechariah speaking of the state of the Jews after their latter return, and that Jerusalem will become a cup of trembling, and a burdensome stone to them that come against it; speaks of the miraculous aid the Jews will experience, and uses these words, “And it shall come to pass in “that day, that I will seek to destroy all the nations that come “against Jerusalem. And I will pour upon the house of David, “and upon the inhabitants of Jerusalem, the spirit of grace and “supplication: AND THEY SHALL LOOK UPON ME WHOM “THEY HAVE PIERCED, and they shall mourn for him, as “one mourneth for his only son, and shall be in bitterness for “him, as one that is in bitterness for his first-born. In that “day shall there be a GREAT MOURNING IN JERUSALEM, “as the mourning of Hadadrimmon in the valley of Megiddon. “And the land shall mourn, every family apart; the family “of the house of David apart, and their wives apart; the “family of the house of Nathan apart, and their wives apart; “the family of the house of Levi apart, and their wives apart; “the family of Shimei apart, and their wives apart; all the “families that remain, every family apart, and their wives “apart,” Zech. xii. 9—14. What can be the subject of this mourning? Who is this whom they had PIERCED?

Zealous. I have heard you with great patience, and see that however SOLITARY you may be in the opinion you hold, that you have adopted it from conviction; and I am ready to admit that your arguments deserve mature examination, and I assure you it is my intention to re-examine scripture upon the subject, and if I cannot find passages to support the opinion, you shall find that I am not bound down to retain it, because it is the universal opinion held by all sects and parties, Papal and Protestant, Lutheran and Calvinist, Conformists and Nonconformists. But permit me to remind you, that although the bishop quotes but one text to prove that the Jewish calamities were endured by them on account of THEIR CRUCIFYING OUR SAVIOUR, which he calls the capital sin of their nation, yet you have not made any observations on that passage.

Cautious.

Cautious. I have not, but I now will; and first let me notice it, as produced by the bishop: "They both killed the Lord Jesus, and their own prophets, and persecuted the apostles, and so filled up their sins: and wrath came upon them to the uttermost," 1 Theff. ii. 15, 16. Let me observe that here are three distinct crimes, actions committed against our Saviour, their own prophets, and the apostles. Now it seems to me, that supposing the above quotation to be a FAITHFUL QUOTATION, that it would not go to the extent for which it was produced, viz. establishing it as a fact, that the crucifixion of our Saviour was, as the bishop observes, the CAPITAL SIN of the nation. You will allow that although in the way in which he quotes the passage, three sins are mentioned, yet he considers the crucifixion of our Saviour, as the capital sin of the Jewish nation.

Zealous. Certainly I will allow it, and that it has been, and is considered by Christians, THE CAPITAL SIN of their nation.

Cautious. How then is it, that this capital sin is as it were weakened, by being placed in a list with others; but if you will turn to the passage itself, you will find that the bishop's quotation is an HASTY QUOTATION. The words run thus, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: FORBIDDING US TO SPEAK TO THE GENTILES THAT THEY MIGHT BE SAVED, TO FILL UP THEIR SINS ALWAY: for the wrath is come upon them to the uttermost," 1 Theff. ii. 15, 16. You must perceive that the words bear a very different aspect, and if there is ONE sin noticed in the passage, which might be deemed THE CAPITAL SIN, I think it is not only by the time in which it was committed, and by the climax, but even by the plain construction of the words pointed out, to be the crime last mentioned, viz. "forbidding us to speak to the Gentiles that they might be saved;" this was the capital sin which filled up their iniquities.

The Jews had formed mistaken ideas of the doctrine of ELECTION. Their principles as to this doctrine were very similar to, if not exactly the same as the principles of a very numerous party among us; they considered election as having reference only to the elect; they considered themselves to be THE ELECT, and endeavoured to exclude all others from participating in the benefits of their religion, and thereby they strove to defeat THE VERY END AND INTENT for which they were separated from the rest of mankind, to become the peculiar people of God. Examine scripture, and you will find THAT IT WAS NOT MERELY ON THEIR OWN ACCOUNT THAT THEY WERE ELECTED, AND SEPARATED FROM THE REST OF MANKIND TO BE THE PECULIAR PEOPLE OF GOD; it was for their great honour and advantage, AND ALSO FOR THE BENEFIT OF ALL MANKIND.

I have

I have but one more request to make to you. In the book of Deuteronomy you will find the way most clearly pointed out, in which the Jews will be restored to PROSPERITY, in consequence of the returning favour of the God of their fathers: they are to call to mind the blessings they have as a nation enjoyed; the curses and afflictions they have as a nation endured: they are to confess their sins, and the sins of their fathers: and that they have walked contrary unto the Lord their God: they are to confess that the Lord their God hath also walked contrary unto them, and that all their sufferings have been deserved: they are to humble their uncircumcised hearts, and to ACCEPT of their CORRECTION, and observe all the Mosaic law, with all their heart, and all their soul, Deut. xxx. Levit. xxvi. 40. Now give me leave to request you to consider, whether if THERE WAS ONE CAPITAL SIN, which had been the great cause of their most astonishing calamities, ONE capital sin which peculiarly weighed and bound them down to such accumulated and long continued afflictions; is it probable that they would not be required to repent of IT IN PARTICULAR in the passages to which I refer? It is plain from the prophet Zechariah, already quoted, that they will LOOK UPON HIM WHOM THEY HAVE PIERCED, and bitterly lament, and mourn; but this is not represented as any thing required of them, and which they must do previous to being restored to the favour of God; for the interpositions of God in their favour are spoken of as preceeding this event. This event is therein spoken of, as an event proceeding from a communication to them, by the free gift of the God of their fathers of the "spirit of grace and supplication," Zech. xii.

Think not that the opinion I have endeavoured to support, however novel it may appear to you, is any ways calculated to fully the GLORY OF YOUR SAVIOUR. I trust I would rather die than adopt any opinion which should have any such tendency, and I beg you to seriously consider whether you have such an exalted opinion of the greatness of our Saviour's character as you should have; for I assure you I speak the dictates of my heart when I say, that I firmly believe, that you and those who are of the sentiments you have adopted, either do not fully reflect upon the subject, or that you must be far from honouring your Saviour as you ought.

Zealous. I cannot help expressing my astonishment, and beg you to explain.

Cautious. Can you say as the officers said, "Never man spake like this man," John vii. 46. Do you believe that all the words spoken by our Saviour, were spirit and life, John vi. 63. Do you believe that our Lord hath power to forgive sins, Matt. ix. 6.

Zealous. I trust I do believe these things! God forbid that I should harbour a thought against them!

Cautious.

Cautious. Our Saviour “lifted up his eyes, and said, Father, “I thank thee that thou hast heard me. And I knew that thou “HEAREST ME ALWAYS: but because of the people which stand “by I said it, that they may believe that thou hast sent me,” John xi. 41, 42. Can we, without IMPIETY, admit a doubt of the EFFICACY of his prayers? And, surely, never was a prayer uttered with more solemnity, than the last prayer that proceeded from his blessed lips! His words were, “FATHER, FORGIVE “THEM; FOR THEY KNOW NOT WHAT THEY DO,” Luke xxiii. 34. Was this prayer an inefficacious prayer?

Zealous. I have acknowledged that your observations merit mature consideration; but none of them have struck my mind so forcibly as your last, I am astonished I should not have observed it before.

Cautious. I think it deserves to be well considered: here are opposite prayers, if one of them is worthy to be called a prayer. On one hand the Jews exclaim, “His blood be on us, and on “our children,” Matt. xxvii. 25. On the other hand, our Lord’s last prayer, his dying request, “Father, forgive them; for they “know not what they do,” Luke xxiii. 34. Can both be heard? Can both be granted? And yet, although it is IMPOSSIBLE that both can be carried into effect, it hath been in these latter ages, at least, the UNANIMOUS OPINION OF CHRISTIANS, that their Lord and Saviour’s last prayer, his dying request, was not granted; but that the request of the Jews hath been granted, and that for above 1700 years his blood has been on them and on their children.

How is this? To what can we attribute so glaring an inconsistency? I will tell you, we are to attribute it to those dreadful PREJUDICES which have prevailed concerning the Jews. Christians could admire the benevolence of their Saviour in praying for those who crucified him, but the substance of the prayer was distasteful to them. They would not wish it to be granted, although if it was not granted, it must be a contradiction to their Saviour’s positive declaration, “Thou hearest me always.” Farewell. Consider these things! imitate our blessed Lord! and then I am sure that there will not remain an atom of ill-will, a grain of resentment in your heart towards the Jews.

SECOND DIALOGUE.

In which the Errors of Doctor Warburton, Bishop of Gloucester, and Doctor Newton, Bishop of Bristol, "that God's Reign over the Jews, ended with the Abolition of the Temple Service;" and "that the Kingdom of our Lord in Spirit and in Truth, then had its first Beginning," and other Errors connected therewith, are examined and refuted.

CAUTIOUS AND ZEALOUS.

Zealous. MY dear friend, Cautious, I can scarcely express to you how much the subject of our last conversation has dwelt upon my mind.

Cautious. I am well persuaded that our last conversation cannot have produced any PAINFUL SENSATIONS in your mind. I do not know how you stand affected by my observations, but I am sure that if you had brought me to embrace your sentiments, it would have occasioned MANY PAINFUL REFLECTIONS to my mind. I should have had to lament that possibly some of my ancestors, in the last two or three thousand years, might have committed some dreadful crime, or have uttered some horrid IMPRECAATION, and that in consequence thereof I might be bound to eternal destruction.

Zealous. I wish to avoid entering again on the subject, until I have more maturely weighed it, and examined scripture with deliberate attention. When I have had leisure to consider it fully, you shall be informed. In the mean time, without renewing THAT SUBJECT, I will candidly tell you that your observations have not produced any PAINFUL REFLECTIONS. I own that they are calculated to remove painful reflections, but the effects and consequences (which may be considered as distinct from the subject) have occasioned some perplexity to me.

Cautious. May I inquire what these effects and consequences are?

Zealous. I do not mean the effects and consequences of the doctrine, but the effects and consequences produced in my mind, by my former ideas being brought into doubt. I will explain myself, a watch is composed of many wheels, springs, and other pieces of machinery, each of which are distinct, and may be separately examined; but they have each a RELATIVE situation, a connexion with other parts, and it is by an UNION of all the parts that the effect is produced, and the machine becomes complete.

plete. The doctrines of revelation may in like manner be distinctly considered, but they will be found to have also a **RELATIVE SITUATION**; and if you are shaken and brought in doubt as to one opinion, it is more than probable that you will ere long find that another follows: I have myself experienced it in several instances, and am now about to mention to you another point in which your opinions have thrown me into some perplexity.

Cautious. Would it not be better to drop the subject entirely, until you have had leisure fully to consider it, and form a decided opinion.

Zealous. By no means, it is a distinct subject on which I shall be obliged to you to give me your opinion. The case is this, it is generally allowed that the primitive Christians expected the coming of our Lord in that generation. Modern infidels have founded objections thereon, but Doctor Warburton shews that the destruction of Jerusalem, was this coming of our Lord in his kingdom, and Bishop Newton who follows him, therefore considers **OUR LORD CHRIST** as taking vengeance on the Jews by the Romans. You have shaken the latter opinion, and if it falls I do not see but that the other must fall with it: this hath perplexed me.

Cautious. I am not surprised that it hath, for you are perfectly right that the opinions must stand or fall together.

Zealous. Permit me to read to you a passage upon this subject, I extract it from Bishop Newton, volume II. page 303. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Commentators generally understand this, and what follows, of the end of the world, and of Christ’s coming to judgment: but the words, **IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS**, shew evidently that he is not speaking of any distant event, but of something immediately consequent upon the tribulation before mentioned, and that must be the destruction of Jerusalem. It is true his figures are very strong, but no stronger than are used by the ancient prophets upon similar occasions. The prophet Isaiah speaketh in the same manner of Babylon, xiii. 9, 10. The prophet Ezekiel speaketh in the same manner of Egypt, xxxii. 7, 8. The prophet Daniel speaketh in the same manner of the slaughter of the Jews by the little horn; whether by the little horn be understood Antiochus Epiphanes, or the power of the Romans, viii. 10. And the prophet Joel of this very destruction of Jerusalem, ii. 30, 31. Thus it is that in the prophetic language, great commotions and revolutions upon earth, are often represented by commotions and changes in the heavens.

“ Our Saviour proceedeth in the same figurative style, v. 30.
 “ And then shall appear the sign of the Son of Man in heaven,
 “ and then shall all the tribes of the earth mourn, and they shall
 “ see the Son of Man coming in the clouds of heaven, with
 “ power and great glory. The plain meaning of it is, that the
 “ destruction of Jerusalem will be such a remarkable instance of
 “ the divine vengeance, such a signal manifestation of CHRIST’s
 “ power and glory, that all the Jewish tribes shall mourn, and
 “ many will be led from thence to acknowledge Christ and the
 “ Christian religion. In the ancient prophets, God is frequently
 “ described as coming in the clouds upon any remarkable inter-
 “ position and manifestation of his power; and the same descrip-
 “ tion is here applied to Christ. The destruction of Jerusalem
 “ will be as ample a manifestation of Christ’s power and glory,
 “ as if he was himself to come visibly in the clouds of heaven.

“ The same sort of metaphor is carried on in the next verse,
 “ v. 31. ‘ And he shall send his angels with a great sound of a
 “ trumpet, and they shall gather his elect from the four winds,
 “ from one end of heaven to the other.’ This is all in the style
 “ and phraseology of the prophets, and stripped of its figures
 “ meaneth only, that after the destruction of Jerusalem, Christ,
 “ by his angels or ministers, will gather to himself a glorious
 “ church, out of all the nations under heaven. The Jews shall
 “ be THRUST OUT as he expresses himself, Luke xiii. 28, 29.
 “ And they shall come from the east, and from the west, and
 “ from the north, and from the south, and shall sit down in
 “ the kingdom of God. No one ever so little versed in history,
 “ need be told, that the Christian religion spread, and prevailed
 “ mightily after this period; and hardly any one thing con-
 “ tributed more to this success of the gospel, than the destruction
 “ of Jerusalem falling out in the very manner, and with the
 “ very circumstances, so particularly foretold by our blessed
 “ Saviour.

“ What Doctor Warburton hath written upon the same sub-
 “ ject will much illustrate and enforce the foregoing exposition,
 “ (Warburton’s Julian, book I. chapter i. page 21, 2d edition.)
 “ The prophecy of Jesus concerning the approaching destruction
 “ of Jerusalem by Titus, is conceived in such high and swelling
 “ terms, that not only the modern interpreters, but the ancient
 “ likewise, have supposed that our Lord interweaves into it a
 “ direct prediction of his second coming to judgment. Hence
 “ arose a current opinion in THOSE times, that the consum-
 “ mation of all things was at hand; which hath afforded a
 “ handle to an infidel objection in THESE, insinuating that
 “ Jesus, in order to keep his followers attached to his service, and
 “ patient under sufferings, flattered them with the near approach
 “ of those rewards which completed all their views and expecta-
 “ tions. To which the defenders of religion have opposed this
 “ answer

“ answer, That the distinction of short and long in the duration
“ of time, is lost in eternity; and with the Almighty, a thousand
“ years are but as yesterday.

“ But the principle both go upon is false; and if what hath
“ been said be duly weighed, it will appear that this prophecy
“ doth not respect Christ's SECOND coming to judgment, but
“ his FIRST; in the abolition of the Jewish policy, and the
“ establishment of the Christian; that kingdom of Christ, which
“ commenced on the total ceasing of the theocracy: for as
“ GOD'S REIGN over the Jews, ENTIRELY ENDED WITH THE
“ ABOLITION OF THE TEMPLE SERVICE, SO THE REIGN OF
“ CHRIST IN SPIRIT AND IN TRUTH, HAD THEN ITS FIRST
“ BEGINNING.”

“ This was the TRUE ESTABLISHMENT OF CHRISTIANITY,
“ not that effected by the donations, and conversions of Con-
“ stantine. Till the Jewish law was abolished, over which the
“ father presided as king, the reign of the son could not take
“ place; because the sovereignty of Christ over mankind, was
“ that very sovereignty of God over the Jews, TRANSFERRED
“ and more largely extended.

“ This therefore being one of the most important æras in
“ the œconomy of grace, and the most awful revolution in all
“ God's religious dispensations; we see the elegance and pro-
“ priety of the terms in question, to denote so great an event,
“ together with the destruction of Jerusalem, by which it was
“ effected; for in the old prophetic language, the change and
“ fall of principalities and powers, whether spiritual or civil,
“ are signified by the shaking of heaven and earth, the darkening
“ the sun and moon, and the falling of the stars; as the rise
“ and establishment of new ones, are by processions in the clouds
“ of heaven, by the sound of trumpets, and the assembling to-
“ gether of hosts and congregations.

“ This language, as he observes in another place, (Divine Lega-
“ tion, volume II. book iv. sec. 4.) was borrowed from the
“ ancient hieroglyphics. For as in the hieroglyphic writing,
“ the sun, moon, and stars, were used to represent states and
“ empires, kings, queens, and nobility; their eclipse and ex-
“ tinction, temporary disasters, or entire overthrow, &c. so in
“ like manner the holy prophets call kings and empires by the
“ names of the heavenly luminaries; their misfortunes and over-
“ throw are represented by eclipses and extinction; stars falling
“ from the firmament are employed to denote the destruction of
“ the nobility, &c. In a word, the prophetic style seems to be a
“ SPEAKING HIEROGLYPHIC. These observations will not
“ only assist us in the study of the Old and New Testament, but
“ likewise vindicate their character from the illiterate cavils of
“ modern libertines, who have foolishly mistaken THAT for the
“ peculiar workmanship of the prophets heated imagination,
“ which

“ which was the sober established language of their times, and
 “ which God and his Son condescended to employ as the pro-
 “ perest conveyance of the high mysterious ways of Providence,
 “ in the revelation of themselves to mankind.”

These, my good friend, were my sentiments, and I need not say that they are now shaken, and brought into doubt, by our last conversation. Although we do not consider any of the rulers in our church to be infallible; yet conspicuous abilities, when united with great learning, should ever be received with respect and attention; and I need not say, that both Doctor Warburton and Doctor Newton, were VERY CONSPICUOUS, both for GREAT LEARNING and shining abilities. To these, to their merit, they were indebted for their promotions to the bishoprics of Gloucester and Bristol.

Cautious. I am no stranger to the high character of the right reverend authors you have referred to, and I assure you I never received greater pleasure from the perusal of any work, than I experienced from reading great part of the two first volumes of Bishop Newton's “ Dissertations on the Prophecies, which have “ remarkably been fulfilled, and at this time are fulfilling in the “ world;” and as to the Bishop of Gloucester, I know that he was considered as ONE OF THE MOST LEARNED MEN OF THE AGE. Learning and abilities are great advantages, enthusiasts may despise them; but those who are not enthusiasts, will ever pay respectful attention to learning, abilities, and conspicuous station: but neither learning, abilities, or dignified station, are to subject us implicitly to follow them; those who possess them, do not require either of their hearers, or readers, any such implicit submission.

On the other hand, the want of them should not induce us to estimate these advantages which we do not possess, AT TOO HIGH A RATE. Experience here comes in to our aid; who possessed more SHINING ABILITIES than MILTON, and yet they kept him not from giving his support to that gloomy enthusiasm, under the influence whereof, both our church and state were buried for a time! Who possessed more strength of mind, deep thought, and greater learning, than LOCKE; and yet what opinion hath produced more misery to mankind, than his theory, that all government is derived from, and subject to be resumed by the people! Who hath displayed more learning than LARDNER, and yet he saw not that glory, which is our consolation, our exultation. The experiments, the discoveries, and the writings of Dr. PRIESTLEY, shew much ability, and no small degree of learning; and yet I need not dwell upon the errors, of which he is the champion; and GILBERT WAKEFIELD, although he was acknowledged to be a very learned man, endeavoured to persuade Christians, not to assemble together for public worship!

Gain admission to an extensive library, and request the librarian to point to those books which may be denominated *CONTROVERSIAL*; and when you have considered their numbers, you will I think exclaim, "LORD, WHAT IS MAN!" Let us not then estimate the advantages of learning, and abilities, *TOO HIGH*; but rather let us prize that blessed book, which alone is untainted with error, and say with Simon Peter, "LORD, TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE," John vi. 68.

Zealous. My intent in waiting upon you at this time, was to request your opinion upon the passage I have read to you, for I have already told you, that our last conversation hath unsettled my thoughts upon the subject; and I shall esteem it a favour, if you will point out those parts which you object to, and give me not only your opinion, but your reasons also.

Cautious. I have not the least objection; and in the first place, I will make a few remarks upon some of the expressions which strike me, as not consonant to scripture; and then I will give you my sentiments upon the subject, and my reasons for adopting them.

First, then, I cannot reconcile these words of the Bishop of Gloucester, with those ideas which I have adopted from scripture: "For as God's reign over the Jews *ENTIRELY ENDED* with the abolition of the temple service, so the reign of Christ *IN SPIRIT AND IN TRUTH* then had its first beginning." I cannot reconcile it to scripture, that God's reign over the Jews *ENDED* with the abolition of the temple service. Did it end when the temple service was abolished, and the temple destroyed, and the Jews carried away captive into Babylon? By no means, he was no less the Lord God of Israel, and they were no less *HIS SUBJECTS* then, than they were in the reigns of David and Solomon; they were punished by him, but not destroyed. Were the Jews utterly destroyed by Titus, with their capital and temple; and is there so *MUCH* attached to a building, and the service performed in that building, that on its ceasing, the Jews should no longer be considered as the subjects of the God of their fathers? Is not his providence equally over them, as it is over his other creatures, and is it possible God can forget his promises? So far from it, that the Jewish sufferings from that time to this, *ARE EVIDENCE*, that they are *STILL* the subjects, and under the *REIGN* of the God of their fathers; and the prophecies abound with evidence, that the time will arrive, in which their prosperity will be infinitely greater than it hath ever yet been. "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I
" had

“ had driven them ; and THEY SHALL DWELL IN THEIR OWN “ LAND,” Jer. xxiii. 7, 8. Wherefore ? Because the latter shall be so much more conspicuous and splendid than the former.

Zealous. I thank you for your observation, it did not strike me before ; but really the words, “ The reign of God over the “ Jews entirely ended with the abolition of the temple service,” seems to me not only to be unfounded in fact, but it now conveys to MY mind an idea rather BORDERING ON IMPIETY. It is certain that the learned prelate did not see it in this light, but so it appears to me now.

Cautious. The latter part of the sentence also seems to me equally irreconcilable to scripture ; “ For as the reign of God “ over the Jews entirely ended with the abolition of the temple “ service, so the reign of Christ IN SPIRIT AND IN TRUTH “ then had its first beginning.” I am by no means satisfied, that any such great alteration took place in the Christian church, immediately after, and in consequence of the destruction of Jerusalem ; so far from it, that we find errors and heresies about that time springing up. The writings of the apostles Peter and Paul, establish this ; and the Epistles of Saint John confirm it, and especially the Epistles to the Churches, Rev. ii. and iii. remove all doubt concerning it ; and as I am utterly at a loss to find out any such great alteration in the internal state of the kingdom of Christ, commencing at the abolition of the temple service, so can I by no means with the New Testament before me allow, that the reign of Christ in spirit and in truth, had its FIRST BEGINNING at the abolition of the temple service. On the contrary, the reign of Christ IN SPIRIT AND IN TRUTH had its beginning in the days of humiliation. Did the words and works of Christ our Lord produce NO EFFECT for so many years ? When the Pharisees demanded, when the kingdom of God should come, Luke xvii. 20. he replies, “ The kingdom of “ God cometh not with observation : neither shall they say, lo “ here ! or, lo there ! for, behold, the kingdom of God is WITHIN “ you ;” or, “ among you.” What doctrine did John preach ? “ Repent ye : for the kingdom of heaven is AT HAND,” Matt. iii. 2. How at hand ? The Saviour cometh, who will declare, “ Blessed are the poor in spirit : for theirs is the kingdom of “ heaven,” Matt. v. 3. What kingdom can this be, but the kingdom of Christ IN SPIRIT AND IN TRUTH : “ Ye worship, “ ye know not what ; we know what we worship, for SALVA- “ TION IS OF THE JEWS ; but the hour cometh, AND NOW IS, “ when the true worshippers shall worship the father IN SPIRIT “ AND IN TRUTH, for the father seeketh such to worship him. “ God is a spirit, and they that worship him, must worship “ him in spirit and in truth.” This worship may be performed in THE TEMPLE ; but it is not confined to, or dependant upon, the EXISTENCE OF THE TEMPLE, OR THAT SPLENDID SER-

VICE which cannot be performed except in the temple. Read the 2d of the Acts, wherein the outpouring of the Holy Spirit, (in consequence of our Lord's promise) is related at large. Consider the effects produced by the sermon which Peter preached, under this powerful influence, "They that gladly received the word were baptised; and the SAME DAY there were added unto them about THREE THOUSAND SOULS." If this was not a further establishment of the kingdom of Christ, IN SPIRIT AND IN TRUTH, I am utterly at a loss to know what it was! and, I think, that if with these glorious facts in my recollection, I were to assert, that the reign of Christ IN SPIRIT AND IN TRUTH had only its FIRST BEGINNING at the abolition of the temple service, I should be guilty of a great impiety.

Zealous. I am perfectly satisfied. Will you make any other observations?

Cautious. I can by no means agree with Bishop Newton, that the plain meaning of the words, "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." I say, I can by no means agree with Bishop Newton, that "the plain meaning of it is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that ALL THE JEWISH TRIBES shall mourn, and many will be led from thence to acknowledge Christ, and the Christian religion." I know of NO EVIDENCE which can be produced to prove, that their sufferings induced ANY of the Jewish tribes to MOURN, and embrace the Christian religion; and the words of the text would not be accomplished by an event of such sort, for the words are ALL the tribes; but I cannot refer to a scrap of evidence which would even go to the extent to prove, that ANY such effect was produced; and if any such evidence existed, I cannot think that the bishop, who was very deeply read in history, would have failed to produce it. But we are not left to conjecture, that such an effect might have been produced, although we cannot refer to evidence to prove it; for, on the contrary, we can refer to evidence, to prove that NO SUCH EFFECT was produced upon the Jewish nation, by the destruction of Jerusalem under Titus. I refer you to Josephus, in whose history you will find, that the Jews endured their sufferings with great magnanimity, and an unshaken mind. I refer you to the account of the Jewish sufferings (long after the time of Titus) under the emperor Adrian, to prove, that no such effect was produced. They did NOT MOURN, but exceeded in bravery, and an unhumiliated and undaunted spirit, all the heroes of antiquity.

The Jews are a noble nation, they are courageous; for very many ages past they have not been subject to that fear whereby

their ancestors offended, Numb. xiv. 1—5. and although they humble themselves under afflictions, well knowing that no afflictions can come upon them, that are not under the control of the Lord their God; yet do they not MOURN. The Gentile nations, at least those of them who are inimical to the cause and people of God, will mourn, indeed, when they see “The Son of Man” coming in the clouds of heaven with power and great glory,” Matt. xxiv. 30. they will have cause to mourn; and when this great event takes place Israel will mourn also, and their MOURNING will exceed the mourning of the other nations of the earth: but the Jewish mourning will not be like the Gentile mourning, a lamentation on account of personal affliction; but a mourning proceeding from finer feelings, and more exalted sentiments! If they should be by demonstration convinced, that he whom their ancestors required to be crucified, was that excellent and exalted Messiah, which was to rise up among them, Deut. xviii. 18. if they should be convinced, that he hath borne their griefs, and carried their sorrows; that he was wounded for their transgressions, and bruised for their iniquities: if they should be convinced that the Lord laid upon him the iniquities of their nation; and that he was stricken for the transgression of the peculiar people of God; that the Lord made his soul an offering for sin, Isai. liii. 3—10. If they were to experience a great deliverance in time to come, Zech. xii. 3—10. and to be by demonstration convinced, that he was their constant friend, and great deliverer; this were enough to make them MOURN INDEED. If the same demonstration was afforded to them at such a critical time, as was afforded to the disciples, to convince them that he was actually risen from the dead; “Behold my hands and my feet, that it is I MYSELF,” Luke xxiv. 39. they might well be supposed to mourn indeed, that they and their ancestors should have been so long mistaken, and under their mistake should have treated their best friend so unworthily. The word of the Lord, by Zechariah the prophet, is express concerning this mourning: “And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, and they shall MOURN for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great MOURNING in Jerusalem, as the MOURNING of Hadadrimmon in the valley of Megiddon. And the land shall MOURN, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all

“ the

“ the families that remain, every family apart, and their wives
 “ apart,” Zech. xii. 9—14. This event, when it occurs, will
 be a great event, a conspicuous event; and it excites my asto-
 nishment, that the bishop should be so very inattentive, as to
 imagine that this event is past!

As to Bishop Warburton's idea, “ that the prophetic style
 “ seems to be a speaking hieroglyphic.” Nothing is more
 manifest than that the prophetic style abounds in figure; but it
 by no means follows, that a person capable of reading and ex-
 plaining all the hieroglyphics upon an Egyptian obelisk, would
 thereby be enabled to give a sounder interpretation of a passage in
 the prophecies, than if he did not possess such knowledge. I
 had rather form my sentiments from the words of Moses, or
 the prophets, than to listen to the interpretation of them from
 the mouth of even an Egyptian priest.

Zealous. I see that your sentiments are very different from
 those I have produced, I will, therefore, thank you to inform
 me what your sentiments are concerning the coming of Christ
 in that generation.

Cautious. I am of opinion, that all the mistakes upon this
 interesting and important subject, are to be attributed to the
 blending those things which are in themselves distinct; but I
 have one question to put to you before I proceed, I do not want
 to anticipate your opinion concerning our last conversation, but I
 will candidly tell you, that my sentiments are FAVOURABLE
 TOWARDS THE JEWS. My question therefore is, Will sen-
 timents favourable towards the Jews offend you? If you think
 they will, we had certainly better proceed no further, until you
 have fully made up your mind upon the subject of our last con-
 versation.

Zealous. So far from such sentiments offending me, that I
 shall rejoice if you can shew any GOOD GROUND FROM SCRIP-
 TURE for me to believe better things concerning the Jews than I
 have done.

Cautious. Well, then, I will proceed with pleasure, and I
 will in the first place observe, that the great doctrine of the im-
 mortality of the soul, and a judgment to come (which are closely
 connected with the second advent of our Lord) are doctrines of the
 Old, as well as the New Testament. These great doctrines
 have their foundation in the belief, that the visible creation, the
 earth, and its inhabitants, those things which are discerned by
 our senses, are not the WHOLE of the works of the great Crea-
 tor! And this FOUNDATION DOCTRINE you will find most
 firmly established in the books of Moses. Can any unprejudiced
 person, with the books of Moses in his hand, doubt the existence
 of the fact, that there are ANGELS, spiritual beings, the exalted
 servants of the great Creator, employed by him, when he sees fit,
 in the government and affairs of mankind? Gen. xvi. 7—9. xxii.

11. xxiv. 7. xlviii. 16. Ex. xiv. 19, &c. &c. Could the Jews justly entertain a doubt, but that the number of these exalted servants of their God might be, and actually were, augmented by those who in their day and generation were peculiarly faithful upon earth? Was it not recorded by Moses, that “Enoch walked with God: and he was not; for God took him,” Gen. v. 24. The whole of the Jewish scriptures bear testimony of the existence of a spiritual world, and that there is a communication between the spiritual world and the visible creation. Was not Elijah, that faithful and conspicuous servant of God, translated from earth to heaven, without even partaking of death, 2 Kings ii. 11. Did not Job in his affliction exult in the prospect of another life? “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me,” Job xix. 25—27. When David lost his son, did he not comfort himself with the reflection, “I SHALL GO TO HIM, but he shall not return to me,” 2 Sam. xii. 23. Whoever therefore entertains the idea, that the ancient Jews looked ONLY to rewards in this life, GROSSLY SLANDERS THEM, and the scriptures which they possessed. It is true, that there anciently existed a sect, or party, among them, called the Sadducees, who denied the JEWISH DOCTRINE OF THE RESURRECTION; but they were by no means a numerous sect, and their errors were opposed by the Pharisees, and the Jewish people. When our Saviour was questioned by these Sadducees, he replied in a manner that not only silenced them, but in a manner also approved by the Scribes; they perceived that he had answered them well: this shews that they believed in the doctrine of the resurrection. Our Lord’s words were, “Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye, therefore, do greatly err,” Mark xii. 24—27. or as St. Luke hath it, “The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he called the
“ Lord

“ Lord the God of Abraham, and the God of Isaac, and the
 “ God of Jacob. For he is not a God of the dead, but of the
 “ living: FOR ALL LIVE UNTO HIM. Then certain of the
 “ scribes answering, said, MASTER, THOU HAST WELL SAID,”
 Luke xx. 34—39. But the passage which most fully establishes
 the SOUNDNESS OF THE FAITH OF THE GENERALITY OF
 THE JEWS IN THE DOCTRINE OF THE RESURRECTION,
 you will find in Acts xxiii. 6. where St. Paul avails himself of
 the zeal of the Jews concerning this doctrine, to obtain a hear-
 ing: for where he perceived “ that the one part were Sadducees,
 “ and the other Pharisees, he cried out in the council, Men and
 “ brethren, I am a Pharisee, the son of a Pharisee, OF THE
 “ HOPE AND RESURRECTION OF THE DEAD I AM CALLED
 “ IN QUESTION.”

The doctrine of the resurrection implies a judgment to come,
 but the Jews were not left to gather it by implication, they had
 passages expressly revealing it: “ The Lord shall endure for ever:
 “ he hath prepared his throne for judgment. And he shall judge
 “ the world in righteousness, he shall minister to the people in
 “ uprightness,” Ps. ix. 7, 8. “ Let the heavens rejoice, and
 “ the earth be glad; let the sea roar, and the fulness thereof.
 “ Let the field be joyful, and all that is therein: then shall all
 “ the trees of the wood rejoice before the Lord: FOR HE
 “ COMETH, FOR HE COMETH TO JUDGE THE EARTH: HE
 “ SHALL JUDGE THE WORLD WITH RIGHTEOUSNESS, AND
 “ THE PEOPLE WITH HIS TRUTH,” Ps. xcvi. 11. The
 books of the prophets abound with evidence upon the same sub-
 ject, so that I shall content myself with one quotation: “ And
 “ many of them that sleep in the dust of the earth shall awake,
 “ SOME TO EVERLASTING LIFE, and some to shame and
 “ everlasting contempt. And they that be wise shall shine as
 “ the brightness of the firmament; and they that turn many to
 “ righteousness as the stars for ever and ever,” Dan. xii. 2, 3.

Having premised thus much concerning JEWISH FAITH
 AND JEWISH KNOWLEDGE, let me assert, and I glory in
 making the assertion, that the doctrine of the church of England
 is explicit upon this subject; for it declares, “ They are not to
 “ be heard, which FEIGN that the old fathers did look only
 “ for transitory promises,” Art. 7. So that if a bishop of the
 church of England, were to have adopted the calumny against
 the Jewish fathers, that they only looked to promises of pros-
 perity in this world, he should have resigned his preferments,
 and his episcopal authority, and have assumed the less authoritative
 character of a nonconformist; for it is dishonourable in any one
 to receive the honour and emolument attached to the builders,
 whilst he is picking out the foundation stones, by which the
 edifice is supported. I will proceed to the doctrine of our blessed
 Saviour,

Saviour, which is a further illustration of this JEWISH DOCTRINE.

The great doctrine of our Saviour is, that there will be a judgment to come, in which every one will be judged according to his works. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath EVER-LASTING LIFE, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v. 24—29. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment," Matt. xii. 36. "And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered together and burnt in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear," Matt. xiii. 36—43. In the 25th chapter of St. Matthew, we are taught the great duty of constant preparation and watchfulness: "Watch, therefore; for ye know not the day, nor the hour, wherein the Son of Man cometh." And that all our abilities, and all the gifts of God, are given unto us for our improvement, and to be accounted for at the day of judgment, which he proceeds to describe in these words: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father,

“ Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal,” Matt. xxv. 31—46.

Here is the great day of judgment described, in which all nations shall be gathered before our Lord for JUDGMENT; and as above 1700 years have elapsed since these words were spoken, and this GREAT DAY hath not yet arrived, nothing can be more manifest than this, that if those Christians, who lived in the first century, expected this GREAT DAY to take place in THAT GENERATION, that they were mistaken. It is observed by the bishop you have quoted, that “there was a current opinion in THOSE [ancient] times, that the consummation of all things was at hand, which hath afforded an handle to an infidel objection in THESE; insinuating that Jesus, in order to keep his followers attached to his service, and patient under sufferings, flattered them with the near approach of those rewards which completed all their views and expectations.” I believe it is generally admitted to be the fact, THAT THERE WERE AMONG THEM SUCH EXPECTATIONS; but there is more conviction conveyed to my mind, by one sentence extracted from scripture, than from a volume of other evidence; and scripture gives testimony to the fact, that there was a current opinion, or conjecture to this effect in the first century. I shall quote but two passages to prove it. Our Lord having informed Peter by what mode of death he would glorify God, “Peter turning about, seeth the disciple whom Jesus loved following, which also
 “ leaned

“leaned on his breast at supper, and said; Lord, which is he
 “that betrayeth thee? Peter seeing him, saith to Jesus, Lord,
 “and what shall this man do? Jesus saith unto him, IF I WILL
 “THAT HE TARRY TILL I COME, WHAT IS THAT TO
 “THEE? Follow thou me. Then went this saying abroad
 “among the brethren, that THAT DISCIPLE SHOULD NOT DIE:
 “yet Jesus said not unto him, He shall not die; but, if I will
 “that he tarry till I come, what is that to thee,” John xxi.
 20—23. Not die? How could the brethren adopt such an
 opinion? It is plain enough how they came to adopt the opinion
 that he should not die. The coming of our Lord, conveyed to
 their minds the idea of Christ’s coming to judgment; and if St.
 John was to tarry until the coming of our Lord to judgment, did
 it not necessarily follow that he would not die? This is a proof,
 that many of the brethren looked for the day of judgment in that
 generation; and that the coming of our Lord, conveyed to their
 minds the coming of Christ to judgment.

The other passage which I shall quote to prove, that the
 brethren expected that the day of general judgment was at hand,
 and that it would actually take place in that generation, is the
 conclusion that they formed from a passage in St. Paul’s first
 Epistle to the Thessalonians. It is as follows: “But I would
 “not have you to be ignorant, brethren, concerning them which
 “are asleep, that ye sorrow not, even as others which have no
 “hope. For if we believe that Jesus died and rose again, even
 “so them also which sleep in Jesus will God bring with him.
 “For this we say unto you by the word of the Lord, that we
 “WHICH ARE ALIVE AND REMAIN UNTO THE COMING
 “OF THE LORD, shall not prevent them which are asleep.
 “For the Lord himself shall descend from heaven with a shout,
 “with the voice of the archangel, and with the trump of God:
 “and the dead in Christ shall rise first: then we WHICH ARE
 “ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER
 “WITH THEM IN THE CLOUDS, TO MEET THE LORD IN
 “THE AIR: AND SO SHALL WE EVER BE WITH THE
 “LORD. Wherefore comfort one another with these words,”
 1 Thess. iv. 13—18. The manifest intent of this passage, is to
 comfort them concerning them which “SLEEP IN JESUS,”
 those who had departed this life in faith; and the ground on
 which the comfort he administers is founded, is the blessed doc-
 trine, that they are with God in a state of happiness, and will
 be his attendants when he COMETH to judgment. As the passage
 is introduced in such language as to leave it out of all doubt that
 this is the intent of the passage, that they might not be ignorant,
 and sorrow as those who have no hope, “concerning them
 “which are asleep;” so do the concluding words fully prove,
 that this was the intent, “Wherefore comfort one another with
 “these words:” but these words, we find, produced ANOTHER
 EFFECT.

EFFECT. There is no desire stronger in the human mind than that inclination to see into futurity, which we not only feel in ourselves, but find it to be the disposition of mankind in all ages. This disposition is by no means a fault, if it is confined in proper bounds: it is only when it exceeds these bounds, and becomes a restless disposition to pry into futurity, and to guess at what is not revealed unto us; when it becomes a desire to be wise above what is written, then it becomes a fault, and is reprehensible. Nothing can be clearer than that our Saviour foretold the destruction of Jerusalem, as an event that would take place in that generation; that was the event that they were to keep in their eye. It was their duty, it was their interest to keep this always before them; not to EXULT in the event when it should happen, but to avoid the misery, by following their Saviour's directions, and escaping for their lives, Matt. xxiv. 16. Mark xiii. 14. Luke xxi. 21. But when they put the question, Acts i. 6—8. "Lord, wilt thou at this time restore again the kingdom to Israel?" He replies, "It is not for YOU to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Now it appears plain from the second chapter of the second Epistle of St. Paul to the Thessalonians, that instead of this passage in his first Epistle having produced the comforting effect that it was intended to produce; that in many of them it produced a quite contrary effect; they thought that the day of Christ, the day of judgment, was to take place in that generation. Let us see whether persons entertaining such an idea, might not find some food for conjecture in the passage we have quoted from the first Epistle? "WE which are alive and remain unto the coming of the Lord."—"We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. iv. 15, 17. Although the spirit and meaning, the intent with which the passage was written, was evidently to COMFORT them concerning those who had departed this life in faith; yet we see that it afforded them an opportunity to draw a conclusion concerning this their opinion, and they concluded that they had now the authority of the apostle Paul, to confirm their opinion, that the very day of general judgment was at hand; but the apostle did not permit them to remain in error, for in his second Epistle (which appears to have been written very soon afterwards) he sets them right, admonishes, and instructs them in these words: "Now we beseech you, brethren, by [or concerning] the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken

“ in mind, or be troubled, neither by spirit, nor by word, nor
 “ by letter as from us, as that the day of Christ is at hand.
 “ Let no man deceive you by any means: for that day shall not
 “ come, except there come a falling away first, and that man of
 “ sin be revealed, the son of perdition; who opposeth and ex-
 “ alteth himself above all that is called God, or that is wor-
 “ shipped; so that he as God sitteth in the temple of God,
 “ shewing himself that he is God. Remember ye not, that
 “ when I was yet with you, I told you these things? And
 “ now ye know what withholdeth, that he might be revealed in
 “ his time. For the mystery of iniquity doth already work:
 “ only he who now letteth will let, until he be taken out of the
 “ way. And then shall that wicked be revealed, whom the
 “ Lord shall consume with the spirit of his mouth, and shall
 “ destroy with the brightness of his coming: even him, whose
 “ coming is after the working of Satan with all power and signs
 “ and lying wonders, and with all deceivableness of unrighte-
 “ ousness in them that perish; because they received not the
 “ love of the truth, that they might be saved. And for this
 “ cause God shall send them strong delusion, that they should
 “ believe a lie: that they all might be damned who believed not
 “ the truth, but had pleasure in unrighteousness,” 2 Thess. ii.
 1—12. We are not therefore to take the allegation as fully and
 incontrovertibly established. It does NOT appear that the pri-
 mitive Christians UNIVERSALLY looked for the day of judg-
 ment, as an event to be expected in THAT GENERATION.
 That there was such an opinion among them, is very plain, from
 BOTH the passages I have quoted; but is it not as plain, that
 St. Paul sets them right in the passage I have quoted; and doth
 not St. John enter his protest against the conclusion drawn by the
 brethren concerning himself, “ Yet Jesus said not unto him, he
 “ shall not die: but, if I will that he tarry until I come, what is
 “ that to thee?” John xxi. 23.

Zealous. St. Paul certainly is positive that they were not
 to expect the coming of Christ, until after this wicked one (whom
 the apostle John calls Antichrist) should appear; and he
 intimates, that the coming of Christ would be, to destroy this
 great enemy, “ whom the Lord shall consume with the spirit
 “ of his mouth, and shall destroy with the brightness of his
 “ coming.” And it is plain, that St. John enters his protest,
 as it were, and does not agree to the conclusion formed by the
 brethren, as to the circumstance that he was not to die; and it
 is clear enough that he was right, and they were mistaken in
 forming such an opinion.

Cautious. Although the brethren formed a wrong conclusion
 from these words of our Lord, “ If I will that he tarry till I
 “ come, what is that to thee?” Yet every word which flowed
 from the blessed lips of our Lord, will be found to be full of
 spirit

spirit and life, and I shall in due time come to the consideration of these words, which will be found to throw great light upon the subject we have been considering; but before we proceed any further, let me inquire how you stand affected with the arguments I have produced?

Zealous. Although I am ever cautious to avoid being led away with every wind of doctrine, Ephes. iv. 14. and shall certainly well consider your observations and opinions, before I adopt them as my own; yet I have no hesitation in saying, that I THINK you have proved to my satisfaction, first, that the kingdom of Christ in spirit and in truth, had its commencement long before the destruction of Jerusalem; and consequently that the bishop is WRONG in stating that the reign of Christ in spirit and in truth, had then its first beginning. Secondly, I think that we have no good ground, no evidence which will be found to justify the idea of Bishop Newton, that the Jewish calamities occasioned that penitential mourning among them, and that MANY of them from thence embraced the Christian religion. Thirdly, I am of opinion, that if any evidence could be produced (which I own I do not think is likely, as the bishop was a great historian and does not REFER to any such evidence) yet I think that the MOURNING mentioned in the text is an event so very conspicuous, that it is next to impossible for it to have happened, without its being generally known, and forming an IMPORTANT ÆRA in the Christian church; the word being ALL: “And “then shall ALL the tribes of the earth mourn: and they shall “see the Son of Man COMING in the clouds of heaven, with “power and great glory.” I must therefore profess, that I believe this is an event which hath not yet been accomplished. Fourthly, I have already expressed myself satisfied, that although it is evident that many of the primitive Christians expected the near approach of the day of judgment; yet that they were cautioned and corrected in these their expectations, both by St. John and St. Paul: but fifthly, the point which I think to be of the greatest importance, and in which I think that the Bishop of Gloucester is most erroneous, is his idea that “God’s reign over “the Jews ENTIRELY ENDED with the abolition of the temple “service.” I am astonished that I should ever have read such words, without discovering how directly contrary they are to the uniform testimony of scripture. It is the part of a sovereign to punish his disobedient subjects; and I agree with you, that the Jewish sufferings are evidence, that they ever have been, and now are, under the government and chastisement of the God of their fathers, and that when they are sufficiently humbled, and return to the Lord their God with all their heart, and all their soul, that he will restore them, and rejoice over them to do them good, as he rejoiced over their fathers, Deut. xxx. 9,

Cautious.

Cautious. I am perfectly satisfied. It is my sincere wish that you should well examine these things before you adopt my opinions; but I see that the reasons I have given, have made as much impression upon your mind as I could wish; I will, therefore, in our next conversation, request your attention to those passages, in which our Saviour speaks of the destruction of Jerusalem, and of his coming in the clouds with power and great glory.

THIRD DIALOGUE.

In which it is proved that the Coming of our Lord “in the Clouds of Heaven with Power and great Glory,” as declared in Matt. xxiv. Mark xiii. and Luke xxi. is an Event to take place immediately after the Tribulations of the Jews are ended; and consequently, that every Circumstance which tends to encourage the Hope that the Jewish Sufferings are nearly ended, tends also to an Assurance that the Coming of our Lord in the Clouds of Heaven with Power and great Glory, is an Event to be soon expected; and the dreadful Errors of Doctor Warburton, Bishop of Gloucester, and Doctor Newton, Bishop of Bristol (who represent this Coming of our Lord as already past) examined and refuted.

CAUTIOUS AND ZEALOUS.

Cautious. WE are now to consider those passages in which our Saviour speaks of the destruction of Jerusalem, and of his subsequent appearance in the clouds with power and great glory.

Zealous. I have turned to these passages, and find that it is in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, that these things are so fully related.

Cautious. Let us compare these three passages together: for which purpose, and especially to mark the **DISTINCTION OF THE PARAGRAPHS** (which is too frequently overlooked in the common division of the text into chapters and verses) I have transcribed these passages, that you may refer to them as we proceed.

ST. MATTHEW.

“AND Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things?”

“Verily

“ Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down,” Matt. xxiv. 1, 2.

“ AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For whosoever the carcase is, there will the eagles be gathered together,” Matt. xxiv. 3—28.

“ IMMEDIATELY after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and
“ the

“ the stars shall fall from heaven, and the powers of the heavens
 “ shall be shaken: and then shall appear the sign of the Son of
 “ Man in heaven: and then shall all the tribes of the earth
 “ mourn, and they shall see the Son of Man coming in the clouds
 “ of heaven with power and great glory. And he shall send his
 “ angels with a great sound of a trumpet, and they shall gather
 “ together his elect from the four winds, from one end of heaven
 “ to the other. Now learn a parable of the fig-tree; when his
 “ branch is yet tender, and putteth forth leaves, ye know that
 “ summer is nigh: so likewise ye, when ye shall see all these
 “ things, know that it is near, even at the doors. Verily I say
 “ unto you, this generation shall not pass, till all these things
 “ be fulfilled. Heaven and earth shall pass away, but my words
 “ shall not pass away,” Matt. xxiv. 29—35.

“ BUT of that day and hour knoweth no man, no, not the
 “ angels of heaven, but my Father only. But as the days of
 “ Noe were, so shall also the coming of the Son of Man be.
 “ For as in the days that were before the flood they were eating
 “ and drinking, marrying and giving in marriage, until the day
 “ that Noe entered into the ark, and knew not until the flood
 “ came, and took them all away; so shall also the coming of
 “ the Son of Man be. Then shall two be in the field; the one
 “ shall be taken, and the other left. Two women shall be
 “ grinding at the mill; the one shall be taken, and the other
 “ left,” Matt. xxiv. 35—41.

“ WATCH therefore: for ye know not what hour your Lord
 “ doth come. But know this, that if the good man of the house
 “ had known in what watch the thief would come, he would
 “ have watched, and would not have suffered his house to be
 “ broken up. Therefore be ye also ready: for in such an hour
 “ as ye think not the Son of Man cometh. Who then is a
 “ faithful and wise servant, whom his lord hath made ruler over
 “ his household, to give them meat in due season? Blessed is that
 “ servant, whom his lord when he cometh shall find so doing.
 “ Verily I say unto you, that he shall make him ruler over all
 “ his goods. But and if that evil servant shall say in his heart,
 “ My lord delayeth his coming; and shall begin to smite his
 “ fellow-servants, and to eat and drink with the drunken; the
 “ lord of that servant shall come in a day when he looketh not
 “ for him, and in an hour that he is not aware of, and shall cut
 “ him asunder, and appoint him his portion with the hypocrites:
 “ there shall be weeping and gnashing of teeth,” Matt. xxiv.
 42—51.

ST. MARK.

“ AND as he went out of the temple, one of his disciples saith
 “ unto him, Master, see what manner of stones and what build-
 “ ings are here! And Jesus answering said unto him, Seest thou
 “ these

“ these great buildings? There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew asked him privately, tell us, When shall these things be? And what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ, and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows,” Mark xiii. 1—8.

“ BUT take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved,” Mark xiii. 9—13.

“ BUT when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand) then let them that be in Judea flee to the mountains: and let him that is on the house top not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things,” Mark xiii. 14—23.

“ BUT in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars
“ of

“ of heaven shall fall, and the powers that are in heaven shall
 “ be shaken. And then shall they see the Son of Man coming
 “ in the clouds with great power and glory. And then shall he
 “ send his angels, and shall gather together his elect from the
 “ four winds, from the uttermost part of the earth to the utter-
 “ most part of heaven. Now learn a parable of the fig-tree ;
 “ when her branch is yet tender, and putteth forth leaves, ye
 “ know that summer is near. So ye in like manner, when ye
 “ shall see these things come to pass, know that it is nigh, even
 “ at the doors. Verily I say unto you, that this generation
 “ shall not pass, till all these things be done. Heaven and
 “ earth shall pass away : but my words shall not pass away,”
 Mark xiii. 24—31.

“ BUT of that day and that hour knoweth no man, no, not
 “ the angels which are in heaven, neither the Son, but the
 “ Father. Take ye heed, watch and pray : for ye know not
 “ when the time is. For the Son of Man is as a man taking
 “ a far journey, who left his house, and gave authority to his
 “ servants, and to every man his work, and commanded the
 “ porter to watch. Watch ye therefore : for ye know not when
 “ the master of the house cometh, at even, or at midnight, or
 “ at the cock crowing, or in the morning : lest coming suddenly
 “ he find you sleeping. And what I say unto you I say unto all,
 “ Watch,” Mark xiii. 32—37.

You perceive that the chief additional information we receive
 in the passage, according to St. Mark, is, that the 32d verse is
 rather more explicit and extended than in St. Matthew ; “ But
 “ of that day and that hour knoweth no man, no, not the angels
 “ which are in heaven, NEITHER THE SON, but the Father.”

ST. LUKE.

“ AND as some spake of the temple, how it was adorned with
 “ goodly stones and gifts, he said, as for these things which ye
 “ behold, the days will come, in the which there shall not be
 “ left one stone upon another, that shall not be thrown down.
 “ And they asked him, saying, Master, but when shall these
 “ things be ? And what sign will there be when these things shall
 “ come to pass ? And he said, Take heed that ye be not deceived :
 “ for many shall come in my name, saying, I am Christ ; and
 “ the time draweth near : go ye not therefore after them. But
 “ when ye shall hear of wars and commotions, be not terrified :
 “ for these things must first come to pass ; but the end is not by
 “ and by. Then said he unto them, Nation shall rise against
 “ nation, and kingdom against kingdom : and great earthquakes
 “ shall be in divers places, and famines, and pestilences ; and
 “ fearful sights and great signs shall there be from heaven.
 “ But before all these, they shall lay their hands on you, and
 “ persecute

“persecute you, delivering you up to the synagogues, and into
 “prisons, being brought before kings and rulers for my name’s
 “sake. And it shall turn to you for a testimony. Settle it
 “therefore in your hearts, not to meditate before what ye shall
 “answer. For I will give you a mouth and wisdom, which all
 “your adversaries shall not be able to gainsay nor resist. And ye
 “shall be betrayed both by parents, and brethren, and kinsfolks,
 “and friends; and some of you shall they cause to be put to
 “death. And ye shall be hated of all men for my name’s
 “sake. But there shall not an hair of your head perish.
 “In your patience possess ye your souls. And when ye
 “shall see Jerusalem compassed with armies, then know
 “that the desolation thereof is nigh. Then let them which are
 “in Judea flee to the mountains; and let them which are in the
 “midst of it depart out; and let not them that are in the coun-
 “tries enter thereinto. For these be the days of vengeance, that
 “all things which are written may be fulfilled. But woe unto
 “them that are with child, and to them that give suck, in those
 “days! For there shall be great distress in the land, and wrath
 “upon this people. And they shall fall by the edge of the
 “sword, and shall be led away captive into all nations: and
 “Jerusalem shall be trodden down of the Gentiles, until the
 “times of the Gentiles be fulfilled,” Luke xxi. 5—24.

“AND there shall be signs in the sun, and in the moon, and
 “in the stars; and upon the earth distress of nations, with per-
 “plexity; the sea and the waves roaring; men’s hearts failing
 “them for fear, and for looking after those things which are
 “coming on the earth: for the powers of heaven shall be shaken.
 “And then shall they see the Son of Man coming in a cloud
 “with power and great glory. And when these things be-
 “gin to come to pass, then look up, and lift up your heads;
 “for your redemption draweth nigh. And he spake to them a
 “parable; behold the fig-tree, and all the trees; when they
 “now shoot forth, ye see and know of your own selves that
 “summer is now nigh at hand. So likewise ye, when ye see
 “these things come to pass, know ye that the kingdom of God
 “is nigh at hand. Verily I say unto you, this generation shall
 “not pass away, till all be fulfilled. Heaven and earth shall
 “pass away: but my words shall not pass away,” Luke xxi.

25—33.

“AND take heed to yourselves, lest at any time your hearts
 “be overcharged with surfeiting, and drunkenness, and cares
 “of this life, and so that day come upon you unawares. For
 “as a snare shall it come on all them that dwell on the face of
 “the whole earth. Watch ye therefore, and pray always, that
 “ye may be accounted worthy to escape all these things that
 “shall come to pass, and to stand before the Son of Man,” Luke
 xxi. 34—36.

The first point which I shall notice is, that in which all are agreed, that the destruction of Jerusalem and the sufferings of the Jews are most clearly and distinctly foretold in these passages. This being universally admitted, I content myself with merely noticing it.

In the next place, let us consider the connexion that there is between this great event (in the application whereof there is an uniform agreement in opinion) and the LATTER EVENT, viz. the coming of Christ "in the clouds of heaven with power and " great glory." It is most clear that this great and august appearance of Christ in the clouds of heaven with power and great glory, is declared to be an event which would IMMEDIATELY follow the Jewish calamities. The words of St. Matthew are, " immediately after the tribulation of those days. The words in St. Mark are, " but in those days after that tribulation." These passages, therefore, are abundantly sufficient to establish the fact, that there is a connexion between the two events; and that no sooner is the first accomplished, no sooner is the tribulation of those days accomplished, than the other event takes place, viz. the appearance of Christ "coming in the clouds " with power and great glory." I repeat that these passages are abundantly sufficient for this purpose, although the passage in St. Luke is by no means so explicit, the two events being connected in St. Luke, as follows: the first event ends with the words, " And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And the second event begins with those words, which follow in the next verse, " And there shall be signs in the sun, and in the moon, " and in the stars." But although the word IMMEDIATELY is not used by St. Luke (to draw, as it were, a line of distinction between the two events, as in St. Matthew and St. Mark) yet he proceeds with the latter, as the relation of one continued series of events.

Zealous. He does so. I see the great importance of the subject; for if it could be proved that the primitive Christians were TAUGHT BY OUR SAVIOUR, OR BY HIS APOSTLES, to expect an event within a given period of time, which did not take place in that given period of time; it would be SUCH A BLOW, as would be felt at the VERY FOUNDATION of the Christian religion. And it appears to me that it was to the deep penetration of the learned bishops, and their being aware of this, to which we are to ascribe their adopting the interpretation which you have controverted.

Cautious. I perfectly agree with you; let us therefore consider what is meant by the "tribulation of those days:" Behold! was ever sorrow like unto that sorrow! Jerusalem is compassed about with armies! It is shut up, and the hostility commences by a blockade, at a time when the city is thronged, not only
with

with its usual inhabitants, but with multitudes from all the neighbouring country assembled according to the commandment, to celebrate their great festival! Famine soon appears. It is followed by its attendant pestilence; their walls are assaulted, and faction within is almost as great a calamity as the enemy without. After enduring all the various assaults of war, pestilence, and famine, the city is taken and burnt; and the temple itself becomes a smoking heap of rubbish. This was a great tribulation, indeed! and with this destruction of THE TEMPLE, and the ABOLITION OF THE TEMPLE SERVICE, the Bishops of Gloucester and Bristol conceive, that the TRIBULATION OF THOSE DAYS ENDED. Do not mistake me, I do not say that the bishops assert this in direct terms, but it is the natural result of the interpretation they have given to the context; for, if it is declared, that the coming of our Lord "in the clouds of heaven with power and great glory," Matt. xxiv. 30. was an event to take place AFTER the Jewish tribulation; "IMMEDIATELY AFTER the tribulation of those days," Matt. xxiv. 29. "In those days AFTER that tribulation," Mark xiii. 24. it must follow, that the Jewish tribulations were ended with the destruction of Jerusalem, and the abolition of the temple service; as they represent that this very abolition of the temple service, was the coming of our Lord so awfully described in Matt. xxiv. 29—31. Mark xiii. 24—27. but let us examine further. Did the tribulation of those days end so soon? By no means, these were but the beginning of sorrows. Read the dreadful list of the slain in the war amounting to 1,357,000. The destruction of Jerusalem DID NOT TERMINATE THE TRIBULATION OF THOSE DAYS. Josephus estimates the number of Jewish captives taken at 97,000. "The tall and handsome young men Titus reserved for his triumph; of the rest, those above seventeen years of age, were sent to the works in Egypt; but most were distributed through the Roman provinces, to be destroyed in their theatres, by the sword, or by the wild beasts: those under seventeen, were sold for slaves. Of these captives many underwent hard fate: eleven thousand of them perished for want! Titus exhibited all sorts of shows and spectacles at Cæsarea, and many of the captives were there destroyed, some being exposed to the wild beasts, and others compelled to fight in troops against one another. At Cæsarea too, in honour of his brother's birth-day, 2500 Jews were slain; and a great number likewise at Berytus, in honour of his father's; the like was done in the other cities of Syria: those whom he reserved for his triumph, were Simon and John. the generals of the captives, and 700 others of remarkable stature and beauty. Thus were the Jews miserably tormented, and distributed over the Roman provinces," Bishop Newton, Vol. II. 314. Were the days of
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the Jewish tribulation accomplished when the temple was burnt? Is it not astonishing that Bishop Newton should produce such evidence, such uncontrovertible evidence, of the LONG CONTINUANCE of the days of JEWISH TRIBULATION, and yet adopt a system, which must cramp and confine, and as it were press the days of that tribulation into the short compass of the siege and destruction of Jerusalem, and the temple?

Zealous. Truly, I am astonished that the inconsistency did not, as it were, stare him in the face; for, if the reign of Christ commenced as he, following the opinion of Bishop Warburton, supposes, at the destruction of Jerusalem, and with the abolition of the temple service; and if the passage which he considers as descriptive of this event, is mentioned as taking place "AFTER THE TRIBULATION OF THOSE DAYS; or, as St. Mark has it, "AFTER THAT TRIBULATION;" it must follow of course, that that tribulation CEASED, when the ruins of the temple ceased to smoke. These tribulations then that followed were nothing!

Cautious. If you was compelled to accept the alternative, either to perish in your capital, with your arms in your hand; or to be taken captive, and treated with contempt, to behold the protracted sufferings of your countrymen, and the violence of the victorious soldiers to your wife and daughters; if, in addition to these sufferings, you were to endure pinching want; to see your fellow-prisoners perish by hundreds for want of food; and to have at last to endure, that cruellest of deaths; or in fact, any other of those modes of death which the Romans conferred upon their Jewish prisoners; would you hesitate a moment in accepting the former? In the siege they kept up each others spirits; nay, when they saw their city, and their temple in flames, they even then EXULTED IN THIS, that although the Romans deprived them of what they so highly valued, yet they would gain nothing by it, but an heap of smoking rubbish! "Vespasian ordered all the lands of the Jews to be sold for his own use; and all the Jews wheresoever they dwelt, to pay each man every year the same sum to the capitol of Rome, that they had before paid to the temple at Jerusalem." These days of Jewish tribulation WERE OF LONG CONTINUANCE. Although the Jews endured such great sufferings under Titus, that one might think that it was almost impossible that greater sufferings could be endured; although these sufferings, this Jewish tribulation was an uninterrupted tribulation, and of long continuance, yet there was ANOTHER PAROXISM in the second century. Adrian, the Roman emperor, reigned in the second century, and if we believe the Jews, they suffered their GREATEST TRIBULATION under his hand. I must quote a short passage from the work to which I have before referred. The bishop is speaking of, the sufferings of the Jews, under Adrian, vol. II. 328.

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“ The Jews were at length subdued with most terrible slaughter, fifty of their strongest castles, and 985 of their best towns, were sacked and demolished; 580,000 men fell by the sword in battle, besides an infinite multitude who perished by famine, sickness, and fire, so that Judea was almost all desolated: the Jewish writers themselves, reckon that doubly more Jews were slain in this war, than came out of Egypt; and that their sufferings under Nebuchadnezzar, and Titus, were not so great as what they endured under the emperor Adrian. Of the Jews who survived this second ruin of their nation, an incredible number of every age, and sex, were sold like horses, and dispersed over the face of the earth!” How could the person who penned this passage, adopt a system built upon the idea, that the Jewish tribulations, “ THE TRIBULATION OF THOSE DAYS,” were ended and completed when the temple was destroyed?

Behold them thus dispersed; degraded to the condition of slaves, as their ancestors were in Egypt. Instead of saying is their tribulation ended? We should be impelled to ask the question, When! when will this great tribulation end? What has been their state from that time to this; persecuted, afflicted, and dispersed into all nations! Every where insulted and reproached; the butt of ridicule and derision! Consider their high parentage; the exalted situation in which they were placed; the great honour conferred on them as a nation, and then walk through the dirty lanes, and alleys, inhabited by these descendants of the patriarchs: go to their Fair, and see them seeking a mean and precarious maintenance, by dealing in defiled garments, and then answer this question, ARE THE JEWISH TRIBULATIONS ENDED? It has pleased God to mitigate their sufferings, but they are certainly still under afflictions, the Jewish sufferings, “ THE TRIBULATION OF THOSE DAYS,” are certainly not yet ended, and therefore there is no failure in the prophecy; for the coming of Christ “ in the clouds with power and great glory,” is not to take place until AFTER the tribulation of those days. As soon therefore as the Jewish tribulation ceases, THEN we are to look for this GREAT EVENT, the coming of the Son of Man “ in the clouds of heaven with power and great glory!”

Zealous. I cannot help expressing my thanks to you, for the pains you have taken to convince me of this truth, the contemplation whereof fills my mind with pleasure, although it is mixed with an awful sensation, arising from the consideration, THAT THE DAY OF CHRIST, THE ACTUAL APPEARANCE OF CHRIST OUR LORD IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY, MAY BE MUCH NEARER THAN IS GENERALLY EXPECTED.

Cautious. If the right reverend authors had meditated upon the parallel passage in St. Luke's gospel, they might have seen that

that these days of tribulation were to be of great extent; that they were to continue during the times of the Gentiles; "Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." As long as Jerusalem is trodden down of the Gentiles, SO LONG THE DAYS OF JEWISH TRIBULATION LAST; so long the times of the Gentiles last.

We will now proceed to the examination of those expressions in the passages under consideration, which have induced commentators to consider the events as confined to that generation. "Verily I say unto you, that this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." On this the bishop observes, page 339, "It is to me a wonder, how any man can refer part of the foregoing discourse, to the destruction of Jerusalem, and part to the end of the world, or any other distant event, when it is said here in the conclusion, all these things shall be fulfilled in THIS GENERATION, It seemeth as if our Saviour had been aware of some such misapplication of his words, by adding yet greater force and emphasis to his affirmation, Mark xiii. 31. Heaven and earth shall pass away: but my words shall not pass away."

The chief point in which I agree with the bishop is, that heaven and earth shall sooner pass away, than one word which ever fell from our Saviour's blessed lips, should fail of its full and complete accomplishment. I trust that it is VENERATION FOR THE WORDS OF CHRIST OUR LORD, which induces me to endeavour to shew that the bishops are wrong, and that their system cannot stand. Every word pronounced by our blessed Lord is true, and heaven and earth shall sooner pass away, than any of his words should fail of full and complete accomplishment; but if their system were established, the words of Christ would fail indeed. The words of Christ are "AFTER that tribulation." If we retain their interpretation, we must strike out the word AFTER, and substitute in its place, "IN THE BEGINNING OF that tribulation. The apostle Paul, in his second Epistle to Timothy, chapter ii. 17, 18. speaks of errors, the words whereof "eat as doth a CANKER: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying, that the resurrection is past already," whereby they overthrew the faith of some; and if these learned bishops have erred, and represented the coming of Christ "in the clouds with power and great glory," AS PAST ALREADY, when it is not past, it is our duty to endeavour to stem the stream of error. We are not to be deterred by the consideration that they were bishops; for if a convocation of bishops were to contradict one word of our blessed Lord, it is our duty to testify against them, Mark viii. 38.

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“ As the church of Hierufalem, Alexandria, and Antioch, have
 “ erred ; fo alfo the church of Rome hath erred, not only in
 “ their living and manner of ceremonies, but alfo in matters of
 “ faith,” art. 19. And even when general councils be gathered
 together, “ they may err, and fometimes have erred, even in
 “ things pertaining to God,” art. 21. We ought not to be
 deterred from oppofing their errors, by the confideration that
 they were very learned men, and that we do not poffefs this
 advantage, for there is no learning to be prized in comparifon
 with the word of our bleffed Lord. It is very true that holy
 fcripture abounds with figurative language, the Lord himfelf
 declares, Hofea xii. 10. “ I have fpoken by the prophets, I
 “ have multiplied vifions, I have USED SIMILITUDES, by the
 “ miniftry of the prophets ;” but there is a REALITY in the
 words of fcripture notwithstanding ; and there have been figns in
 the heavens already. Have we not the evidence of Jofephus, that
 there were great figns preceding the deftruction of Jerufalem :
 he relates that a ftar hung over the city like a fword, and the
 comet continued for a whole year ; that the people being affem-
 bled to celebrate the feaft of unleavened bread, at the ninth hour
 of the night, there fhone fo great a light about the altar, and
 the temple, that it feemed to be bright day, and this continued
 for half an hour, Jofephus, book IV. chap. iv. feft. 5, feft. 11.
 book VI. chap. v. feft. 3. Did not a ftar, a fupernatural ap-
 pearance, guide the wife men of the Eaft, “ Where is he that is
 “ born king of the Jews ? For we have SEEN HIS STAR IN
 “ THE EAST, and are come to worfhip him.” — “ They de-
 “ parted ; and, lo, the ftar, which they faw in the Eaft, went
 “ before them, till it came and flood over were the young child
 “ was. When they faw the ftar, they rejoiced with exceeding
 “ great joy.” Every one muft be fatisfied that this was a
 SUPERNATURAL APPEARANCE, Matt. ii. 10. as was alfo that
 darknefs which was over all the land, at the crucifixion of our
 Saviour, Matt. xxvii. 45. As the fun hath been darkened before,
 fo (after that tribulation) the fun may be darkened again, and the
 moon not give her light ; and as there have been fupernatural
 appearances of ftars, there may be fo again, and the powers of
 the heavens be fhaken. There will be an APPEARANCE.
 “ Then fhall APPEAR the fign of the Son of Man in heaven ;
 “ and then fhall all the tribes of the earth mourn. And they
 “ fhall fee the Son of Man coming in the clouds of heaven with
 “ power and great glory.” In the fimilar paffage in St. Luke,
 we find thefe figns attended with effects upon earth : “ Diffrefs
 “ of nations, with perplexity ; the fea and the waves roaring ; men’s
 “ hearts failing them for fear, and for looking after thofe things
 “ which are coming on the earth ; for the powers of heaven
 “ fhall be fhaken. And then SHALL THEY SEE the Son of
 “ Man coming in a cloud with power and great glory.” Did
 not

not our blessed Saviour actually, and visibly, ascend to heaven in a cloud; and if so, why are we not to believe, that his coming will be actually visible to our eyes. “ And when he had spoken these things, while THEY BEHELD, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, 'as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER, AS YE HAVE SEEN HIM GO INTO HEAVEN.” Acts i. 9—11.

Zealous. I am perfectly satisfied.

Cautious. Here are a number of events connected with each other, one following the other in succession. It is clear that they were to commence in that generation; and yet the words, “ But of that day and hour knoweth no man, no, not the angels which are in heaven: but my father only,” being misapplied by the bishops, throws a mysterious appearance over that which in itself is very plain. What could be the meaning of these words, according to the bishops interpretation of them, to that generation. It is plain it was a day and an hour of great importance. Was it the day in which the Roman armies came in sight of Jerusalem, and the hour in which they completely encircled it? Was it the day and hour in which the breach was effected in their walls? Or the day and hour in which the Roman foldier threw the firebrand into the window of the temple? There seems to be no one peculiar day, or hour, connected with the destruction of Jerusalem, to which these very important words can so peculiarly apply. But if you read the passages with attention, in order to ascertain this fact, you will find that THERE IS A GREAT AND CONSPICUOUS DAY, AN IMPORTANT HOUR; a sudden and peculiar event to take place, to which the words refer; and that event is, the coming of Christ (after that tribulation) “ in the clouds of heaven with power and great glory.” Here is a day, a peculiar day; an hour, a peculiar hour; and it is to this peculiar day, and hour, to which our Saviour refers, when he says, “ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” It was known only to God the Father; it is an event DEPENDANT UPON the accomplishment of the Jewish days of tribulation, which they have suffered UNDER THE HAND of the God of their fathers; AND WHEN THE DAYS OF THEIR TRIBULATION END, THEN WILL THIS GREAT EVENT TAKE PLACE! That tribulation hath extended above 1700 years. The times of the Gentiles (those times in which they have participated in some of the Jewish advantages) have also extended above 1700 years. They are parallel lines, and as they began together, they will end together.

It is astonishing that any one should have blended together those things which are so evidently distinct. Pray turn to Matt. xxiv. and observe how the paragraphs are divided. You will perceive that the first paragraph begins with the 3d verse, and extends to the end of the 28th verse; this paragraph relates to the Jewish sufferings. The next paragraph begins with the 29th verse, and ends with the 35th verse; this paragraph relates to the coming of the Son of Man “in the clouds of heaven with power and “great glory,” after the preceding tribulation shall have been accomplished. This is followed by the parable of the fig-tree, and the exhortation to them to consider the signs of the times; and then comes the passages which we are considering: and it is DESERVING OF PARTICULAR NOTICE, that after these words, “Verily I say unto you, this generation shall not pass, till all “these things be fulfilled. Heaven and earth shall pass away: “but my word shall not pass away;”—the paragraph ends, and a new paragraph begins with these words, “But of that day “and hour knoweth no man, no, not the angels of heaven, but “my father only.” There being two events, so distinctly related, the latter of which was immediately to succeed the former; and there being two DISTINCT declarations of the times, when these things were to happen; the first in that generation, and the second in an UNKNOWN indefinite period of time; one would think it next to impossible, that the whole should be jumbled together in the manner it hath been by the learned bishops.

Zealous. I entirely agree with you, and especially when it is considered, that the words DAY AND HOUR cannot apply to any fact related in the first paragraph, but hath an evident and pointed application to that great, awful, and SUDDEN EVENT, the coming of Christ “in the clouds of heaven with power and “great glory.”

Cautious. If you turn to the passage in St. Mark’s gospel, you will find the paragraphs divided somewhat differently, but still the Jewish sufferings and the coming of our Lord are divided, by being in distinct paragraphs, and the same division is made, as to the times in which they were to happen, the times of the Jewish calamities (that generation) being in one paragraph, and the UNKNOWN DAY AND HOUR of Christ’s appearance in the clouds, being in a distinct paragraph.

Zealous. We will then abide by the ancient opinion, which these learned bishops have endeavoured to overturn, and believe that the latter paragraph of these passages, relates to the coming of Christ our Lord to judgment.

Cautious. At the commencement of our conversation I gave you an hint, THAT MY SENTIMENTS ARE FAVOURABLE TO THE JEWS, and you declared that you should even rejoice if I could produce any good grounds from scripture, to induce you

to think more favourably concerning them than you have formerly done.

Zealous. I think I have shewn you already, that I spoke from my heart. Did I not express myself convinced that Dr. Warburton's idea, "that God's reign over the Jews entirely ended with the abolition of the temple service," was an idea unsupported by scripture, and bordering on impiety?

Cautious. You did; but when I informed you that my sentiments were favourable to the Jews, the passage we are now considering was that to which I chiefly referred in my mind; and, I must say, that I do not think these passages refer to the coming of our blessed Saviour to judge the quick and the dead at the end of the world, which is described by St. Peter in these words: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. iii. 7—13. The coming of our Lord, which is so fully described in Matt. xxiv. Mark xiii. and Luke xxi. is not his coming in which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up;" but the declared end and intent of this his coming, Matt. xxiv. Mark xiii. shews that it is evidently prior to THAT in which the earth, and the works that are therein, will be burnt up. It was by comparing the end and intent, the effects and consequences of this his coming, with those passages which clearly and distinctly relate to his coming to judge the quick and the dead at the end of the world, that I have been induced to adopt the opinion I have formed concerning this coming of our Lord "in the clouds of heaven with power and great glory." The words in St. Matthew are as follows: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth
"mourn,

“mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” The words in St. Mark are thus: “And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”

These are the most striking parts of the passages which relate to the coming of our Lord “in the clouds of heaven with power and great glory,” after the preceding tribulation shall have been accomplished; but we find some further particulars both in St. Matthew and in St. Mark: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. WATCH THEREFORE: for ye know not what hour your Lord doth come,” Matt. xxiv. 36—41. The remainder of the chapter, and the first thirty verses of the next chapter, are urgent exhortations to watchfulness, and being constantly diligent, and in a state of preparation for the Lord’s coming; and the ground on which these exhortations are founded is, “for ye know neither the day, nor the hour, wherein the Son of Man cometh;” and then at the 31st verse, immediately follows the awful description of our Lord’s coming to judgment, in which all nations shall be gathered before him, and the sheep be set on his right hand, and the goats on his left; the wicked will be consigned to everlasting punishment, but the righteous be admitted into life eternal. In St. Mark we have it thus: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning) lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch,” Mark xiii. 32—37. Is there

there not a marked difference observable? Is there any intimation, that at this his coming the earth is to be burnt up, or the elements to melt with fervent heat?

Zealous. There certainly is not, but the declared end and intent of this his coming is, “to gather together his elect from the “four winds, from one end of heaven to the other,” Matt. xxiv. 31. “From the uttermost part of the earth to the uttermost part of heaven,” Mark xiii. 27.

Cautious. It is so, and watchfulness is the great duty which is enforced. When mankind are in a state of uninterrupted prosperity, we find by experience, that the truths of religion make but a faint impression upon their minds; they become lukewarm; their zeal is faint, and their expectations too much centred in the things of this world. It is in times of affliction, trial, and difficulty, that the comforting doctrines of religion strike deep root, and bring forth most fruit. When we are encompassed with trials; when we see, and feel, the precarious tenure whereby our lives, and all our comforts are held; when we have no prospect before us, but difficulties, and dangers, then “we cry unto the Lord in our trouble, and he delivereth “us out of our distresses.” Contrast the Christians of the present day, with those of the first ages. To what is the great difference between them to be attributed? Is it not to the difference in their situations and expectations, that we are chiefly to ascribe the difference observable between them. The primitive Christians were in a state of constant trial! They were in a state of constant preparation! They were ever upon the watch! They expected great calamities, and were taught to observe the most vigilant attention to those occurrences which they were to expect. Impostors, false Christs, false prophets, who would be enabled to shew great signs and wonders, to deceive many; they were to expect wars, and rumours of wars, nation rising up against nation, and kingdom against kingdom; they were to expect famines, and pestilences, and earthquakes, in divers places, and these but the beginning of sorrows; they were to expect fierce persecution, unto death; and to be hated of all nations for their attachment to their blessed Master. They were to expect to be betrayed by apostates, and that the love of many would wax cold; and then they were to expect THAT GREAT TRIBULATION which would immediately precede the coming of their Lord. These their expectations were realized, all these things came to pass in that generation; and as the day and hour of Christ’s coming was unknown both to men and angels, as it was a day and hour not known even to their Lord himself, and only known to his Father, and our Father, to his God, and our God, they could not but expect that even it might be near at hand. All these expectations operated to keep them watchful, and in a constant state of preparation; and to this, under God, we are in
a great

a great measure to attribute that faithfulness unto death, that zeal, that piety, that noble firmness and magnanimity, which distinguish the character of the Christians of that age. Above 1700 years have elapsed since that time, and those days of Jewish tribulation are not ended yet, and the appearance of our Lord in the clouds with power and great glory hath not yet taken place, and what are now the expectations of Christians?

Zealous. Truly, I am almost at a loss to say what are their expectations. The chief point in which all seem agreed is, that they expect that Christ our Lord will, at the end of the world, come to judge the quick and the dead; this is the chief expectation as to things to come, in which they seem to be agreed; there are those also who expect a better state of things on earth. A few years ago in particular, most of those who are called Methodists and Dissenters, were almost unanimous in the expectation of the near approach of the millenium, and the destruction of that power which they denominate Antichrist, but the idea hath died away. Certainly the prevailing disposition among Christians in general, IS DISINCLINATION TO FORM ANY EXPECTATIONS AT ALL AS TO THINGS TO COME, FOR FEAR OF FORMING WRONG EXPECTATIONS; but if there is one point in which there may be said to have been any alteration in the expectations of Christians as to things to come, I think it is this: it seems to me that for several years there hath been an increasing attention paid to those prophecies which relate to the Jewish nation. The absurdity of turning them into figure, and then applying them to Christians is generally felt, by all except enthusiasts; and the passages which relate to the restoration of Israel to the favour of the God of their fathers, are so plain, so direct, so pointed, that every one who studies the Old Testament must be convinced, that the time WILL COME, when the Jews will be restored to their own land, and blessed with the returning favour of God.

Cautious. Your observations entirely coincide with mine, and I shall add that as this is an event which evidently remains TO BE accomplished, and as the generality of Christians consider the coming of Christ our Lord "in the clouds with power and great glory," as an event to take place AT THE END OF THE WORLD, the coming of Christ is looked for by them, as an event AT A GREAT DISTANCE, very remote indeed.

Zealous. It is so, and as Christians in general have no expectation of any peculiar event soon to occur, in which they are much interested, it is no wonder that they are lukewarm, and feel a disinclination to enter into the consideration of things which they believe to be remote.

Cautious. To this we are in a great measure to attribute that want of zeal, which I am sorry to say is almost the characteristic of Christians of the present day. I am of another mind, and so far

far from thinking that we have good grounds to believe that there are NO EVENTS TO BE SOON EXPECTED in which we are much interested, I am fully persuaded that WE HAVE NO ASSURANCE, no good ground from scripture thus to conclude; on the contrary, I am firmly of opinion, that we have good reason to expect, that the day of Christ, that glorious appearance "of the Son of Man in the clouds with power and great glory," is BY NO MEANS REMOTE, but near at hand. I think that the dreadful error adopted by the learned Dr. Warburton, Bishop of Gloucester, that this event is past, and has been so for 1700 years, in which he is followed by Dr. Newton, Bishop of Bristol (who was dazzled by the splendour of his profound learning and great abilities) should be examined by authority, and if wrong, most zealously opposed; for if the idea is unfounded, it is near a-kin to the error of Hymeneus and Philetus; who concerning the truth erred, saying that the resurrection is PAST ALREADY, and thereby overthrew the faith of some, 2 Tim. ii. 17, 18. WHEN THIS GREAT DAY ARRIVES, IT WILL COME SUDDENLY, AND TO MANY UNEXPECTEDLY; "for as a snare shall it come on all them that dwell on the face of the whole earth," Luke xxi. 35. "Watch therefore: lest coming SUDDENLY he find you sleeping," Mark xiii. 36. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and KNEW not until the flood came, and took them all away; so shall also the coming of the Son of Man be," Matt. xxiv. 37—39. So far from its being a remote event, that I think we have no assurance from scripture, that it will not arrive in this generation; and I THINK THERE IS GREAT PROBABILITY THAT THE VERY EYES OF SOME OF THE PRESENT GENERATION OF MANKIND MAY NOT BE CLOSED BY DEATH, BEFORE THEY ACTUALLY BEHOLD OUR LORD COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY!

Zealous. I am astonished to hear you say so, and beg you to give me your reasons for adopting an opinion so awfully important.

Cautious. I will give you my reasons, but first let me have an answer to this question. Do you think there is any good ground in scripture, to induce us to believe that the Jewish calamities will be of much longer continuance? Do you believe that their restoration to the favour of the God of their fathers is an event very remote?

Zealous. It is easier to ask these questions, than to answer them. However, I will give you the best answer I can, and first as to their restoration to the favour of the God of their fathers, it is positively promised on their turning to the Lord
their

their God, WITH ALL THEIR HEART AND WITH ALL THEIR SOUL. Their restoration not having yet taken place, is evidence that they have not yet fully turned unto the Lord with all their heart and with all their soul, Deut. xxx. 2. But although they have not yet fully turned unto the Lord with all their heart and with all their soul, THEY MAY thus turn unto him, and, for ought appears, SOON ALSO. They are now quiet and have time for reflection, and possess many advantages which their ancestors did not possess, but it doth not appear to me to depend entirely upon the exertions of those POWERS which the Jews possess. The hand of God hath been conspicuous in all that concerns them, and we have good reason to believe, that in due time HE will circumcise their heart, and the heart of their seed, to love the Lord their God, with all their heart and with all their soul, that they may live; Deut. xxx. 6. and in Jere. xxxi. 31. we read of a new covenant which the Lord their God will make with them, “ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” We cannot tell how soon the Lord may thus turn unto them, and enable them to turn unto him. “ Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit,” James v. 17. 1 Kings xvii. 1. 1 Kings xviii. 42. 45. The good king Hezekiah received a blasphemous letter from the king of Assyria: “ And Hezekiah received the letter of the hand of the messengers and read it: and Hezekiah went into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims; thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thy ear, and hear: open, Lord, thine eyes and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

“ and

“ and have cast their gods into the fire: for they were no gods,
 “ but the work of men’s hands, wood and stone: therefore they
 “ have destroyed them: now therefore, O Lord, our God, I
 “ beseech thee, save thou us out of his hand, that all the king-
 “ doms of the earth may know that thou art the Lord God, even
 “ thou only, 2 Kings xix. 14—19. Then follows the con-
 solitary message of the Lord by Isaiah, and the result was, that
 “ it came to pass that night, that the angel of the Lord went
 “ out, and smote in the camp of the Assyrians an hundred four-
 “ score and five thousand: and when they arose early in the
 “ morning, behold, they were all dead corpses,” v. 35. From
 these things we see, THE SUDDEN AND CONSPICUOUS EFFECTS
 of FERVENT JEWISH PRAYER. These were fervent prayers,
 urgent prayers, prayers uttered with all the heart, and all the
 soul; WITH FULL FAITH THAT HE TO WHOM THEY WERE
 ADDRESSED, POSSESSED POWER TO ANSWER THEM. We
 believe that the Jews even now pray for restoration, and who shall
 limit the Holy One of Israel, Ps. lxxviii. 41. “ God is not a
 “ man that he should lie, neither the son of man that he should
 “ repent: hath he said, and shall he not do it? or hath he
 “ spoken, and shall he not make it good?” Numb. xxiii. 19.
 His promise is ABSOLUTE, who therefore can say but that on
 some day, when the Jews are praying for their restoration,
 and musing on the good and evil that their nation have passed
 through, who shall say that the FIRE OF URGENT PRAYER may
 not kindle among them, (Ps. xxxix. 3.) and they may with all
 their heart and all their soul, CRY MIGHTILY UNTO THEIR
 GOD, and FIRMLY BELIEVE that he will not only hear, but
 also answer their prayer!

Cautious. I rejoice that you are so firm in the faith that Israel
 shall be restored, and that there is such good hope that they may
 soon experience the truth of those gracious promises which are in
 store for them; and who shall presume to say, that they are RE-
 MOTE! Is it not possible, nay, is it not PROBABLE, that medita-
 ting upon these promises, they may as it were become astonished,
 that the attempts they and their fathers have made to turn unto
 the Lord have failed to produce the intended effect. Is there any
 thing improbable in supposing, that this may induce them to
 INQUIRE how this is. From whence it has proceeded. May
 they not in pursuing this inquiry discover that it is “ THE IN-
 “ SPIRATION OF THE ALMIGHTY” THAT GIVETH TO MAN
 UNDERSTANDING, (Job xxxii. 8.) and may they not in imita-
 tion of David their king, seek unto the Lord, (Ps. cxix. 2.) and
 ardently desire, and pray for DIRECTION. May they not like him
 acknowledge, “ I have gone astray, like a lost sheep; SEEK thy
 “ servant, for I do not forget thy commandments,” Ps. cxix 176.
 Thus instructed, they may follow the example of Daniel and
 pray before the Lord their God, that they may BE ENABLED BY

HIM to turn from their iniquities, and to understand his truth, Dan. ix. 13. "Turn us, O God of our salvation, and cause thine
 " anger towards us to cease. Wilt thou be angry with us for
 " ever? Wilt thou draw out thine anger to all generations? Wilt
 " thou not revive us again: that thy people may rejoice in thee?
 " Shew us thy mercy, O Lord, and grant us thy Salvation." Pf. lxxxv. 4—7. "TURN US again, O God of hosts, and cause
 " thy face to shine; and we SHALL BE SAVED." Pf. lxxx. 7.
 " Wherefore dost thou forget us for ever, and forsake us so long
 " time? TURN THOU US UNTO THEE, O LORD, AND WE
 " SHALL BE TURNED; RENEW OUR DAYS AS OF OLD." Lam. v. 20, 21.

Zealous. I think there is GREAT PROBABILITY in this hope, which I perceive you cherish. If they endeavour to return unto Zion; if they ardently desire to set their faces towards Zion; if they feel inclined to ask the way thither, (Jer. l. 5.) of whom should they ask, but of the Lord their God? He hath power not only to shew them the way, but to protect them also, and so to order and dispose the hearts of men, as to make them exultingly contribute to the ease and comfort of their journey thither, Isaiah xlix. 22. How greatly did the favour which it pleased God to give Nehemiah in the eyes of Artaxerxes the king, contribute to the restoration from Babylon? It may be so again, all hearts are under the control of the Lord God of Israel.

There is another circumstance which I shall notice, as tending to increase the probability, that the restoration of Israel to their own land is not very remote, although I would wish by no means to lay too much stress upon it; it is this: that scourge to the nations, that most arbitrary power, which hath so long possessed some of the most fertile provinces of the earth, and whose iron hand hath chiefly contributed to make the Holy Land a desolate wilderness, is now weak, and apparently fast verging to ruin. It is not even able to crush the subordinate rulers who set at nought its authority; and the chief security it possesses, is derived from that jealousy which the more powerful kingdoms which border on it entertain of each other. The countries in the neighbourhood of Palestine, have long been entirely devoid of any importance in modern history, but in the last eight or ten years they have again become the theatre of great events; and very recent events shew how greatly the maritime and commercial nations interest themselves concerning those parts of the earth which border upon the Holy Land. This may induce them to turn their attention to the Jews. All events are under the control of the Lord God of Israel, and although we are short-sighted creatures, we may rest assured, that every event will work together to the accomplishment of the will of God, declared in his most holy word.

Cautious. From what you have said, I gather that you by no means think it IMPROBABLE but that the restoration of Israel

may be near at hand, and I therefore conclude that you think it also PROBABLE that the days of their sufferings are nearly ended.

Zealous. I by no means think it IMPROBABLE, nay, I will go further, and declare that I think it VERY PROBABLE that the restoration of the Jews to their own land, and to the favour of the God of their fathers, is an event by no means remote ; and as to the days of their sufferings being nearly ended, I think we have VERY GOOD REASONS TO CONCLUDE THAT THE JEWISH SUFFERINGS APPROACH VERY NEAR THEIR END. Instead of being persecuted as formerly, in many countries they are cherished, by many they are treated with kindness, and by some with respect ; that hatred in which they were formerly held, hath greatly abated ; and I must consider these things as under the control of the Lord God of Israel. They seem to me to be evidence of the abatement of his anger towards them, and to afford good hope that their sufferings are nearly ended.

Cautious. You expressed your astonishment when I declared to you, that I was of opinion that there was “ great probability “ that the very eyes of some of the present generation of mankind may not be closed by death, before they actually behold “ our Lord coming in the clouds of heaven, with power and “ great glory ;” and you have now expressed yourself of opinion “ that we have very good reasons to conclude, that the Jewish “ sufferings approach very near their end.” Pray turn to the 24th of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, (the passages we have been considering) and endeavour at your leisure between this and our next meeting, to form an answer to a few questions which I will now submit to you, for your deliberate consideration.

The 1st question for your consideration is this : Are not the passages in St. Matthew and in St. Mark very explicit, and do they not most positively declare, that the coming of our Lord “ in the “ clouds of heaven with power and great glory,” is an event which will “ IMMEDIATELY” take place “ AFTER THE TRIBULATION OF THOSE DAYS.”—“ AFTER THAT TRIBULATION ?”

2dly. If you have any reason to believe that that tribulation is VERY NEAR its end, does it not follow that you have the same reason to believe that the coming of our Lord, “ in the “ clouds of heaven with power and great glory” is also near at hand ?

3dly. Is it not clear that the period of time, the extent, the duration, of that tribulation, was THAT which was known to no man, no not even to the angels of heaven, neither to our blessed Lord himself in the days of his humiliation. Was it not this which rendered that great event (the coming of our Lord “ in “ the clouds of heaven with power and great glory”) an event, the

the day and hour of which could not be known? It was known, and declared, that it would happen immediately AFTER that tribulation; but was it not the extent, the duration of those days of tribulation BEING UNKNOWN, that rendered the great event dependant thereon unknown also?

4thly. Is it not evident from Luke xxi. 24. that the times of the Jewish tribulation, and "the times of the Gentiles" are like parallel lines, beginning and ending together?

5thly. If this coming of our Lord "in the clouds of heaven" with power and great glory," is to take place immediately after the Jewish tribulations are ended; does it not necessarily follow, that this glorious appearance of our blessed Lord cannot be his coming at THE END OF THE WORLD, to judge the quick and the dead, when the earth and the works therein shall be burnt up, inasmuch as all those promises which relate to the prosperity of Israel in their own land, will remain to be fulfilled at the day of this his coming "in the clouds of heaven with power and great glory."

6thly. If this coming of our Lord is an event to take place at the end of the Jewish tribulation, and immediately before their prosperity commences; does not his appearance at this critical moment afford good ground for us to conclude, that this his coming hath some important reference to this great alteration, which will take place in the situation of the Jews?

7thly. Is not this idea strengthened by considering the declared END and INTENT of this his glorious appearance, it being TO GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM ONE END OF HEAVEN TO THE OTHER?

8thly. Are not THESE ELECT, THE JEWS; and is not this THAT CONSPICUOUS RETURN TO THEIR OWN LAND which is the burden of the prophetic song?

9thly. Is not the mourning of the tribes produced by this his coming, descriptive of that deep contrition which will be felt by the Jews on discovering that their GLORIFIED MESSIAH, who thus comes to their deliverance, and to restore them to prosperity, is THAT VERY JESUS OF NAZARETH, THE KING OF THE JEWS, WHOM THEIR FATHERS REJECTED AND CRUCIFIED?

These are important questions, and when you have fully considered them, and maturely examined scripture upon the subject, I shall be much at your service, to answer any questions which may arise in your mind, or to continue our conversation, for I have many observations yet to make; but I would wish to proceed regularly, and not to burden your mind with too much at once.

FOURTH DIALOGUE.

Containing Observations on the Passage in Matt. xvi. 28. "There be some standing here that shall not TASTE OF DEATH till they see the Son of Man coming in his Kingdom;" which Words are proved to have been literally fulfilled. The TRUE MESSIAH is not a Destroyer of the Jewish Nation, but the Scourge of their Enemies, and THE RESTORER OF THE KINGDOM UNTO ISRAEL, THE GLORY OF HIS PEOPLE ISRAEL.

CAUTIOUS AND ZEALOUS.

Zealous. IN the three weeks that have elapsed since I last saw you, I have deliberately considered the several questions which you submitted to me. I have to the best of my ability examined scripture upon each point, and I think I may say that I have made up my mind, and would therefore wish to proceed; but there are two or three questions or observations which I must first submit to you. The first is this, I think you have omitted to notice a most important passage, which Bishop Newton quotes, in order to establish his opinion, that the coming of our Lord was an event not only expected, but which actually took place in that generation, p. 340. "There be some **STANDING HERE** who shall not **TASTE OF DEATH**, till they see the Son of Man coming in his kingdom," Matt. xvi. 28. This is a most remarkably pointed, and positive expression; and I am surprised that you should have omitted to refer to it. I am surprised it should have escaped you, for I will not think so ill of you, as to suppose that you purposely omitted to notice it because it made against your opinion.

Cautious. I acknowledge that I do not deserve the excuse you have been so kind as to form for me, for the passage was in my recollection; and yet I trust my motive for not noticing it was by no means a desire to sink the consideration of it. If you were possessed of many documents to support your title to an estate, and were to have to produce them in a court of justice, I conceive that if there was one which would tend to throw light upon all the others, and most likely remove all doubt, you would certainly reserve it to be last produced, that the concluding impression might be favourable to you. It is the same in an argument, and I candidly tell you, that I reserved this passage to be last urged, as I am of opinion that it will, when duly considered, tend

tend to shew the propriety of the observations I have already made, and to remove all doubt upon the subject; at the same time let me express my satisfaction that you have noticed it, for I assure you I do not wish you to adopt any opinion from ME; my only wish is to induce you to examine scripture for yourself, that you may from thence form your opinion.

Zealous. I find then that you have a corps de reserve, and that you have not yet favoured me with all the arguments you can produce in support of your opinion, and that the force on which you place most dependance, hath not yet appeared in fight.

Cautious. I have no force to produce, but what is contained in holy scripture; and it is as free for you to produce it, as it is for me; and if you desire it, I will immediately proceed to the passage which you have noticed.

Zealous. I am not so very impatient as to desire it, I can reserve the consideration of it until I have noticed another circumstance or two, which I am desirous to mention to you. YOUR OPINION IS VERY FAVOURABLE TO THE JEWS, so much so, that if it were possible to be a Jew and a Christian at the same time, I should almost suspect you to be a JEWISH CHRISTIAN. I am aware that we are not to follow any man implicitly; but are to examine scripture, and form our opinions from thence; many of your opinions are very different from those who have gone before us, but your idea, that the great end, and intent, of our Saviour's glorious appearance in the clouds, with power and great glory, will be for THE BENEFIT OF THE JEWISH NATION, TO GATHER THEM TOGETHER AS THE ELECT OF GOD, from "one end of heaven to the other;" from "the uttermost part of the earth to the uttermost part of heaven." This is an idea in which you depart not only from the learned bishops, but from ALL CHRISTIANS whom I ever heard of. Christians in general have applied it to the coming of our Lord, to judge the quick and the dead, at the end of the world. Are you then not TOO BOLD, in thus controverting the opinion of the learned in all ages in the Christian church?

Cautious. Have you any other observations to make, or shall I answer these first?

Zealous. I have only to observe, that in urging your objections to the assertion of Bishop Newton, that, "Wheresoever the Jews are, there will Christ be taking VENGEANCE upon them by the Romans;" you dwelt with much force upon the word VENGEANCE, and I admitted that meekness, the reverse of wrath; pity, the reverse of implacability; and compassion, the reverse of vengeance, are the characteristics of our blessed Saviour; but we shall do well, at the same time, to recollect, that it is the part of a just judge, to take VENGEANCE upon transgressors. "The Father judgeth no man, but hath
" committed

“ committed all judgment to the Son,” John v. 22. Vengeance against sinners is attributed to our Saviour in holy scripture. “ We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled rest with us, when THE LORD JESUS shall be revealed from heaven with his mighty angels, IN FLAMING FIRE TAKING VENGEANCE ON THEM THAT KNOW NOT GOD, AND THAT OBEY NOT THE GOSPEL OF OUR LORD JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.” 2 Theff. i. 3—10.

Cautious. I am very happy that you have so attentively examined scripture ; God forbid that I should hold any opinions inconsistent with the passages you have quoted. The VENGEANCE which is in scripture attributed to God and to Christ, is an holy vengeance, entirely consistent with every other attribute of him whose mercy endureth for ever. On the contrary, the VENGEANCE which is attributed to our blessed Saviour, by the learned bishop, in the passage we have noticed, appears to me to be irreconcilable to the words and works, the character and uniform conduct of our blessed Lord ; and it was merely in this light (as you may remember) that I objected to it.

Zealous. I acknowledge that it was in this light that you objected to it ; nevertheless, I wish you to notice the passage I have produced, which, although it was not quoted by the bishop in support of his assertion, and the light in which he places it, I am of opinion, is so very applicable, that when I had considered it, I concluded thus : “ If this passage had been in my recollection, or if it had been quoted by the learned bishop, I should have defended his and my opinion (the universal opinion of Christians) with more advantage.” The passage is very important, and I must acknowledge that it appears very strongly to corroborate the doctrine which the Calvinists build upon these words of our Lord, “ Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned.” Mark xvi. 15, 16. When the Lord Jesus shall be revealed from heaven, with his mighty angels, it will be in FLAMING FIRE, to take VENGEANCE on them that know not God, and obey not the gospel of our Lord Jesus Christ.

Cautious.

Cautious. I again repeat, that I am very happy that you have referred to this passage; I am surprised, I must own, that the learned bishop did not refer to it, for it would have been as easy for him to allegorize the words, **FLAMING FIRE**, and **THE ANGELS OF HIS POWER**, as to allegorize the words of our Lord contained in the evangelists, (vol. ii. pages 303, 310.) Do you then consider this passage as referring to the destruction of Jerusalem?

Zealous. No, I do not; I still continue to think, that the coming of our Lord being positively declared to be an event to take place "immediately AFTER the tribulation of those days," Matt. xxiv. 29. after the Jewish tribulation; no stronger words could have been used to convince us, that the Jewish sufferings WERE NOT the coming of our Lord in **VENGEANCE**, as is represented by the learned bishops; but that this coming of our Lord is an event which will IMMEDIATELY succeed the conclusion of the Jewish sufferings. All that I propose by quoting this passage, is to prove, that **VENGEANCE** towards them "that know not God, and that obey not the gospel of our Lord Jesus Christ," is not incompatible with the character of our blessed Saviour.

Cautious. I now find that I entirely agree with you. It is an **AWFUL THING** to turn a deaf ear to divine and saving knowledge, Rom. i. 28. Mark xvi. 16; but we are not competent to form a decided opinion, as to the degree of light which is communicated to any man's mind: we are commanded not to judge, Matt. vii. 1—5. 1 Cor. iv. 5. Rom. ii. 1—29. xiv. 1—23. Wherefore? Because we are incompetent; it is only HE who searcheth the hearts, HE who knoweth the capacities, and the degree of light, and understanding, and strength of mind, which are possessed by his creatures individually, that can judge righteously. It is not therefore for US to say, to every one, or to any who do not believe as we do, that they come under this awful sentence. The gospel was to be preached to EVERY CREATURE, Mark xvi. 15. and it is on all hands allowed, that the gospel was UNIVERSALLY PREACHED throughout the then civilized world, which was at that time almost entirely under the dominion of the Romans; and it is no small crime to reject saving knowledge; I repeat it, that it is an **AWFUL THING** to turn a deaf ear to the gospel, and damnation is most justly denounced against those who DO NOT BELIEVE IT, Mark xvi. 15, 16. Let us then turn to the consideration of the passage you have quoted, and acknowledge that it is JUST and RIGHTEOUS, that the Lord Jesus Christ, the just Judge, should be "revealed from heaven, with his mighty angels; in flaming fire, taking **VENGEANCE** on them that KNOW NOT GOD, and that OBEY NOT THE GOSPEL OF OUR LORD JESUS CHRIST," 2 Thess. i. 8: but at the same time that we acknowledge the justice and rightcousness of the declared **VENGEANCE**,

VENGEANCE, which our blessed Lord will take on them that KNOW NOT GOD, let us strenuously oppose the imputation of that unjust and unrighteous conduct, which the self-love of mistaken men hath induced them to represent as the conduct of him who judgeth righteously. Who are these that KNOW NOT GOD, and that obey not the gospel of our Lord Jesus Christ?

Zcalous. I admit that it does not become us to pronounce decidedly, I agree with you that it is God alone, who knoweth the hearts, and also the capacities, and degree of light, and understanding, possessed by his creatures; and therefore I decline answering a question to which I am incompetent.

Cautious. Your answer gives me much pleasure, but I will put my question in other words: Do Christians in general decline pointing out those whom they think are thus devoid of the knowledge of God?

Zcalous. Certainly they do not, but they would almost unanimously profess, that it is the JEWS, TURKS, and INFIDELS, who thus know not God, and obey not the gospel of our Lord Jesus Christ, and are under this awful sentence.

Cautious. All the ideas of justice and righteousness, we possess by the favour, the free grace of God; and that conduct which would be disgraceful to a human judge, can never without IMPIETY be imputed to God. Justice requires that every one should be judged by the law under which he lives, and which is the rule of his conduct; and scripture speaks the same doctrine. It is possible, that a man utterly ignorant of the law and the gospel, the revealed will and the word of God, might still possess the KNOWLEDGE OF GOD; for even of those nations whom God in times past suffered to walk in their own ways, it is said, in ACTS xiv. 17. "Nevertheless he left not himself without
" WITNESS in that he did good, and gave us rain from heaven,
" and fruitful seasons, filling our hearts with food and gladness." These are the words of the apostle Paul when preaching to the heathens, and in his epistle to the Romans, he teaches the same doctrine, and asserts that the knowledge of God was not withheld even from the Gentiles: "That which may be known
" of God is manifest to them, FOR GOD HATH SHEWED
" IT UNTO THEM. For the invisible things of him from
" the creation of the world are clearly seen, being understood by the things that are made, even his eternal power
" and Godhead," Rom. i. 19, 20: and he uses this as an argument, to justify the ways of God to man; shewing that having the knowledge of God thus given to them, by a capacity to see his perfections in his works, they who were unthankful and wicked were WITHOUT EXCUSE, Rom. i. 20. This is that law by which those will be judged, who have not the great advantage of the knowledge of God's word; and it is possible that those who are bloated with self-love, and think that they are the elect,

elect, may ultimately find, that some of these nations whom they consider wholly devoid of the knowledge of God, may “come from the east, and from the west, and from the north, and from the south,” (Luke xiii.) and sit down in the kingdom of God, with Abraham, and Isaac, and Jacob, and they themselves be **THRUST OUT**. It is possible that “the Gentiles which have not the law,” may, by beholding the wondrous works of God, become **THANKFUL** to him, for fruitful seasons, and all the blessings bestowed upon them; it is possible, that they may in imitation of his goodness, become kind, and hospitable, and loving unto their fellow-creatures, and merciful to inferior creatures; it is possible that they may thus by nature do the things contained in the law, and not possessing the written law, be a law unto themselves, and shew the work of the law written in their hearts, and that their **CONSCIENCE** may bear witness, their thoughts the mean while accusing or else excusing one another, Rom. ii. 15. And great will be the reward of those, who with but **ONE** talent gain **TEN** talents.

We are not to understand these words, that speak of the awful state of those who have not the knowledge of God, as applicable to a state of entire ignorance, but to that more **AWFUL STATE**, viz. Renunciation of the knowledge of God. It is possible for a man to be well read in scripture, to be very learned, to be high in reputation, and to have his name adorned with A. M. or D. D. or LL. D. or F. R. S. or all of them together, and yet to be devoid of the true knowledge of God. It is not the knowledge of the head, that is approved in the sight of God, but the experimental knowledge of the heart; “God is a spirit, and they that worship him, must worship him in spirit and in truth,” John iv. 24. 1 Cor. xiii. 1—13. It is possible even to make shipwreck of faith, 1 Tim. i. 19. to draw back unto perdition, Heb. x. 39. and to give way to a morose, unkind, and uncharitable, gloomy, and vindictive disposition, to that degree, that “the knowledge of God,” is no longer retained: “they did NOT LIKE to retain God in their knowledge,” Rom. i. 28. “He that loveth not, KNOWETH NOT GOD, for God is love,” 1 John iv. 8.

With respect to the latter part of the passage also, it seems to me, that it can by no means be applied to any but **APOSTATES** from the Christian religion, or those who having the gospel **CLEARLY PREACHED UNTO THEM**, with full power and conviction of mind, yet refuse the glad-tidings of salvation; and hate the light, “because their deeds are evil;” and because they are determined, at all events, to persist in their evil courses, John iii. 18—21. None but God, who searcheth the hearts, can say **WHO THESE ARE**, who thus resist the light; but although we are wholly incompetent to say who they are, yet doth the word of God give us good ground to form a sound judgment, **WHO THEY ARE NOT**. When it is said, that our blessed Lord will

be revealed from heaven IN FLAMING FIRE, taking VENGEANCE on them that "OBEY NOT THE GOSPEL OF OUR " LORD JESUS CHRIST;" it cannot apply to those, who being born deaf, possess no means whereby to receive the saving knowledge of the gospel. It cannot apply to those Gentiles, who never heard the glad-tidings of the gospel, for they cannot be blamed for rejecting what hath never been offered to them. Those that will be condemned out of this numerous class of mankind, will be condemned for disobedience against that knowledge which God hath given them, Rom. i. 19. It cannot apply to those of the Jewish nation who never heard the gospel preached: and if it hath pleased God, who alone giveth the "hearing ear, and the "seeing eye," (Prov. xx. 12.) for wise, gracious, and benevolent purposes, to withhold these advantages for a time, from any of his creatures; it will necessarily follow that such whose ears are "made heavy," and whose eyes are "shut," (Isaiah vi. 10.) and who are thus NOT PERMITTED to hear, see, and understand the gospel, cannot be subject to this VENGEANCE which will be taken upon them that obey it not. They, the Jews, will be judged by that holy law, given by God to their nation, and recorded by Moses, Rom. ii. 12. It is therefore chiefly against APOSTATES from the Christian religion, that this awful VENGEANCE of Christ our Lord will be taken.

Zealous. I can raise no objection to the light in which you place it. The force of the passage RECOILS upon us Christians, and God grant, that possessing such great advantages as we do, by the knowledge of the gospel of Christ our Lord, we may not be condemned by that most excellent religion which we profess.

Cautious. Before we proceed to another subject, permit me to say a few words concerning APOSTACY. There is an apostacy which is VISIBLE to human observation, and there is an apostacy which is only visible to the eye of him who "seeth in "secret," Matt. vi. 4. The former is an apostacy which is seen and lamented by Christians of all denominations; the latter, on the other hand, is not seen by man, but it is not the less dangerous on that account. I request you to turn to the 8th chapter of the prophet Ezekiel, and then to say, whether the abominations seen in the vision, were not rendered more aggravatingly sinful, by being committed in the holy temple of the Lord?

Zealous. I have very lately read the chapter, it is perfectly in my recollection, and I am of opinion, that the idolatry brought to light, being committed in the Lord's house, rendered it much more aggravatingly sinful.

Cautious. It is this secret apostacy which leads to direct and avowed apostacy. The Lord only knoweth the secrets of all hearts, and all that we can do is, to urge each other to examination; but this I think we are warranted in saying, that the Christian who imputes unequal ways to him, whose ways are all just, righteous, and equal, (Ezek. xviii. 29.); that the Christian
who

who believes that the Jews, and all those who never heard the gospel, are therefore in a state of damnation; that the Christian who hath narrow and unworthy thoughts of God, and instead of viewing him as "GRACIOUS, and FULL OF COMPASSION; " SLOW TO ANGER, and of GREAT MERCY;" as "GOOD to " ALL, and HIS TENDER MERCIES OVER ALL his works," (Psal. cxlv. 8, 9.) views him as consigning the majority of his creatures, by his sovereign and irreversible decree, to a state of reprobation upon earth, without any means afforded them to repent; and this only as the prelude to the endurance of eternal torments hereafter, which they were never furnished with any means to escape! I say, that such would do well to consider whether they are not as really and actually APOSTATES from true Christianity, as the worshippers of MOLOCH, mentioned in Amos v. 26. Psal. cvi. 38. were apostates from the worship of the Lord God of Israel.

Zealous. I do not contradict you.

Cautious. The chapter in Ezekiel, to which I have referred you, establishes it, that it is possible to worship every abomination, even in the temple itself. It is not the place in which the worship is performed, that absolutely establishes it as incontrovertible, WHO it is that is worshipped—that is known alone to GOD; TO HIM WHO IS THE ONLY TRUE OBJECT OF WORSHIP AND PRAISE; TO HIM WHO IS RIGHTEOUS IN ALL HIS WAYS, AND HOLY IN ALL HIS WORKS; TO HIM WHO IS GRACIOUS, AND FULL OF COMPASSION, SLOW TO ANGER, AND OF GREAT MERCY, GOOD TO ALL, AND WHOSE TENDER MERCIES ARE OVER ALL HIS WORKS, Psal. cxlv. Let us give thanks to him, and praise and worship him; for HE IS GOOD, HIS MERCY ENDURETH FOR EVER, 2 Chron. v. 13.

Zealous. I thank you for the answer you have given me; I am satisfied.

Cautious. In the next place, as to your suspicion of my being ALMOST a Jewish Christian, and to your idea, that no one can be a Jew and a Christian at the same time, permit me to ask, Were not all our Lord's apostles JEWS as well Christians? Is there a single passage in the New Testament which intimates that a Jew by becoming a Christian, was to be less a Jew, or less regardful of the law of Moses, than he was before he became a Christian? Our Lord's words are, "Think not that I am come " to destroy the law, or the prophets; I am not come to de- " stroy, but to fulfil. For verily I say unto you, Till heaven " and earth pass, one jot or one tittle shall in no wise pass from " the law, till all be fulfilled," Matt. v. 17, 18. All the primitive Christians who were of the Jewish nation, were not one jot less zealous Jews. "Thou seest brother, how many thousands of " Jews there are which believe, and THEY ARE ALL ZEALOUS " OF THE LAW," Acts xxi. 20. So much for the idea, that it is

is impossible to be a Jew and a Christian at the same time; but those who embraced the Christian faith, and were not of the Jewish nation, were not required to conform to the Jewish rites and ordinances, Acts xv. We conclude therefore, that we are not of Jewish extraction; but this I will say, that I should esteem it an higher honour, to reckon Abraham, Isaac, and Jacob, in the list of my progenitors, than if I could prove myself descended from all the Cæsars, and all the celebrated monarchs who ever ruled the earth.

With respect to my differing in opinion from those who have gone before us, and being too bold in so doing, I must tell you, that you are not the first who hath thought so. I have had it said to me, "What business have you to meddle with religious subjects; you should leave them to the clergy." The only EXCUSE I can give is, that I am INTERESTED IN IT. There are great and gracious promises in scripture; and if I am, by the blessing of God, permitted to read them, I am also permitted to think on them, and to compare them one with another, and to FORM AN OPINION upon them. Those who think that this is TOO BOLD, or that would say, you have no business to meddle with religious matters, you should leave them to the clergy, cannot highly prize that religious liberty which we possess; they would make excellent Catholics, and in that church they would contentedly follow the priest to the celebration of the mass, or to the adoration of an image, or the pope. I can quote the words of one of the most learned bishops of the present day, to support MY RIGHT to form my own opinion: in a letter published in 1799, by Samuel Lord Bishop of Rochester, F. R. S. A. S. addressed to John King, Esq. F. R. S. A. S. you will, in p. 17, find this passage, "I never will admit, nor would you, I think, be inclined to admit, that our religion has belonging to it any secret doctrine, from the hearing of which the illiterate laity are to be excluded. The notion of the incompetence of the common people to understand the whole of the revealed doctrine, and of the danger of expounding the prophecies to them, is false and abominable." If the common people are competent to understand, if the idea that it is dangerous to expound the prophecies to them, is false and abominable, it must be admitted, that they have such powers of perception, at least, as to WEIGH and CONSIDER what is explained unto them. It is highly to the honour of this Protestant land, that its bishops possess such liberality of sentiment, and that, instead of confining their learning to their own order, by locking it up in the Latin tongue, to keep the ignorant laity from partaking of it, they write in plain English; and this I will say, that although I have given you my reasons for differing in opinion from the late Dr. Newton, Bishop of Bristol, in a few instances, I believe that his book, which hath gone through so many editions, hath been in many respects a great blessing to the Christian church. It is
adapted

adapted to the capacities of the unlearned, and hath been a great antidote against that poisonous venom of infidelity which was once making such rapid strides.

Zealous. I am happy to say that I entirely agree with you in opinion concerning Bishop Newton's work, but I cannot help thinking, that the learned bishop, whose words you have just quoted, although he is of opinion that the prophecies should be expounded to the common people, would by no means approve of one of the common people, as it were, stepping forward, and assuming the office of an instructor, pointing out the errors of even bishops, and starting opinions contradictory to those pious and learned Christians, who have for above sixteen centuries looked upon these passages as descriptive of the coming of our Lord, to judge the quick and the dead, at the end of the world. I will be very plain with you, and will candidly tell you, that since I had the pleasure of conversing with you, among other books which I have consulted, I have read the English part of the very work you have just now referred to; and it happens odd enough, that you should have quoted the very work to justify the propriety of your conduct, from which very work I have been induced to doubt the propriety of your conduct, and to make the observation which we are at present considering. The passage which raised this doubt in my mind, as to the propriety of your conduct, you will find in p. 72. "Believe me, my dear sir, it is not from any ambition to make a display of critical learning (which of all learning that a man may possess, I hold to be of itself, and for its own sake, of the least value) that I have run into so great a length of discussion upon a single word; but from a conviction, that this is the only safe way of dealing with difficult and doubtful passages."—"I need not say to you, that it is the language of inspired writers, on which we bestow so much time and labour, and if any one thinks it too much, he may be a humble hearer of the word, but LET HIM NOT PRESUME TO MEDDLE WITH THE OFFICE OF INTERPRETATION." What can you say to this; does not the very work you have quoted to justify the propriety of your conduct, at the same time condemn you, and impose SILENCE upon you?

Cautious. If it did, I should have acted very unadvisedly in referring to it; but I conceive that you have misunderstood the passage you have quoted, and that it by no means applies. In the first place let me observe, that it cannot mean that the laity should be excluded from examining, comparing, and forming an opinion FOR THEMSELVES upon these highly interesting expectations. It cannot mean, that they should bow with submission, and without examination receive the instruction of the learned clergy, and that none but the learned clergy should presume to investigate them. Pray turn to the beginning of the book, and read

read the passage you will find in pages 3 and 4: "I must publicly declare, that I think you are rendering the best service to the church of God, by turning the attention of believers to the true sense of the prophecies; for you are perfectly right in the opinion you maintain, that a far greater portion of the prophecies, even of the Old Testament, than is generally imagined, relate to the second advent of our Lord, few comparatively relate to the first advent of itself, without reference to the second, and of those that have been supposed to be accomplished in the first, many had in that only an inchoate accomplishment, and have yet to receive their full completion." You will remark, that this letter is thus publicly addressed to John King, Esq. consequently as he to whom the bishop thus expresses himself, appears on the very title of the book to be merely a layman, it is impossible to suppose that the passage you have quoted could ever have been intended to discourage laymen from investigating these subjects. Are you satisfied as to this?

Zealous. I am satisfied as to this; but it is plain that the gentleman to whom the letter is addressed, is a man of critical learning in the Hebrew language, and I think that the passage is a serious caution to those who do not understand Hebrew, to BEWARE how they presume to meddle with things to which they are incompetent.

Cautious. I now perfectly agree with you, and trust that I have kept this caution in my eye, and not acted contrary to it. Have I presumed to give any opinion upon critical questions? Have I pretended to dispute about the sense of any particular word, or the construction of any particular passage? If none were to be permitted to investigate these subjects who are not masters of the Hebrew, how is it that the knowledge of Hebrew is not required by the bishops, as an absolutely necessary qualification for holy orders. The candidates for the ministerial offices, are not examined as to their knowledge of Hebrew, but as to their knowledge of Latin and Greek. None but enthusiasts, and the most grossly ignorant, will ever depreciate learning; but beware how you estimate it above its value, for it is as dangerous to estimate it above its value, as it is to despise it. If none were permitted to instruct mankind, or to urge them to the consideration of subjects which it is GREATLY TO THEIR INTEREST to examine, (which is all that I have ever attempted) but those who are critically learned in the Hebrew, we should be much worse off than we are, for it would not only be the illiterate laity who would be silenced; I fear that the major part of the clergy themselves would be silenced also: for although the knowledge of Hebrew is now considered, and justly considered, as a great advantage, it is but very lately that the study of it hath become frequent. If we thus exclude all but Hebraists, how few will remain; and is it not possible that a man may be very learned in the Hebrew, and yet

yet be a man of dull apprehension, or even weak intellects? I think I have fully answered you in this matter, and shewn that I have not neglected the caution; but as to this I would beg to recall to your recollection, that I have not I trust used any dictatorial language, or assumed the authority of a teacher. What have I done more than merely given you my opinion upon sundry subjects upon which you requested my opinion? Doth not the apostle exhort you to "be ready always to give an answer "to every man that asketh you a reason of the hope that is in "you, with meekness and fear," 1 Pet. iii. 15. I have not only given you my opinion, but I have given you the reasons whereon I ground my opinion; I have referred you to scripture, and if you see no reason to alter your opinion from what I have said, and from examination of scripture, believe me that I shall not express, nor even feel any resentment; nay more, if you think I am in error, I shall acknowledge myself obliged to you, if you will endeavour to set me right. One word more and I have done. Let me exhort you to thankfulness for that inestimable treasure which we possess, THE WORD OF GOD! It is true that we have only a translation of it, but this is an inestimable treasure, and the most learned in the original agree, that it is a just and faithful translation. Those learned men who criticise upon it, and employ their time and talents in explaining the original, are entitled to grateful thanks; but let us not the less prize that translation which we possess. It gives me pain when I hear (and we sometimes do hear) learned men in their sermons, giving their reasons why such a passage should be rendered thus, and not as in the translation; this weakens the dependance of Christians upon the scriptures they possess, and whilst it possibly matters not a rush, whether we retain the reading we possess, or adopt the new reading, the enemy takes advantage to sap the foundation of our faith, by suggesting, if this is improperly translated, how can I tell but those precious promises which have been my comfort in affliction, and have been as it were my daily bread, how can I tell but these also may be mis-translations!

Zealous. I am perfectly satisfied, and am sorry I have given you so much trouble. Pray let me request you now to notice the passage which I thought you had overlooked, but which I find you reserved to be your concluding argument.

Cautious. Although much more might be said upon the subject, yet as you have noticed it yourself I will proceed to the consideration of it: the words are in Matthew xvi. 27, 28. and the whole passage runs thus, "For the Son of Man "shall come in the glory of his Father with his angels; "and then he shall reward every man according to his "works. Verily I say unto you, There be some **STANDING "HERE, WHICH SHALL NOT TASTE OF DEATH, TILL "THEY SEE THE SON OF MAN COMING IN HIS KINGDOM."**

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The parallel passage in St. Mark you will find in the 8th and 9th chapters, the 9th chapter as it were dividing it in the middle :
 “ Whosoever therefore shall be ashamed of me and of my words
 “ in this adulterous and sinful generation; of him also shall the
 “ Son of Man be ashamed, when he cometh in the glory of his
 “ Father with the holy angels. And he said unto them, Verily
 “ I say unto you, That there be some of them that STAND HERE,
 “ WHICH SHALL NOT TASTE OF DEATH, TILL THEY HAVE
 “ SEEN THE KINGDOM OF GOD COME WITH POWER.” In St. Luke the words are, “ But I tell you of a truth, there be some
 “ standing here, which shall not taste of death, TILL THEY SEE
 “ THE KINGDOM OF GOD,” Luke ix. 27. These are the passages which evidently laid the foundation for those expectations which we have so frequently noticed. The disciples might put their own interpretation on these words, in like manner as they did on the words in St. John xxi. 23. “ Then went this saying
 “ abroad among the brethren, that that disciple should not die :
 “ yet Jesus said not unto him, He shall not die ; but, if I will
 “ that he tarry till I come, what is that to thee ?” We are not therefore to concern ourselves (for the honour of the Christian religion is not concerned) in supporting the unauthorized rumour, which might prevail in this or that age, or even in the apostolic age of the church ; but although any unfounded rumour is not to concern us, it is otherwise with the VERY WORDS OF CHRIST OUR LORD ; here our honour, the honour of the Christian religion, the honour of our blessed Lord himself, is deeply concerned ; for it were bordering on blasphemy to suppose, that he ever gave his disciples good ground to form an expectation which failed of being realized. Now it matters not to the present question, what interpretation the disciples put upon the words, the question is, what expectation did our Lord give unto the disciples in these words ? for you well observed, that if the disciples were taught to expect what did not happen, it would be a blow which would be felt at the very foundation of the Christian religion. The first question therefore is, who those were to whom these words were addressed ? The disciples were present, and as they were his most conspicuous followers, they had certainly good ground to conclude, that some one or more of them would actually live to behold his blessed Lord COMING in his kingdom, Matt. xvi. 28 ; live to see the kingdom of God come with power, Mark ix. 1 ; live to see the kingdom of God, Luke ix. 27 ; to see it with the BODILY EYE, that eye which by death is closed !

Zealous. I am all attention, and can scarcely suppress my astonishment at hearing such words from YOU, for I thought you maintained the reverse.

Cautious. I have now shewn the foundation doctrine, the EXPECTATIONS which the disciples WERE AUTHORIZED TO
 CHERISH ;

CHERISH; and the next question is this: Is there any other passage which hath a connexion with these words? Did the disciples receive any further instruction concerning this point, in which their feelings were so most remarkably interested? They did receive some information on this important point. When Judas became a traitor, and betrayed his blessed Master, the disciples had good reason to conclude, that these pointed expressions (in which some or one of them were so remarkably interested) could NOT relate to him. Now let us turn again to the last chapter of St. John's gospel, and see how St. Peter stands affected with these words: after that heart-rending question, which our Lord three times repeated to Peter; "Simon, son of Jonas, lovest thou me?" and after that exhortation which our Lord founded on his answer, "Feed my sheep," our Lord proceeds in these words: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God; and when he had spoken this, he saith unto him, Follow me." Here we have full information concerning St. Peter. This information was realized, for every one acquainted with ecclesiastical history knows, that he did stretch forth his hands, and was girded and crucified, for his attachment to the cause of his blessed Master: but there is not the least intimation that the words we are noticing, apply to him; he was to follow his blessed Master in enduring the death of the cross: and there is no intimation, that his bodily eye was to be blessed with beholding any thing peculiarly extraordinary, before it was to be closed by death.

St. Peter being thus instructed as to what so peculiarly concerned himself, is desirous of knowing something concerning his friend St. John: "Then Peter turning about seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, IF I WILL THAT HE TARRY TILL I COME, WHAT IS THAT TO THEE? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee?" Although we have here the testimony of St. John himself, that he by no means put the same interpretation on these words, that the rest of the brethren did; yet every word which fell from the lips of our blessed Lord, were spirit and life: "The words that I speak unto you, they are SPIRIT, and they are LIFE," John vi. 63. Leaving therefore the unfounded rumour which the brethren raised upon

these words, as we have already noticed it, let us endeavour to discover what the disciples would have been JUSTIFIED in concluding therefrom? Our Lord had already declared unto his disciples, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom," Matt. xvi. 28. What then is this passage, but a further particular, further information upon the same subject: "If I will that he tarry till I come, what is that to thee?" I say what is this but an intimation, that St. John was the person, or at least one of the persons, to whom our Lord referred in the former passage; "there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."

Zealous. I receive this observation with great pleasure and satisfaction.

Cautious. I acknowledge myself indebted to the writings of that very learned servant of God, Jo. Albert Bengelius, for the observation with which you have expressed your satisfaction. Here let me pause for a moment, in order to introduce a few remarks: and first let me observe, that if the brethren had well considered the very words made use of by our Lord, they would have found, as St. John himself intimates, that they had no good ground to conclude, that St. John would not die. "If I will that he tarry till I come, what is that to thee." Is it not necessary implied in these words, that he was not long to TARRY after this event (be it what it might) had taken place? "There be some standing here that shall not TASTE OF DEATH TILL they see the Son of Man coming in his kingdom." Is it not manifestly implied in these words, that after he or they had seen and witnessed this great event (be it what it might) that then they WERE TO TASTE DEATH?

Zealous. I entirely agree with you.

Cautious. Having I trust traced out what were the expectations which our blessed Saviour AUTHORIZED his followers to form, I must express my detestation of that venomous slander which infidels have urged, "insinuating that Jesus, in order to keep his followers attached to his service, and patient under sufferings, flattered them with the near approach of those rewards which completed all their views and expectations." If ever there was a lie coined in hell, this is the most conspicuously so; for never was there such fair warning given to any of the sons of men, as that which was given by our blessed Lord to his disciples and followers. What expectations did he teach them to form? What wages were they to expect? What were they to get by attaching themselves to his service? In this world they were to expect TRIBULATION! Glorious wages indeed! "In the world ye shall have tribulation: but be of good cheer, I have overcome the world," John xvi. 33. They were to expect persecution unto death: "These things have I spoken unto you, that

" that ye should not be offended. They shall put ye out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," John xvi. 1, 2. " Then shall they deliver you up to be afflicted, and shall kill you: and ye shall BE HATED of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold," Matt. xxiv. 9—12. The rewards they were taught to expect were in a better life. " Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also," John xiv. 1—3. " Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first," Matt. xix. 27—30. These were glorious promises, but it was manifest that they were promises to be fulfilled after they had endured death. Let us for the sake of the argument, for a moment give credit to the unfounded rumour which prevailed among the brethren that St. John was not to die, but to remain alive until the coming of our Lord; unto that coming when the trumpet shall sound, and we shall be changed, in a moment, in the twinkling of an eye! Still does it not follow that all the other disciples would have had to pass through death? How then could it ever be suggested, that our blessed Lord flattered them with the very near approach of that which was to complete their views and expectations? But inasmuch as the words themselves are found to imply, that after John had been preserved to witness this great event (be it what it might) he was then to tarry no longer, but soon afterwards to taste of death; did it not necessarily follow, that this great event which was to take place before the death of St. John, could not be that coming of our Lord, in which this corruptible shall put on incorruption, and this mortal shall put on immortality, and we shall be changed, in a moment, in the twinkling of an eye, at the last trump? 1 Cor. xv. 52.

Zealous. You need say no more to convince me. I never gave heed to the blasphemous assertion of these infidels, and I think

think you have proved what you asserted, that there never was a more manifest lie coined in hell.

Cautious. Although you are satisfied, I must make another observation; St. John in this respect was in a situation something similar to that of the aged Simeon. "There was a man in Jerusalem whose name was Simeon, and the same man was just, and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Did he conclude that therefore he should not die? By no means, but the very reverse, for "He came by the Spirit into the temple, and when the parents brought in the child Jesus, to do for him after the custom of the law; then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel!" THE GLORY! THE GLORY! THE GLORY OF THY PEOPLE ISRAEL! Luke ii. 21—32.

Zealous. My soul is in unison with your's, and if I had a voice like a trumpet I would exult, that he is not only a light to lighten the Gentiles, but THE GLORY OF GOD'S PEOPLE ISRAEL!

Cautious. We will now proceed to inquire how it came to pass, that the disciples were so perpetually driving at this one point, WHEN—"Tell us WHEN shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (If you turn to Bishop Newton, Vol. II. p. 234, he says, the words should be rendered "the conclusion of the age.") Matt. xxiv. 3. Mark xiii. 4. Luke xxi. 7. If you read the chapters you will perceive, that instead of answering the question directly, and decidedly, our Lord gives them abundance of cautions, lest this their ardent desire should be the means of their being led astray: and here let me observe, that this their ardent desire, was the same ardent desire as fired the breasts of the rest of their nation. Thus cautioned, the Christians escaped the national calamities: those who despised the caution, fell into the snare! Having cautioned them to beware of false Christs and deceivers, he plainly tells them that THE END IS NOT BY AND BY, Luke xxi. 9. There are great national calamities to be endured, these calamities are of an unknown extent, they will continue during an unknown period of time, called THE TIMES OF THE GENTILES: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." These things premised, our blessed Lord proceeds

proceeds to describe his awful coming as immediately following **THAT TRIBULATION**. As to the first (that tribulation) he assures them that it would happen in **THAT GENERATION**, and as to the event immediately to follow it he declares, "But of that day, and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son, **BUT THE FATHER**," Mark xiii. 32. And he then makes use of this very uncertainty, as an inducement to them (and to Christians in every age until the event arrives) to **WATCH**, and be prepared for it. Notwithstanding they are thus positively informed, that that great day and hour (on which their blessed Master should appear in the clouds with power and great glory) was **ONLY KNOWN** to the Father, not known by the angels in heaven, nor even by the Son himself; yet you will perceive that they were so ardently affected by this their **GREAT DESIRE**, that after our Saviour's resurrection, and immediately before his ascension, they put the question again, in a more pointed and direct manner than they had ever presumed to do before. It was not a sudden impulsive question, asked by one person, but seems to have been a premeditated question, in which they all united, "When they therefore were come together, they asked of him, saying, **LORD, WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM UNTO ISRAEL?**" Acts i. 6. From these words it plainly appears, what it was which induced them to ask these questions; **IT WAS TRUE PATRIOTISM, THE ARDENT LOVE OF THEIR COUNTRY, A DESIRE TO SEE THE KINGDOM RESTORED AGAIN UNTO ISRAEL**. The apostles were **JEWS**, they were **ZEALOUS JEWS**: they expected a **GLORIOUS MESSIAH** who should restore again the kingdom unto Israel, and their expectations were well founded. Their eye was ever directed to a glorious Messiah. What was the idea of the mother of Zebedee's children, when she urged her petition: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." They had the same ideas of the glory of their Messiah, and the greatness of his kingdom, as was the expectation of the rest of their nation. They had nevertheless sufficient grace and discernment to conclude, that the words and works of their blessed Master, pointed him out as the Christ, the Son of the living God; but the idea of his suffering, was so repulsive to their expectations, that we find that St. Peter, who had been the first to confess that he was Christ, the Son of the living God, was so much hurt at the idea of his suffering, that he had the assurance to rebuke his blessed Lord, and to contradict him, saying: "Be it far from thee, Lord, this shall not be unto thee." They liked to hear of sitting on twelve thrones, judging the twelve tribes of Israel; or to hear of the coming of their blessed Master in the clouds with power and great glory, and of his sending his angels to gather his elect from
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the uttermost parts of the earth, to the uttermost part of heaven; for all this looked like THE RESTORATION OF THE KINGDOM TO ISRAEL: all this looked like the coming of THAT MESSIAH WHOM THEY EXPECTED, and therefore it is easily to be seen, why the disciples were so inquisitive upon this subject. They were by little and little corrected in their expectations, and in due time they were convinced, that the Christ was first to suffer, and THEN to enter into his glory! Luke xxiv. 26. But all their expectations of the glory which would attend the appearance of their blessed Master; all the expectations which were ever formed by the most zealous Jew of the exalted character of their long-expected Messiah, will be found when the event arrives, and our Lord appears in his glory, to restore again the kingdom to Israel: these ideas will be found as faint, in comparison of the real glory of the event, as the reflected light of the waning moon, when the sun is in its meridian splendour! Our blessed Saviour's answer to this question, "Lord, wilt thou at this time restore again the kingdom to Israel?" is worthy of particular attention: "It is not for you to know the times or the seasons, which the FATHER hath put in his OWN POWER." How much is this answer accordant to that in St. Matthew, St. Mark, and in St. Luke, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father." The correspondence there is between these passages is a further confirmation to me of my opinion, that this coming of our Lord in the clouds with power and great glory, is not his coming to judge the quick and the dead, at the end of the world; but HIS COMING AS THE MESSIAH OF THE JEWS, TO GATHER THEM TOGETHER AS THE ELECT PEOPLE OF GOD, AND TO RESTORE AGAIN THE KINGDOM UNTO ISRAEL, with more than tenfold splendour.

Zealous. Your opinions and expectations abound with consolation to those who look for the redemption of Israel; and I sincerely hope that you are right, for I think that I can say from my heart, that I should rejoice in the prosperity of Israel: their restoration to the favour of God, will be to all, who interest themselves therein, as life from the dead, Rom. xi. 15. It seems to me that the bishops whose opinions you have controverted, also entertained the idea of two advents of our blessed Saviour; for the words of the Bishop of Gloucester as quoted by his brother of Bristol, are these: "If what hath been said be duly weighed, it will appear that this prophecy doth not respect Christ's SECOND coming to judgment; but his FIRST, in the abolition of the Jewish policy, and the establishment of the Christian."

Cautious. It seems so, but their error is not on that account the less to be lamented, and guarded against. With what perseverance doth our blessed Saviour exhort his followers to watchfulness, and to preparation for his expected coming. If therefore
these

these learned men declare, that his coming is already past, will these exhortations and admonitions continue to be regarded. There appears also to me to be a degree of weakness in Bishop Newton's observations on the words day and hour, which he renders SEASON, and applies it to the Jerusalem affliction. Vol. II. 341. I think I have shewn that these words DAY AND HOUR, apply to the sudden coming of our Lord in glory; but it ill agrees with my idea of the majestic simplicity, and dignified integrity of the word of God, to suppose that there could be found such a kind of QUIRK in it as he imagines to be contained in this passage. Were the disciples desirous of such a very accurate calculation? Were they solicitous to be informed not only of the year, when this great event was to take place, but must they be informed of the month in which it was to happen? Would they even be dissatisfied with the month being mentioned, without they were to be also informed of the very day? Would not even the day satisfy them, without the hour of the day were also to be ascertained? We have no good ground to suppose that they gave place to any such impertinent curiosity. They wished to be informed when it would happen, and they inquire of their blessed Lord. Whatever signs and preludes may precede it, it is a sudden event; the event of a great day; the event of a peculiar hour; and as to it our Lord himself declared, that it was unknown to men, unknown even by the angels of heaven, unknown to himself. If therefore it was a day and hour unknown, except by God the Father himself; is not that comment which would as it were take refuge in the peculiarity of the words, "DAY AND HOUR," and would say, the day and hour was not known, either by men or angels; BUT IT DOES NOT FROM THENCE FOLLOW THAT THE YEAR, OR EVEN THE MONTH, WAS NOT KNOWN BY THEM. Consider, is this consistent with the majestic simplicity, and dignified weight, and integrity of the word of God! On the contrary, if the year or month of it were known, would there not as it were attach a degree of littleness to those solemn words, which declare it to be a DAY AND HOUR unknown even by the angels of heaven, and the Son of God himself. "It is not for you to know the times" and the seasons which the FATHER HATH PUT IN HIS OWN "POWER," Acts i. 7.

Zealous. I do admit the force of your observation, and believe that no such quirk can ever be justly laid to the charge of the word of God. I consider the words as you do, that the period of time in which this great event was to take place, was unknown to men, unknown to the angels of heaven, unknown even by our Lord himself in the days of his humiliation.

Cautious. Undoubtedly we ought thus to consider it; and if they had well considered the words which seem to have dwelt most upon their mind, they would have seen that it was impossible to reconcile them to their interpretation. The words
which

which seem to have made most impression upon their minds are these, "Verily, I say unto you, this generation shall not pass away until ALL be fulfilled." Let us for the sake of the argument for a moment, give way to their opinion, would that overcome the ideal difficulty that they raise? By no means.—Pray turn to Luke xxi. 24. you will there find these words, "And they shall fall by the edge of the sword, and be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and this is mentioned as PRECEDING the coming of our Lord "in a cloud with power and great glory." In order, therefore, to have preserved consistency, the learned bishops should have not only dwelt upon the abolition of the temple service, and the destruction of Jerusalem and the temple; but they should have proved that they were led away captive into all nations, and that the times of the Gentiles extended not beyond that generation which existed when our Saviour spake these words.

Zealous. I admit it. If the learned bishops had meditated upon the 24th verse of the 21st chapter of St. Luke, they COULD NOT have given way to the error.

Cautious. You admit it then to be an error? If an error, how GREAT is that error? To represent the best friend as an implacable enemy! Behold our Lord weeping at the prospect of the sufferings of his beloved nation, Luke xiii. 34. But the bishop falsely represents him as taking vengeance upon them by the Romans! Turn to the ancient prophets, how do they speak of the expected Messiah? Do they speak of him as the enemy and destroyer of the Jews? By no means; but as THEIR GREAT DELIVERER from the hands of their enemies, and as their restorer to honour and blessedness, as he who should RESTORE AGAIN THE KINGDOM UNTO ISRAEL, Acts i. 6. and yet by this error, the bishops describe him as the destroyer of the Jews! The bishops represent his coming, as having for its object to throw down the Jewish temple, and to gather together the Christian church; but what if it should prove that he is yet to come, to come quickly; and what if his coming should be found to have for its object, to gather together his BELOVED PEOPLE; to prune the unfruitful branches of the Christian church; to consume the chaff, and to make THE JEWISH NATION THE MOST POWERFUL AND RESPECTED NATION UPON EARTH?

We will now return to our main argument, and sum up.—And first, I hope I have proved to your satisfaction, that notwithstanding we are not to concern ourselves with unfounded rumours, (John xxi. 23.) even of the apostolic age; yet that the honour of the Christian religion itself is deeply interested in shewing that every expectation which the disciples were AUTHORIZED by our Lord to form, (Matt. xvi. 28. Mark ix. 1. Luke ix. 27.) were not formed in vain.

Zealous.

Zealous. You have proved this to my satisfaction, and I must say, that in this respect, YOUR OBJECT, and the object of the learned bishops (whose opinions you have controverted) appears to be the same; and I assure you, that if at the end of our conversation it should appear that you are better supported by scripture than they are, it will not weigh with me that they were men of profound learning, and that you are not so; highly as I respect great learning, conspicuous abilities, and dignified station, I value truth I trust above them all.

Cautious. I hope I have also proved, that inasmuch as the very words imply, that after this great event, which some or one of them was to live to witness, they were to TASTE OF DEATH, that this event could not be—that coming of our Lord, in which “the Lord himself shall descend from heaven, “with a shout, with the voice of the archangel, and with the “trump of God; and the dead in Christ shall rise first.” And in which those of his servants who remain alive at his coming, will be caught up together with them in the clouds, to meet the Lord in the air, and so to be ever with the Lord, 1 Thes. iv. 16, 17.

Zealous. I think the words imply, that after the event referred to (be it what it might) should have occurred, that then the person or persons who were to be preserved to witness this great event, might, like the aged Simeon, conclude, that the time of his or their departure was at hand; that he was not to tarry much longer, but soon to expect to taste of death! and say, “Lord, “now lettest thou thy servant depart in peace, according to thy “word, for mine eyes have seen thy salvation;” and I will add, that I think it is clear, that the words spoken by our Lord to St. Peter, concerning St. John, point to him as the individual disciple, who was not to taste of death till he should “see the “Son of Man coming in his kingdom,” Matt xvi. 28.

Cautious. Permit me now to ask, Are there any words in any of the passages which could give any good ground for the disciples to expect that this event (be it what it might) would not only be witnessed by some or one of those to whom the words were addressed, but that it would be equally visible and to be noticed by ALL THE INHABITANTS OF THE EARTH, at the time in which it should take place, or even by all the servants of Christ then dwelling upon the earth?

Zealous. There certainly are no words in any of the passages before us which gave any good ground to the disciples to conclude, that the event (be it what it might) would be equally visible, and to be noticed by all the inhabitants of the earth, or even by all the servants of Christ, then dwelling upon the earth; but I doubt not that they concluded it would be so.

Cautious. They possibly might conclude that so it would be; but you agree, that if so, their conclusion was a conclusion of their own drawing, and that they had NO POSITIVE AUTHORITY

to draw such conclusion, any more than they had for drawing the conclusion that St. John was not to die, John xxi. 23. All that they were AUTHORIZED to expect was, that some or one of them would not taste of death until they should see "the kingdom of God, Luke ix. 27. The "kingdom of God "come with power," Mark ix. 1. "The Son of Man coming "in his kingdom," Matt. xvi. 28.

Zealous. I agree with you; it now therefore only remains for you to shew how these, the authorized expectations of the disciples, were realized.

Cautious. Think not that because I have endeavoured to point out what I think to be the errors of the learned bishops, that I am inclined to undervalue that great and miraculous event; the glorious spread of the gospel, in the first age of the church, over the whole of the then civilized world! When we consider the opposition that it met with from every quarter—from the unhappily mistaken Jews—from the learned—from the Roman emperors, and the subordinate magistrates in all parts of their extensive empire—when we consider that bonds and imprisonment were the lightest afflictions that they had to contend with, and that death in every varied form, and the most excruciating tortures were resorted to, to stem the torrent with which the cause of Christ burst forth in every part of the then civilized world—when we consider the MEANS made use of by our blessed Lord, that he did not select his apostles from the LEARNED SCRIBES, or from the priests or Levites, but from the UNLEARNED LAITY, we are constrained to acknowledge that it was the finger of God, Luke xi. 20. The desire which our blessed Lord taught his disciples to cherish above all others, that which was to form the first petition in their daily prayer, was, "Thy kingdom come!"—"Seek "ye FIRST the kingdom of God and his righteousness, and all "these things shall be added unto you," Matt. vi. 33. The kingdom of our God, and of his Christ, is an increasing kingdom. "The kingdom of heaven is like a grain of mustard seed, "which a man took and sowed in his field, which indeed is the "least of all seeds: but when it is grown, it is the greatest "among herbs, and becometh a tree: so that the birds of the "air come and lodge in the branches thereof."—"The kingdom "of heaven is like unto leaven, which a woman took, and hid "in three measures of meal, till the whole was leavened," Matt. xiii. 33. The universal spread of this leaven, the gradual growth of this plant of the Lord's planting, the great extension of the kingdom of God, and his Christ, was therefore an answer to the prayer which our Lord himself taught to his disciples, "Thy kingdom come;" and truly might those of our Lord's disciples who lived to witness this universal spread of the gospel have said, "We have not tasted death before we have seen "THE KINGDOM OF GOD!" Luke ix. 27. "We have not
"tasted

“tasted death before we have seen THE KINGDOM OF GOD
“COME WITH POWER,” Mark ix. 1. But the words in St.
Matthew imply something MORE THAN THIS, for they mani-
festly declare that the most conspicuous object in which these
words would be accomplished, would be THE SON OF MAN
COMING IN HIS KINGDOM, Matt. xvi. 28. We therefore
may consider an aged Christian living at the close of the apos-
tolic age, as saying, “From the beginning we have been taught
“to pray, Thy kingdom come. The Lord doth not require his
“people to pray for that which he is not inclined to give them,
“or to do for them. We have long prayed this prayer, and
“we still continue to use it, with strong crying, (Heb. v. 7.)
“and groanings of the spirit, which cannot be uttered, (Rom.
“viii. 26.); and our prayers have been answered. We have seen
“the church of God like that burning bush which Moses be-
“held, burning with fire, and yet unconsumed, (Exod. iii. 2.) for
“it hath increased in magnitude and strength in spite of all op-
“position. The Lord hath given unto his servants a mouth
“and wisdom, which all their adversaries have not been able to
“gain say or resist, Luke xxi. 15. Their sound is gone out into
“all the earth, and their words unto the very ends of the world,
“Rom. x. 18. We have lived to experience a gracious answer
“to our prayer, ‘Thy kingdom come!’ We have lived to see
“the gradual and uninterrupted progress of the kingdom of our
“God, Luke ix. 27. We have lived to see the kingdom of
“God come with power, Mark ix. 1. We have marked the
“progress of it from the beginning; at first it was like a grain
“of mustard seed, it was small indeed, but it hath now become
“a great tree, whose branches extend to the very ends of the
“earth! At first it was hidden and unnoticed, like a little lea-
“ven, but it hath now spread and pervaded the whole earth.
“Nevertheless, we yet continue with increasing confidence to
“use the prayer, and daily to cry unto our heavenly Father,
“‘Thy kingdom come,’ for there will be GREATER THINGS
“THAN THESE, (John i. 50.) FOR THE GREAT SHEPHERD
“REIGNS, AND HIS UNSUFFERING KINGDOM YET SHALL
“COME! At present we are accounted as sheep for the slaugh-
“ter, (Rom. viii. 36. Zech. xi. 4, 7. Psal. xlv. 22.) and in
“every city bonds and imprisonment wait for us, (Acts xx. 23.)
“but it will not be always so; and mark my words, the aposto-
“lic age now draws near its close, very few of our Lord’s first
“followers remain in this vale of tears. Our blessed Lord de-
“clared to his disciples, ‘There are some standing here which
“shall not taste of death till they see the Son of Man COMING
“in his kingdom,’ Matt. xvi. 28. We have lived to see a
“great deal, but MORE may be expected. Of the beloved dis-
“ciple St. John, who yet liveth, our blessed Lord spake thus to
“St. Peter, ‘If I will that he TARRY TILL I COME, what is
“that

“ that to thee, follow thou me. Then went this saying abroad
 “ among the brethren, that that disciple should not die: yet
 “ Jesus said not unto him, He shall not die, but if I will that he
 “ TARRY TILL I COME, what is that to thee.’ Let us fol-
 “ low the example of the beloved apostle, and abstain from
 “ making comments on that which we have no authority to com-
 “ ment upon; but let us watch the event, and that will prove
 “ that every word, every intimation which proceeded from the
 “ blessed lips of him of whom it was said, Never man spake
 “ like this man, (John vii. 46.) were all of power, they were
 “ and are spirit, they were and are life,” John vi. 63. Thus
 meditating on the times and the signs of them—thus medi-
 ating on the words of Christ the Lord—thus meditating on
 the glorious event (be it what it might) which the beloved John
 appeared to be reserved to witness! Behold a messenger arrives,
 who declares that he comes from the beloved disciple of our
 Lord, the aged apostle and evangelist St. John, that he hath
 something to communicate from him, which the **LORD HIMSELF**
HAD ORDERED HIM TO SEND TO THE SEVEN CHURCHES IN
ASIA. Behold what deep reverence, what marked attention is
 visible in the countenances of every member of the church;
 every individual is standing, and every power of the mind is
 absorbed in attentive expectation! The minister receives the
 writing, and proceeds to read, “ The revelation of Jesus Christ,
 “ which God gave unto him, to shew unto his servants things
 “ which must shortly come to pass; and he sent and signified it
 “ by his angel unto his servant John: who bare record of the
 “ word of God, and of the testimony of Jesus, and of all things
 “ that he saw. Blessed is he that readeth, and they that hear
 “ the words of this prophecy, and keep those things which are
 “ written therein: for the time is at hand.” I shall say no more
 at present, but request you to go home, and read this blessed book
 with deliberate attention, and, if possible, with the same sensa-
 tions as those which we must presume to have been felt by the
 Asiatic churches, at the first reading of it; and then at our next
 conversation I shall ask you, whether the **WELL-FOUNDED EX-**
PECTATIONS of the disciples were not fully realized. Farewell.

FIFTH DIALOGUE.

In which it is shewn, that the Jewish Religion is a rejoicing Religion, an exulting Religion, calculated to engage all the Affections; and that the Christian Religion will in due Time assume a much more JEWISH APPEARANCE, when our blessed Saviour shall come again in the Clouds of Heaven with Power and great Glory, to gather together his Elect from the four Winds, from the uttermost part of the Earth, to the uttermost part of Heaven, Mark xiii. 26, 27. When the Jews are thus gathered together out of all Nations, they will universally be honoured and respected.

CAUTIOUS AND ZEALOUS.

Cautious. MY dear friend Zealous, pray explain to me what it is that affects you so much; I see you can scarcely suppress your feelings; the tears stand in your eyes.

Zealous. If tears stand in mine eyes, they are tears of joy, tears of exultation, and not of sorrow. If my heart is ready to burst, it is with transport, at that glorious prospect of the restoration of Israel, which I now see is clearly revealed in the New Testament as well as in the Old, and that the time will come, in which our blessed Lord will prove himself to be, not only a light to lighten the Gentiles, but THE GLORY OF HIS PEOPLE ISRAEL. If all the pleasure I have experienced, all the satisfaction I have enjoyed for some years of my life, were to be as it were concentrated in a short space of time, it would not equal the exulting felicity I have experienced for some days past, in meditating upon this EXULTING PROSPECT; and the burden of the song has been, THAT CHRIST IS THAT SALVATION OF THE JEWISH NATION, which the Jewish prophets expected; that he is not only a light to lighten the Gentiles, but “THE GLORY OF THY PEOPLE ISRAEL.” The exulting thought hath continued day and night, and hath been sweeter to me, than light to mine eyes, or water to the thirsty. Never before did my mind receive such a powerful impression, my whole soul has been as it were absorbed in the words, THE GLORY! THE GLORY! THE GLORY OF THY PEOPLE ISRAEL! And I speak not the language of an enthusiast when I declare, that I should esteem it an higher honour, to be instrumental in contributing to the return of the Lord’s people Israel, if it should please God to spare me till that glorious event takes place; I should

should esteem it an higher honour, to have actually, and literally, contributed my bodily strength, in carrying a son or a daughter of Israel in my arms, or on my shoulders, towards the Zion of the Holy One of Israel, (Isaiah xlix. 22.) than if I were to be invested with the honour, the power, and authority annexed to the imperial dignity!

Cautious. It gives me great satisfaction, that I have been enabled to direct your meditations to a subject from which you derive such satisfaction. I have at times felt something of the same exultation at these glorious prospects, but we are not all capable of feeling alike. I have known you long for a zealous man; let us beware that our feelings do not carry us beyond the bounds of reason, discretion, and a sober judgment, and then let us defy the sneers of the lukewarm, and the indifferent. True religion is a stranger to that odious lukewarmness, and listless indifference, which is so much the prevailing disposition of Christians of the present day; if we are enjoined to love the Lord our God with ALL our heart, with ALL our soul, with ALL our mind, and with ALL our strength, (Mark xii. 30.); if we are to GLORY in the God of our salvation, (Jer. ix. 24. 1 Cor. i. 31.) we cannot be guilty of an excess in the ardour of our exultation. The Jewish religion is a religion of exultation, a religion which calls forth the whole soul: behold the priests bearing the ark of the testament! hear the sound of the trumpets, and the shouting which attends the procession! 2 Sam. vi. 15. Behold the king himself, even David the man after God's own heart, (1 Sam. xiii. 14.) he joins in the procession: his voice, his melodious harp, are now unequal to express HIS EXULTING FELICITY! It pervades his whole system, and every nerve of his frame is agitated by his mighty feelings! behold HE LEAPS! HE DANCES! "And " David DANCED before the Lord, WITH ALL HIS MIGHT; " and David was girded with a linen ephod: so David, and all " the house of Israel, brought up the ark of the Lord with " SHOUTING, and with the sound of the trumpet," 2 Sam. vi. Would not the present lukewarm age call this enthusiast, would they not join with Michal, Saul's daughter, and despise him in their heart, for thus laying aside his royal robes, and leaping, and dancing before the Lord? Behold the glorious temple erected by Solomon, the beloved of the Lord! the ark of the testament is now brought into it, with great solemnity and exulting praise; and " it came to pass, as the trumpeters and singers were as one, " to make one sound to be heard in praising and thanking the " Lord; and when they lift up their voice with the trumpets, " and cymbals, and instruments of music, and praised the Lord, " saying: FOR HE IS GOOD, FOR HIS MERCY ENDURETH " FOR EVER; that then the house was filled with a cloud, even " the house of the Lord; so that the priests could not stand to " minister, by reason of the cloud: for THE GLORY OF " THE

"THE LORD HAD FILLED THE HOUSE OF God, 2 Chron. v. 13.

Zealous. Your last conversation removed all doubt from my mind, and cleared away the only difficulties which prevented my reception of your sentiments, and I now feel no hesitation in declaring, that I firmly believe, that the coming of our Lord in the clouds of heaven with power and great glory, is an event which will IMMEDIATELY SUCCEED THE JEWISH TRIBULATION. Secondly, that every circumstance which induces us to conclude, that the Jewish tribulations approach near to their end, should also induce us to conclude, that the coming of our Lord "in the clouds with power and great glory," is also an event near at hand. Thirdly, I am fully persuaded, that the period of time, in which the Jews were to be scattered into all nations, and to endure TRIBULATION, was a period of time unknown to men, and even to the angels of heaven; that it was a period of time UNKNOWN EVEN TO OUR LORD HIMSELF, IN THE DAYS OF HIS HUMILIATION; and that it was this period of time, BEING UNKNOWN, and only in the power of, and known to God the Father, (Acts i. Matt. xxiv. 36.) that rendered the day and hour of the coming of our Lord (which was dependant thereon) unknown also. Fourthly, I am fully satisfied that the "TIMES OF THE GENTILES," in which Jerusalem will continue to be trodden down of the Gentiles, and the times of the tribulation of the Jews, are periods of time which begin and end together; and in this I am confirmed by Bishop Newton himself, Vol. II. p. 335—7. Fifthly, I entirely agree with you, THAT AS this coming of our Lord "in the clouds of heaven with power and great glory," is an event to take place IMMEDIATELY after the Jewish tribulations are ended, that it does necessarily follow, that this glorious appearance of our blessed Lord, cannot be his coming at the end of the world, to judge the quick and the dead; when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up," (2 Pet. iii. 10.) inasmuch as all those promises which relate to the prosperity of Israel, in their own land, will remain to be fulfilled, at this the day and hour of his glorious coming. Sixthly, it also appears clear to me, that INASMUCH AS this glorious appearance of our Lord, is an event to take place immediately AFTER the Jewish tribulation, and consequently immediately BEFORE their returning prosperity; I say it seems evident, that this glorious appearance of our Lord being at such a very CRITICAL DAY AND HOUR, does give good ground for us to conclude, that this his coming hath some important reference to this great alteration which will take place in the situation of the Jews. Seventhly, I entirely agree with you, that this idea is greatly strengthened by considering that the DECLARED end and intent of this his coming

coming is "TO GATHER TOGETHER HIS ELECT FROM THE
 "FOUR WINDS, FROM ONE END OF HEAVEN TO THE
 "OTHER." Eighthly, I believe that these elect are the JEWS,
 and that this is that conspicuous return of Israel to their own
 land, which is the burden of the prophetic song; and ninthly,
 that the mourning of the tribes, produced by this his coming, is
 that deep contrition which will be felt by the Jews on disco-
 vering that THIS THEIR GLORIFIED MESSIAH, who thus
 comes to their deliverance, and to restore them to prosperity, IS
 THAT VERY JESUS OF NAZARETH, THE KING OF THE
 JEWS, WHOM THEIR FATHERS REJECTED AND REQUIRED
 TO BE CRUCIFIED.

Cautious. At the close of our last conversation I endeavoured
 to shew, what were the AUTHORIZED AND WELL-FOUNDED
 EXPECTATIONS of Christians, in the apostolic age; and I en-
 deavoured to shew, that St. John was pointed out by our Lord
 himself, as reserved to behold HIM "COMING IN HIS KING-
 "DOM;" and I left you to peruse the book of the REVELATION
 with reference to this subject. Permit me therefore to inquire,
 what effect was produced in your mind, by reading it thus, as it
 were, CONNECTED with the Gospels?

Zealous. It produced an effect upon my mind very different
 from what it ever produced before, for I had read it several times
 before, without being much affected by the perusal of it; and it
 hath excited a kind of astonishment in my mind, that I should
 have read it before, with such different sensations from those
 which were produced in my mind by my last perusal of it.

Cautious. Did it not occur to you, that you had many hun-
 dred times in your closet, and at church, read, heard, and re-
 peated the words, "A light to lighten the Gentiles, AND THE
 "GLORY OF THY PEOPLE ISRAEL," without the latter words
 producing that powerful impression upon your mind, which they
 have lately produced? The case is clear, you did not formerly see
 the force of the words; but you now see and feel the spirit and
 power that there is therein, and it is the same with the Revelation,
 and with every other part of holy scripture. It is a firm and well-
 grounded FAITH, that as it were EXTRACTS the spirit and
 power which is contained in the words.

Zealous. There is truly spirit and power in the words. I see
 that the Revelation may be said to be, the great prophetic book of
 the Christian church, the particulars of THE COMING OF OUR
 LORD IN HIS KINGDOM; and I think that when St. John had
 seen and heard those things of which he testifieth, (Rev. xxii. 8.)
 he might like the aged Simeon have concluded, that now the
 time was come in which he was to TASTE DEATH, (Matt. xvi.
 28.) and to TARRY no longer upon earth, (John xxi. 23.); and like
 the aged Simeon he might have exulted in that song of praise,
 and blessed God, and said, "Lord, now lettest thou thy servant
 "depart

“depart in peace according to thy word; for mine eyes HAVE
 “SEEN thy salvation, which thou hast prepared before the face
 “of all people; A LIGHT TO LIGHTEN THE GENTILES, AND
 “THE GLORY OF THY PEOPLE ISRAEL,” Luke ii. 29—32. And
 I think that whoever reads his testimony, must be completely
 satisfied, that every AUTHORIZED EXPECTATION formed by
 Christians in the apostolic age, were therein COMPLETELY
 REALIZED.

Cautious. They were realized; for John beheld his blessed
 Master in such glory, that “his countenance was as the sun
 “shineth in his strength!” Observe his account of the effect
 it produced in him, “And when I saw him, I fell at his
 “feet as dead; and he laid his right hand upon me, saying
 “unto me, Fear not; I am the first and the last: I am he
 “that liveth, and was dead; and, behold, I am alive for ever-
 “more, Amen; and have the keys of hell and of death,” Rev.
 i. 17, 18. What could his churches upon earth desire more than
 is contained in this precious book; do they stand in need of re-
 proofs and directions? Behold them here, ch. ii. and iii. Do
 they wish to see the blissful state of those who have been faithful
 unto death, and have been slain in their Master’s service? Here
 they receive full satisfaction! They behold them clothed in white
 robes, (ch. vi. 11.) and that their bliss is an increasing bliss; they
 strike “the harps of God, and they sing the song of MOSES,
 “the servant of God, and the song of the LAMB, saying,
 “GREAT AND MARVELLOUS ARE THY WORKS, LORD GOD
 “ALMIGHTY; JUST AND TRUE ARE THY WAYS, THOU
 “KING OF NATIONS. WHO SHALL NOT FEAR THEE, O
 “LORD, AND GLORIFY THY NAME? FOR THOU ONLY ART
 “HOLY: FOR ALL NATIONS SHALL COME AND WORSHIP
 “BEFORE THEE; FOR THY JUDGMENTS ARE MADE MANI-
 “FEST, ch. xv. 2—4. Do the churches wish to see the high
 exaltation and glory of their blessed Saviour? Here they have
 ample food for exultation, and they may by anticipation, join in
 the blissful song; “THOU ART WORTHY to take the book, and
 “to open the seals thereof: for thou wast SLAIN, and hast RE-
 “DEEMED US TO GOD BY THY BLOOD out of every kindred,
 “and tongue, and people, and nation; and hast made us unto
 “our God, kings and priests; and we shall reign on the earth.”—
 “WORTHY IS THE LAMB THAT WAS SLAIN, TO RECEIVE
 “POWER, AND RICHES, AND WISDOM, AND STRENGTH,
 “AND HONOUR, AND GLORY, AND BLESSING.”—“Blessing,
 “and honour, and glory, and power, be UNTO HIM THAT
 “SITTETH UPON THE THRONE, AND UNTO THE LAMB FOR
 “EVER AND EVER,” Rev. v. When we consider the great im-
 portance of this blessed book; what an inestimable treasure it is
 to the Christian churches; being the gift of God to our blessed
 Saviour, “to shew unto his servants things which must shortly

“ come to pass.” When we consider the blessing which is annexed to it, “ Blessed is he that readeth, and they that hear the words “ of this prophecy, and keep those things which are written “ therein, for the time is at hand.” When we consider, that in this blessed book, when perused by faith, we are permitted to see the employment of the saints in heaven, and to join in their sacred songs! is it not **ASTONISHING**, that it is not more generally read; that it is not the daily food of the churches, but is as it were kept in the back ground, and only resorted to at particular seasons. In the church of England, we read the Old Testament in the course of the year, and the whole of the New Testament, **EXCEPT THIS BLESSED BOOK**, in continuation three times in each year; but the only use that is made of this blessed book, in our public service, is, that small extracts therefrom are read in our churches, **INSTEAD OF THE EPISTLE**, on four holy days; and that on the feast of St. John the evangelist, the second lessons for the day, are the first and last chapters of this blessed book. It is to be lamented, that this blessed book has not sufficiently engaged the attention of those for whose benefit it was written; there is an inestimable treasure in it, and I have good hope that the time will shortly come when it will become an impenetrable bulwark to the people of God, both of the **JEWISH NATION** and those who will partake with them in the favour of God. I have no doubt but you will in future study it with attention and zeal; and I will therefore give you a few hints, which I think will contribute to your satisfaction.

Zealous. I assure you it is my intention diligently to study it, and I shall esteem myself much indebted to you, for every hint which may contribute to my studying it with advantage.

Cautious. The first point to which I would wish to direct your attention is this, that this blessed book is **THE GREAT ANTIDOTE** to correct all the heresies and errors which have from time to time desolated the Christian churches; and I assure you that you will find great profit in bringing them one by one to the test of this sacred book. You will enjoy much more satisfaction in proceeding in this manner, in your own closet, than in listening to any thing I can say upon the subject; but there is one error which I will take the liberty to notice, although you have now happily renounced it; let us bring the unkind, uncharitable, and I may say, unscriptural opinions which you lately held concerning the **Jews**, and in which you proved yourself supported by the generality of Christians, to the test of this blessed book. Turn to the seventh chapter, where you will find the elect of God preserved from the afflictions which were to come upon the earth, and observe, who they are that are the most conspicuous among the preserved: “ And after these things I saw four angels “ standing on the four corners of the earth, holding the four “ winds of the earth, that the wind should not blow on the earth,
“ nor

" nor on the sea, nor on any tree. And I saw another angel
 " ascending from the east, having the seal of the living God:
 " and he cried with a loud voice to the four-angels, to whom it
 " was given to hurt the earth and sea, saying, Hurt not the earth,
 " neither the sea, nor the trees, till we have SEALED THE
 " SERVANTS OF OUR GOD in their foreheads. And I heard
 " the number of them which were sealed: and there were sealed
 " an hundred and forty and four thousand of ALL THE TRIBES
 " OF THE CHILDREN OF ISRAEL. Of the tribe of Juda were
 " sealed twelve thousand. Of the tribe of Reuben were sealed
 " twelve thousand. Of the tribe of Gad were sealed twelve thou-
 " sand. Of the tribe of Aser were sealed twelve thousand. Of
 " the tribe of Neptholim were sealed twelve thousand. Of the
 " tribe of Manasses were sealed twelve thousand. Of the tribe
 " of Simeon were sealed twelve thousand. Of the tribe of Levi
 " were sealed twelve thousand. Of the tribe of Issachar were
 " sealed twelve thousand. Of the tribe of Zebulon were sealed
 " twelve thousand. Of the tribe of Joseph were sealed twelve
 " thousand. Of the tribe of Benjamin were sealed twelve thou-
 " sand," Rev. vii. Can we read such things, and doubt THE
 CONTINUANCE OF GOD'S WATCHFUL PROVIDENCE OVER,
 AND HIS CONTINUED LOVE TO, ISRAEL, HIS OWN PECU-
 LIAR PEOPLE? A state of trial, difficulty, and suffering, is no
 proof of the divine hatred; for whom the Lord LOVETH " he
 " CORRECTETH; even as a father the son in whom he delight-
 " eth, Prov. iii. 12. In like manner it is said in this blessed
 book, " As many as I love, I rebuke and chasten: be zealous
 " therefore, and repent," Rev. iii. 19. Remember Job's afflictions,
 and consider that his latter-end was more prosperous than
 his beginning, (Job. xlii. 12.) and in this, the house of Israel
 will be like unto him. In the 14th chapter, we are again per-
 mitted to see these chosen Israelites, " And I looked, and, lo, a
 " Lamb stood on the mount SION, and with him an hundred and
 " forty and four thousand, having his father's name written in
 " their foreheads. And I heard a voice from heaven, as the
 " voice of many waters, and as the voice of a great thunder:
 " and I heard the voice of harpers harping with their harps: and
 " they sung as it were a new song before the throne, and before
 " the four beasts, and the elders: and no man could learn that
 " song but the hundred and forty and four thousand, which were
 " redeemed from the earth. These are they which were not
 " defiled with women; for they are virgins. These are they
 " which follow the Lamb whithersoever he goeth. These were
 " redeemed from among men, being the first-fruits unto God and
 " to the Lamb. And in their mouth was found no guile: for
 " they are without fault before the throne of God," Rev. xiv.
 Can we read such things, and regard such a highly distinguished
 nation as OUTCASTS FROM THE FAVOUR OF God?

Zealous

Zealous. You now renew the theme that hath awakened my soul to exultation; "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for THEM, in the house of his servant David," Luke i. 68. "A light to lighten the Gentiles, AND THE GLORY OF THY PEOPLE ISRAEL," Luke ii. 32.

Cautious. Although you acknowledge that you have not studied the Revelation, yet I dare say you are aware that we have positive information therein, that the Lord will raise up conspicuous and faithful servants to ASSERT HIS TRUTH with POWER AND EFFECT.

Zealous. I am aware that we have positive information that the Lord will raise up conspicuous and faithful servants to assert his truth with power and effect, and especially HIS TWO WITNESSES, whose acts and testimony are related in the 11th chapter.

Cautious. These witnesses are indeed conspicuous and faithful servants of God; but I must observe, that THEY DO NOT APPEAR LIKE CHRISTIANS OF THE PRESENT DAY. Pray turn to the 11th chapter, "And there was given me a reed like unto a rod, and the angel stood saying, Rise and measure THE TEMPLE OF GOD AND THE ALTAR, and them that worship therein; but the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months; and I will give power unto MY TWO WITNESSES, that they may prophesy a thousand two hundred and threescore days, clothed in sackcloth." The building in which they worship is a JEWISH BUILDING, it is "THE TEMPLE OF GOD," and there is "THE ALTAR" in it. The place where it is erected is "THE HOLY CITY." What holy city is there but JERUSALEM, THE ZION OF THE HOLY ONE OF ISRAEL? Psal. cxxxii. 14. Deut. xii. 5. 14. xvi. 16. It is plain from the circumstance of these witnesses being clothed in sackcloth, from the powers they are armed with, which they will exert for the punishment of the Lord's enemies, like Elijah of old; it is plain from the holy city being trodden down by the Gentiles, during the time of their testimony, that the time in which they deliver their testimony will be a time of great external trouble, but it will not last long; for immediately after their enemies have rejoiced in their apparent destruction, a glorious change takes place, and the Zion of the Holy One of Israel becomes converted to the worship of the TRUE GOD, and prepared for the reception of HIS PEOPLE ISRAEL! These witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth, see Zech. iv. 3. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." The Jews look

look for Elijah before their restoration to complete prosperity, by their Messiah, and are they not right? "Behold the day
 " cometh that shall burn as an oven, and all the proud, yea,
 " all that do wickedly, shall be stubble, and the day that cometh
 " shall burn them up, saith the Lord of hosts, that it shall leave
 " them neither root nor branch; but unto you that fear my
 " name, shall the sun of righteousness arise, with healing in
 " his wings; and ye shall go forth, and grow up as calves of the
 " stall. And ye shall TREAD DOWN THE WICKED; for they
 " shall be as ashes under the soles of your feet, in the day that
 " I shall do this, saith the Lord of hosts. "REMEMBER YE
 " THE LAW OF MOSES MY SERVANT, WHICH I COMMANDED
 " HIM IN HOREB FOR ALL ISRAEL, WITH THE STATUTES
 " AND JUDGMENTS. BEHOLD I SEND YOU ELIJAH THE
 " PROPHET, BEFORE THE COMING OF THE GREAT AND
 " DREADFUL DAY OF THE LORD, and he shall turn the heart
 " of the fathers to the children, and the heart of the children to
 " their fathers, lest I come and smite the earth with a curse,"
 Malachi iv. In the first chapter of the 2d book of Kings, when
 Ahaziah filled up the measure of his iniquities, by sending to
 inquire of Baalzebub the god of Ekron, "The angel of the
 " Lord said to Elijah the Tishbite, Arise, go to meet the messen-
 " gers of the king of Samaria, and say unto them, Is it not
 " because there is not a God in Israel, that ye go to inquire of
 " Baalzebub the god of Ekron? Now, therefore, thus saith
 " the Lord, Thou shalt not come down from that bed on which
 " thou art gone up, but shall surely die." This message pro-
 voked the king, and he sent a captain and fifty men to apprehend
 him: "And Elijah answered and said to the captain of fifty, "If
 " I be a man of God, then let fire come down from heaven and
 " consume thee and thy fifty; and there came down fire from
 " heaven, and consumed him and his fifty!" It is an awful
 thing to be in hostility against the Lord God of Israel, for he
 guardeth all his servants; but his CONSPICUOUS SERVANTS OF
 THE HOUSE OF ISRAEL are his peculiar care, he is a wall of
 fire round about them, Zech. ii. 5. And he that toucheth them
 toucheth the apple of his eye, Zech. ii. 8. But it is not only in
 the instance of devouring fire consuming the enemies of the
 Lord, in which these holy Jewish witnesses will perform the acts
 of Elijah. Elijah said unto Ahab, "As the Lord God of Israel
 " liveth, before whom I stand, there shall not be dew nor
 " rain these years, but according to my word," 1 Kings xvii. 1.
 And in like manner these witnesses of the Lord God of Israel
 will "have power to shut heaven, that it rain not in the days
 " of their prophecy, and have power over waters to turn them
 " to blood, and to smite the earth with all plagues as often as
 " they will; and when they shall have finished their testimony,
 " the beast that ascendeth out of the bottomless pit, shall make
 " war

“ war against them, and shall overcome them, and kill them;
 “ and their dead bodies shall lie in the street of the great city,
 “ which spiritually is called Sodom and Egypt, where also our
 “ Lord was crucified; and they of the people, and kindreds, and
 “ tongues, and nations, shall see their dead bodies three days and
 “ an half, and shall not suffer their dead bodies to be put in
 “ graves; and they that dwell upon the earth shall rejoice over
 “ them and make merry, and shall send gifts one to another,
 “ because these two prophets tormented them that dwelt on
 “ the earth.” Is this a circumstance to be lamented? By no
 means; for it will render the subsequent deliverance more con-
 trastedly conspicuous and glorious! Do not the Jewish prophets
 testify the same thing, that THE GREAT ENEMY OF THE PEOPLE OF GOD will make “ war with the saints, and prevail
 “ against them,” Dan. vii. 21. But in this last instance of his
 prevailing, it is but for a short time indeed, for “ after three
 “ days and an half, the spirit of life from God entered into them,
 “ and they stood upon their feet, and great fear fell upon them
 “ which saw them, and they heard a voice from heaven, saying
 “ unto them, Come up hither.” And they ascended up to hea-
 “ ven in a cloud, and their enemies beheld them; and the same
 “ hour there was a great earthquake, and the tenth part of the
 “ city fell, and in the earthquake were slain of men seven thou-
 “ sand, and the remnant were affrighted, and gave glory to the
 “ God of heaven.” Thus JERUSALEM is again rendered holy
 unto the Lord, and prepared for the reception of that offering
 which will be offered by all nations unto the Lord. “ In that
 “ time shall the present be brought unto the Lord of hosts of a
 “ people scattered and peeled, and from a people terrible from
 “ their beginning hitherto: a nation meeted out and trodden under
 “ foot, whose land the rivers have spoiled, to the place of the name
 “ of the Lord of hosts, THE MOUNT ZION!” Isaiah xviii. 7. “ I
 “ will gather all nations and tongues, and they shall come and
 “ SEE MY GLORY! And I will set a SIGN among them, and will
 “ send those that escape of them unto the nations to Tarshish,
 “ Pul, and Lud, that draw the bow; to Tubal and Javan, to the
 “ isles afar off, that have not heard my fame, neither have seen
 “ my glory, and they shall declare my glory among the Gentiles.
 “ And they shall bring all your brethren FOR AN OFFERING
 “ UNTO THE LORD out of all nations, upon horses, and in cha-
 “ riots, and in litters, and upon mules, and upon swift beasts,
 “ to MY HOLY MOUNTAIN JERUSALEM, saith the Lord, as
 “ the children of Israel bring an offering in a clean vessel into
 “ the house of the Lord; and I will also take of them for priests
 “ and for Levites, saith the Lord; for as the new heavens and
 “ the new earth which I will make, shall remain before me,
 “ saith the Lord, SO SHALL YOUR SEED AND YOUR NAME
 “ REMAIN. And it shall come to pass, that from one new
 “ moon

“ moon to another, and from one sabbath unto another, shall all
 “ flesh come to WORSHIP BEFORE ME, saith the Lord ; and
 “ they shall go forth, and look upon the carcases of the men
 “ that have transgressed against me, for their worm shall not
 “ die, neither shall their fire be quenched, and they shall be an
 “ abhorring unto all flesh,” *Isaiah lxi. 18—24.* ‘Pray read also
 the whole of the 60th chapter of *Isaiah*, and those other gra-
 cious promises which abound in the *Old Testament*, and it will
 be no small confirmation of your faith therein, to find that this
 blessed book of the *New Testament* contains the same consolation
 for *Israel* ; for when these awful events occur (immediately after
 the death of these witnesses of the Lord) a blessed change takes place,
JERUSALEM SHALL NO LONGER THEN BE TRODDEN DOWN
OF THE GENTILES, but becomes converted to the service of the
 Lord God of *Israel*, and ready for the *RECEPTION OF HIS PEOPLE ISRAEL*, and a most blessed change takes place in the whole
 earth ; for it is immediately followed by the sounding of the
 trumpet of the seventh angel, “ And the seventh angel sounded,
 “ and there were great voices in heaven, saying, The kingdoms
 “ of this world are become the kingdoms of our Lord, and of
 “ his Christ, and he shall reign for ever and ever ; and the four
 “ and twenty elders which sat before God on their seats, fell upon
 “ their faces and worshipped God, saying, WE GIVE THEE
 “ THANKS, O LORD GOD ALMIGHTY, WHICH ART, AND
 “ WAST, AND ART TO COME ; because thou hast taken to thee
 “ thy great power, and hast reigned. And the nations were angry,
 “ and thy wrath is come, and the time of the dead that they
 “ should be judged, and that thou shouldest give reward unto
 “ thy servants the prophets, and to the saints, and them that
 “ fear thy name, small and great, AND SHOULDEST DESTROY
 “ THEM WHICH DESTROY THE EARTH. And the temple of
 “ God was opened in heaven, and there was seen in his temple
 “ the ark of his testament, and there were lightnings, and
 “ voices, and thunderings, and an earthquake, and great hail,”
Rev. xi.

Zealous. These are awful truths, and I now not only see how
 hostile my former unkind, uncharitable, unscriptural sentiments
 as to the Jews were, but I find that this blessed book contains
 such awful intelligence, as should make every one who is in the
 least degree inimical to the Jewish nation TREMBLE ! And if I
 were to be called away from this transitory world, and my chil-
 dren were gathered round me to receive my dying request and ex-
 hortation, it would be chiefly upon this subject that I should ad-
 dress them ; as I am fully convinced that their prosperity, and the
 blessing of the only true God (who alone can give prosperity, and
 can bless) would be best sought by serving him with an ardent de-
 sire and fervent prayer to him, to BUILD UP THE WALLS OF JE-
 RUSALEM, and to permit them to partake in the blessings he will
 bestow.

bestow upon Israel, and all that ardently long for their prosperity. "Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation, that I may see the good of THY CHOSEN, that I may rejoice in the gladness of THY NATION: that I may GLORY with THINE INHERITANCE," Psal. cxvi. 4, 5. And on the other hand, I would caution them to avoid entertaining any resentment or contemptuous thoughts towards the Jewish nation, as I would caution them to avoid all misery and hell fire itself.

Cautious. I have now in part endeavoured to shew you, that this blessed book is the great antidote against the errors and heresies which have from time to time prevailed in the churches; I have only considered one of them, that is not generally held to be an error, but it is not the less so on that account. You well know how many heresies and errors have from time to time desolated the churches, and I repeat, that you will find your faith strengthened and confirmed by bringing them one by one to the test of this precious book.

Zealous. I assure you I promise myself much profit and pleasure in pursuing the hint you have been so kind as to give me, and I am now to request you to proceed.

Cautious. I would in the next place observe, that this blessed book affords us an heart-searching model for self-examination! If we read the 2d and 3d chapters as individuals, how should we humble ourselves at the reflection of the loss of the fervour of our first-love, (Rev. ii. 4, 5.) at our compliance with an evil world, at our want of spiritual life, (Rev. iii. 1.); but above all, at our odious listlessness and lukewarmness, Rev. iii. 16. At that disposition which is so prevalent (I had almost said universal) to consider this world as our home, and to say, "I am rich, and increased with goods, and have need of nothing;" when in the sight of God we are "wretched, and miserable, and poor, and blind, and naked." If we turn our eyes to the churches, what a lamentable prospect do they afford, when compared and examined by this sacred test! But here let me give you a caution: where we have no influence to reform, let us beware of interference! there is work enough for us to do, without trespassing upon the province of others; but who can help lamenting the schisms and distance existing between those who are equally zealous for the foundation doctrines of our holy religion! Who can help lamenting to see the ENEMY EXULTING at these very schisms, and taking occasion from thence to attack the fortress itself! Who that prizes this precious book can help lamenting, that these heart-searching exhortations of our Lord himself are not resorted to by the churches, to correct their errors, and to unite its fractured limbs! I will direct your attention to a passage in the book of that learned and discerning bishop which you lately quoted: "I doubt not but this monster (the great
" enemy)

“ enemy) will be made an instrument of that pruning which
 “ the vine must undergo; I am afraid to say that the judgment
 “ will begin or fall with the greatest severity in that part of the
 “ church which most needs purgation: for when I consider the
 “ superstitions introduced in the rites of worship in some parts;
 “ the unwarrantable innovations in the form of church govern-
 “ ment in others; the relaxation of discipline, the lukewarmness,
 “ the neglect and violation of the ordinary private duties; the
 “ frequent breach of the ten commandments, in those parts
 “ where the doctrine, the form of government, and the rites of
 “ public worship, seem to me the most conformable to the model
 “ of the primitive ages; I am afraid to say, which of the
 “ various branches of the church of Christ it is, in which the
 “ purgation may be the most needed; I see therefore nothing in
 “ the subversion of the ancient monarchy of France, but what
 “ is cause of alarm to every government upon earth; nothing
 “ in the subversion of the Gallican church, but what is cause of
 “ alarm to every church in Christendom; nothing in the suffer-
 “ ings of the aged pope, which can be cause of exultation and
 “ joy in the heart of any Christian; nothing in the indignities
 “ and insults which have been put upon him,” by those who
 are “ a disgrace to the reformed religion which they profess, but
 “ what should excite horror and indignation!” There is great
 truth in this nervous observation, and who can deny but that there
 are “ such symptoms of judgment gone abroad, as should awaken
 “ all to repentance, lest all who repent not, should all likewise
 “ perish:” and where shall we seek that repentance, but of
 HIM WHOM GOD HATH “ EXALTED WITH HIS RIGHT
 “ HAND, TO BE A PRINCE AND A SAVIOUR, FOR TO
 “ GIVE REPENTANCE TO ISRAEL, AND FORGIVENESS OF
 “ SINS,” Acts v. 31. And if he hath graciously left for our use,
 a precious directory, and rules for self-examination, to the intent
 that we may REPENT, let us not neglect but highly prize so
 inestimable a treasure; and let us beware of judging, condemn-
 ing, and throwing stones at our neighbours, but let all our
 attention be directed to the reproof and reformation of ourselves,
 in the way pointed out in this sacred treasure of the churches,
 Rev. ii. and iii. If by such examination we are through grace
 enabled to remember from whence we are fallen, and to REPENT,
 and to re-assume the ardour of our FIRST LOVE, (ch. ii. 4.) if
 we are enabled to renew our watchfulness, (ch. iii. 3.) if we
 are enabled TO KEEP THE WORD OF HIS PATIENCE (iii. 10.);
 but especially if we are enabled to ABHOR THAT LUKEWARM
 DISPOSITION which he detests; and with an heart-rending
 contrition to acknowledge, that in ourselves we are “ wretched,
 “ and miserable, and poor, and blind, and naked;” we have
 then no cause to be dispirited: for there are no two chapters in
 the Bible that abound with such glorious promises, and such

strong consolation, as these precious chapters: "He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."—"He that overcometh, shall not be hurt of the second death."—"To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—"He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father. And I will give him the morning star."—"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my father, and before his angels."—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—"Be thou faithful unto death, and I will give thee a crown of life."—"Behold, I come quickly, hold that fast which thou hast, that no man take thy crown." These are gracious promises indeed, and if by repentance, watchfulness, and zeal for our blessed Master we are "renewed in the spirit of our mind," (Ephes. iv. 23.) and enabled to exercise a STRONG FAITH therein, we shall then have no cause to DESPOND, if the whole host of hell were to encompass us in on every side! in the name of the Lord they would be destroyed. Ps. cxviii. 10.

Zealous. It has often occurred to my mind that the Christian church, WHEN UNDER SUFFERINGS, hath been pervaded by a principle like that which in material things we denominate ATTRACTION; they form one body; they rejoice in the society of each other, and even the heathens used to observe of them, "Behold how these Christians love one another." BUT WHEN IN PROSPERITY AND POWER, one would think that this attraction

traction was changed to its opposite principle, **REPULSION** ; for then arise such divisions, separations, and schisms, that it is cause of sorrow to almost all of us. We see a separation, and then the party separating, splitting, again and again ; and yet they are almost all uniform in lamenting the separation, and in endeavouring to cast the odium of it (which they admit) from off their own shoulders.

Cautious. Your observation is very just, and when once a separation is made, it gives birth to so many clashing interests, that there is but small hope of re-union. But as you have resorted to natural history for the simile of attraction, and repulsion, which I by no means disapprove, you will permit me to observe, that natural history also furnishes us with instances, in which the power of repulsion, by a small addition of another ingredient, is subdued ; and those particles which before possessed the strongest repulsion, become indissolubly united. Who that was not aware of this, could suppose that a powder like sand for disunion, would, by the addition of a little water, so entirely change its tendencies, that instead of disunion it would unite into a solid mass harder than stone ! Let us wait patiently, and such an ingredient may be bestowed upon the churches. If we read the 12th chapter of this blessed book, in which that glorious church is described, which will have to overcome in the contest with the great enemy, we cannot perceive any one feature which indicates **DISUNION**, but the very reverse ; and the description of this glorious church being so very different from the present churches, affords us strong hope that there will be a revival in the churches : she is “ clothed with the sun, and the moon under her feet, and
“ UPON HER HEAD A CROWN OF TWELVE STARS ! ” When the twelve tribes of Israel thus become the **CROWN** ! when they become the glory, the ornament, the most honoured and respected among the worshippers of the one true God, the Creator of heaven and earth, then will it be better with us also. The returning favour of the Lord God of Israel towards his chosen people, will be to all his worshippers, as “ **LIFE FROM THE DEAD,** ” Rom. xi. 15. But we are not left to gather **OUR HOPES** as to a **REVIVAL** of true Christianity, from this representation of the church, glorious as it is ; we have positive information, that the Lord will visit his churches, and the world at large, by sending divine messages for their conversion, their instruction, and to caution them to avoid that awful destruction which will most assuredly come upon the **ENEMIES OF THE JEWS** : “ And I saw another angel fly in the midst of heaven, “ having the everlasting gospel to preach unto them that dwell “ on the earth, and to every nation and kindred, and tongue and “ people, saying with a loud voice, **FEAR GOD AND GIVE “ GLORY TO HIM ; FOR THE HOUR OF HIS JUDGMENT IS “ COME : AND WORSHIP HIM THAT MADE HEAVEN AND**
“ **EARTH,**

“EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.” Is not this an exhortation to give glory and worship unto the Lord God of Abraham, and Isaac, and Jacob, the only true God, who hath chosen the seed of Abraham, and Isaac, and Jacob, his servants, to be his own peculiar people; for their high honour and advantage, and for the benefit of all mankind; to preserve those sacred scriptures, which he inspired Moses his servant to write, in which ALONE we have true information concerning THE CREATION OF THE HEAVENS AND THE EARTH, THE SEA, AND THE FOUNTAINS OF WATER, AND ALL THE HOSTS OF THEM, BY THE ALMIGHTY POWER OF GOD! “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Do not the Jewish prophets also testify against Babylon, that great enemy to the cause and people of God; and are we not assured that when the time of her visitation arrives, that then a blessed change will take place in favour of the peculiar people of God? “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name,” Rev. xiv. The law of the Lord, by the hand of his servant Moses, is express upon this subject, both as it respects idolatry, as also as it respects the persons of his worshippers: “Ye shall not make any cuttings in your flesh for the dead, NOR PRINT ANY MARKS UPON YOU: I am the Lord,” Levit. xix. 28. But the great enemy of the people of God will seek to subject all to his sway, and resort to these horrid means to effect his purpose; and therefore this message which contains the most awful threatening in the whole word of God will be a gracious caution to all, to avoid that most dreadful punishment which awaits the GREAT ENEMY OF THE WORSHIPPERS OF THE ONLY TRUE GOD!

Zealous. There is strong consolation in the prospect before us, but it is mixed with such awful circumstances, that we may say in the words of the prophet Malachi, “But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver: and he shall purify THE SONS OF LEVI, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. THEN SHALL THE OFFERING OF JUDAH AND JERUSALEM

"JERUSALEM BE PLEASANT UNTO THE LORD, AS IN THE DAYS OF OLD, AND AS IN FORMER YEARS. And I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed," Mal. iii. 2—6. When this awful threatening is executed, it may indeed be said of that day, it is a day "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv. 1.

Cautious. This great enemy to the worshippers of the true God, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." This great enemy, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii. Ifai. lxvi. 24. This great enemy of the Jewish nation, and of all that are friendly towards them, and long for their peaceable establishment in Zion, that they may enjoy the felicity of going to Jerusalem to worship before the Lord, the God of Abraham and Isaac and Jacob! (Ifai. lxvi. 23. 2 Chron. vi. 32, 33.) and to bring their offerings to the glory of the Lord, and the aggrandizement of his people Israel. This great enemy, notwithstanding his fierce malice, and deep policy, shall come to his end, and none shall then help him, Dan. xi. 36—45. "The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many," Ifai. lxvi. 14—16. And what follows this on earth? "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: FOR THE LORD HATH REDEEMED JACOB, AND GLORIFIED HIMSELF IN ISRAEL," Ifai. xlv. 23. BEHOLD! BEHOLD THE PROCESSION! a procession from all nations! THE OFFERING TO THE LORD GOD OF ISRAEL presented by all nations, is on its way to ZION! Such is the love, such the zeal of the preserved among the nations, that every mode of conveyance which is honourable and respectful is resorted to, (Isaiah lxvi. 20. xlix. 22.) and he who can obtain the honour to carry a son of Israel in his arms, or a daughter of Israel on his shoulders, shall exultingly rejoice!

Zealous.

Zealous. This is such a glorious prospect, that the true worshippers may rejoice at the prospect, even were it to be preceded by a darker cloud than will actually precede it.

Cautious. The dark cloud will only hover over the fearful and unbelievers: for the servants of God will be enabled to see the high honour which will attend EVEN DEATH in such a cause as the assertion of the EXISTENCE, and PROVIDENCE, and PERFECTION, and REVEALED WORD OF THE ONLY TRUE GOD; and they will not by death be debarred the exulting felicity of rejoicing in the restoration of Israel, and that Jerusalem is become the joy of the whole earth. We are indulged with beholding them by faith: “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, GREAT AND MARVELLOUS ARE THY WORKS, LORD GOD ALMIGHTY; JUST AND TRUE ARE THY WAYS, THOU KING OF NATIONS. WHO SHALL NOT FEAR THEE, O LORD, AND GLORIFY THY NAME? FOR THOU ONLY ART HOLY: FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE; FOR THY JUDGMENTS ARE MADE MANIFEST.”

SIXTH DIALOGUE.

In which further Reasons are given for the Hope, that the Jewish Sufferings are nearly ended; and that the Coming of our Lord in the Clouds of Heaven with Power and great Glory, for their Deliverance and Restoration to their own Land, is an Event by no Means remote.

CAUTIOUS AND ZEALOUS.

Zealous. **W**HAT an high honour is that which was conferred by God upon the Jewish nation, inspiring the prophets of their nation with divine knowledge, and committing to their keeping THE HOLY SCRIPTURES, in which his DIVINE GOVERNMENT is so clearly delineated! Well might the Lord by the mouth of his prophet defy the people of other nations to produce any evidence like unto it: “Produce your cause, saith
“ the

“ the Lord; bring forth your strong reasons, saith the King of
 “ Jacob. Let them bring them forth, and shew us what shall
 “ happen: let them shew the former things, what they be, that
 “ we may consider them, and know the latter-end of them; or
 “ declare us things for to come. Shew the things that are to
 “ come hereafter, that we may know that ye are gods: yea, do
 “ good, or do evil, that we may be dismayed, and behold it
 “ together. Behold, ye are of nothing, and your work of
 “ nought: an abomination is he that chooseth you,” *Isai. xli.*
 21—24. It is justly observed, that THE PROPHECIES are evidence
 of the truth and divine inspiration of holy scripture, which in-
 creases in force day by day.

Cautious. The observation is a just observation, and they ac-
 quire a force which we may aptly describe by what is called
 ACCELERATED FORCE, a force increasing in its progress;
 thus a weight falling from an height will fall with increased
 power, and a stone rolling down an inclined plane increases in
 velocity and power every inch it proceeds; and the prophecies of
 holy scripture are acquiring, and will acquire, a force which
 when they come in contact with infidelity, will give it such a
 deadly blow, as shall grind it and its adherents to powder. This
 puts me in mind of another hint which I proposed to give you,
 concerning the prophecies in general, and the revelation in par-
 ticular. You, I dare say, are aware, that much of that back-
 wardness which is observable in Christians, as to the study of the
 Revelation of our Lord Jesus Christ, is to be ascribed to the
 failure of commentators upon it: they have presumed to wade
 beyond their depth, in fixing times and periods.

Zealous. I am well aware of it, and I assure you that a kind
 of timidity, a fear of falling into such error, has been what hath
 hitherto kept me from presuming to study it.

Cautious. You have in this instance acted conformable to the
 practice of the generality of Christians, but still it appears strange
 to me that this book should meet with such neglect. There are
 prophecies which have been made the foundation of erroneous
 calculations, as well as those in the Revelation: for instance, the
 12th chapter of the prophet Daniel; and yet this hath not
 operated to the throwing the book of Daniel into disuse, but
 still the churches read it with pleasure and profit; and you will
 permit me to observe, that if the prophetic part of the Revelation
 were out of the question, that would not affect any thing that I
 have said, in shewing that it is the great antidote against the
 heresies and errors which have desolated the churches, and still
 in a great measure prevail; neither would it affect what I have
 said as to its being an heart-searching test for self-examination,
 but God forbid that we should be so LUKEWARM as to draw
 back from the consideration of the PROPHEPIC PART OF IT,
 for that is the MAIN PART OF IT. It is “ the Revelation of
 “ Jesus

“Jesus Christ, which God gave unto him, TO SHEW UNTO
 “HIS SERVANTS THINGS WHICH MUST SHORTLY COME
 “TO PASS.” They did shortly come to pass after this revelation
 was given, and they have continued to come to pass year after
 year in the order here delivered, and will continue verse after
 verse to be fulfilled unto the end of time. The hint I was going
 to give you hath for its object to guard you from falling into
 errors similar to what we have lamented. Let us estimate the
 treasure we possess. In the first place we possess the five books
 of Moses, in which there are many prophecies which have been
 fulfilled, and now are fulfilling, in the world, and some which
 remain to be fulfilled. We possess the books of the prophets,
 the Psalms, and the other books of the Old Testament, which
 abound in declarations of things to come; some of which have
 been fulfilled, some are now fulfilling, and some remain to be
 fulfilled. The same observation will apply to the books of the
 New Testament; and lastly, we possess this blessed book, the
 Revelation of our Lord Jesus Christ. You will do well to keep
 alive in your recollection the following passages, “But thou, O
 “Daniel, shut up the words, and SEAL THE BOOK, EVEN TO
 “THE TIME OF THE END: many shall run to and fro, and
 “knowledge shall be increased,” Dan. xii. 4. And again,
 the 8th and 9th verses: “And I heard, but I understood not:
 “then said I, O my Lord, what shall be the end of these things?
 “And he said, Go thy way, Daniel: for the words are closed
 “up and sealed till the time of the end.” And in particular,
 would I recommend you to keep alive in your recollection that
 passage in St. Mark, “But of that day and that hour knoweth
 “no man, no, not the angels which are in heaven, neither the
 “Son, but the Father,” Mark xiii. 32. Previous to his ascension,
 our Lord declared unto his disciples, “It is not for you to know
 “the times and the seasons which the Father hath put in his
 “own power.” Let us endeavour through grace to obtain that
 DEEP HUMILITY which should attend the consideration of these
 things, and we shall be kept not only from that PRYING REST-
 LESS DISPOSITION which anxiously desires to intrude beyond
 the prescribed boundary, (Exod. xix. 10, 13, 21, 25.) but it
 will as it were entirely eradicate the desire of knowing more
 than it pleases God to bestow upon us in his word! Now as to
 the times it is to be observed, that although many will run to
 and fro, and knowledge will be increased, yet the words in
 Daniel, “Shut up the words, and seal the book, even to the
 “time of the end,” strongly imply that the accurate knowledge
 of these times and periods will not be given until the time of the
 end approaches: they relate to the length of the chain, by which
 the great enemy of the worshippers of the one true God will be
 bound and circumscribed, Dan. xi. 36, 45. xii. 1—13. And it
 will be an INESTIMABLE CONSOLATION which the saints will
 enjoy,

enjoy, that they will comfort each other with the reflection, that the enemy could have no power at all against them, except it were given him from above, (John xix. 11.) but that he who hath permitted the enemy thus to prevail, for the trial and purification of his servants, hath declared, above 2000 years ago, that he is a chained enemy, and shall not endure longer than a given time. "Hitherto shalt thou come, but no further, and here" shall thy proud waves be stayed," Job xxxviii. 11. The time in which this chain will be measured, with great consolation and full assurance of faith, by the "saints of the Most High," (Dan. vii. 22.) is a time of great external trouble, (Dan. xii. 1.) a time which hath not yet arrived. Have those who have hitherto bestowed such pains in calculations, and fixing dates and times, been CLOTHED IN SACKCLOTH, OR EXPELLED SOCIETY FOR THEIR ATTACHMENT TO THE WORD OF GOD? Rev. xi. 3. xiii. 16. They appear in very different circumstances; in a warm study, surrounded with all the comforts of life, a good library, and leisure to enjoy the felicity derivable from the calculation of eclipses and the solution of problems.

Zealous. I am glad to find that your ideas are so congenial to my own concerning the times; I have no doubt that the time will come, when these times will prove a great consolation to the persecuted saints of God.

Cautious. Do not mistake me, I by no means intend to say any thing to discourage you from the consideration of the TIMES, if it is done with humility and sobriety; but I am much mistaken, if they are of that deep and abstruse nature that they have been supposed to be; and I see no reason why we should imagine that they can only be unlocked by PROFOUND ERUDITION. Did not our Lord open the understanding of his disciples, that they might understand the scriptures? (Luke xxiv. 45.) and who shall prescribe bounds to the grace of God! Assure yourself that more will depend upon the grace of God than profound learning, (excellent as it is) in understanding them; for "the wicked shall" do wickedly, AND NONE OF THE WICKED SHALL UNDER-
"STAND," Dan. xii. 10. It is a lamentable consideration that such an excellent advantage as great learning should ever be devoted to the service of IRRELIGION and INFIDELITY; but we have the authority of the most learned men, men who are greatly attached to learning, and who may possibly estimate it too high; we have their authority for the fact, that there hath existed of late years a conspiracy of some of the MOST LEARNED MEN in foreign parts, to undermine and overturn revealed religion; their malice hath been chiefly directed against the Christian religion, but they are equally hostile towards the Jewish religion. The universities in foreign parts, founded with the wise and benevolent purpose of training up learned men for the defence of true religion, and for the spread of the gospel, have hatched cockatrice

eggs, and given birth to a brood of vipers, who have endeavoured to wound the vitals of their benevolent parent. A combination of writers and booksellers hath been formed to rule the literature of Germany, and form the public mind into a contempt for the religion and civil establishments of the empire, (Robinson's *Proofs of a Conspiracy*, p. 84, 3d edit.) I dare say that you are aware that there have been publications in the same interests in this land conducted by men of great learning, although they might not be in connexion with the others. This should induce us highly to respect those learned men, and those eminent seminaries among us, where learning and true religion are united; and long may they continue the ornament of this land.

Zealous. I am aware that the press has been greatly abused; it hath been resorted to for the worst of purposes, to corrupt the morals of mankind, to sow the seeds of infidelity, and to weaken the attachment of subjects to their sovereigns; and happy is it for us, that in these lands the legislature hath possessed wisdom and firmness to enact laws, which at the same time that they cherish the true liberty of the press, yet guard against its abuse.—But I was not aware of any conspiracy of literary men like that noticed by you.

Cautious. If a kingdom is attacked in various places at the same time, it affords strong ground to presume that they act in concert; but the Abbe Barnuels "*Antichristian Conspiracy*," a book which abounds with references to the correspondence published by the conspirators themselves, puts the matter beyond doubt: the work of Professor Robinson confirms it, and to them I refer you. Permit me to read to you a passage from *The Charge*, delivered by the Bishop of Rochester to the Clergy of his Diocese, at his Second Visitation, in the Year 1800, in which he notices this conspiracy.

"The centre, from which the mischief hath spread, is France. In that kingdom the mystery of iniquity began to work, somewhat earlier than the middle of the century which is just passed away. Its machinations at first were secret, unperceived, disguised. Its instruments were persons in no conspicuous stations. But by the persevering zeal of an individual, who, by an affectation of a depth of universal learning which he never possessed; by audacity in the circulation of what he knew to be falsified history; by a counterfeit zeal for toleration; but above all, by a certain brilliancy of unprincipled wit, contrived to acquire a celebrity for his name, and a deference to his opinions, far beyond the proportion of what might be justly due either to his talents or his attainments (though neither the one nor the other were inconsiderable): by the persevering zeal, I say, of this miscreant, throughout a long, though an infirm and sickly, life of bold active impiety, A CONSPIRACY was formed of all the wit, the science, the philosophy, and the politics, not of France only, but of
many

many other countries, FOR THE EXTIRPATION OF THE CHRISTIAN NAME. The art, the industry, the disguise, the deep-laid policy, with which the nefarious plot was carried on; the numbers of all ranks and descriptions which were drawn in to take part in it; MEN OF LETTERS FIRST; then magistrates, nobles, ministers of state, sovereign princes; last of all, the inferior ranks, merchants, attorneys, bankers' clerks, tradesmen, mechanics, peasants; the eagerness with which, under the direction of their chief, all these contributed their power, their influence, their ingenuity, their industry, their labour, in their respective situations and occupations in life, to the advancement of the one great object of the confederacy, are facts that are indeed astonishing. In this confederacy THE MEN OF SCIENCE AND LETTERS CERTAINLY PLAYED THE PRINCIPAL PART. And with so much earnestness they played it, that for many years, nothing was done in France for the improvement of science, without a view to the disservice of religion. To this purpose every discovery was bent, every advancement in learning was applied. When they pretended to embrace the Newtonian physics, they in earnest embraced nothing but certain abstract mathematical propositions. They caught up the terms indeed of gravitation and attraction: but they silyly mistook the meaning. They applied them in senses, in which Newton never used them, and which he had repeatedly and explicitly disowned. They employed these terms as names of certain original active powers in matter, by which the motions of the universe might be carried on, without any superintendence of an intelligent mind. They always spoke of such powers as the basis of the Newtonian philosophy; and by this artful perversion of Newton's language they thought to procure a general credit and reputation for their vain and wicked system of materialism, as if it were founded on the immovable rock of Newton's mathematical demonstrations.

"When they embraced the metaphysics of the sage Locke, as they ever affect to call him, it was to apply them to a purpose to which the sage Locke himself, it must be owned, never perceived that they were applicable. More sagacious perhaps in this than their master, they saw, that upon his principles, once admitted, it would be easy to build a theory of mind, which would make the immaterial principle as unnecessary in the microcosm of man, as it was, according to their distorted Newtonianism, in the universe; reducing all the phenomena of sensation, thought, reason, intellect, to a mere system of vibrations.

"From the middle of the century to the period of the French Revolution, EVERY GREAT LITERARY UNDERTAKING IN THAT KINGDOM, EVERY CONSIDERABLE PUBLICATION, UPON WHATEVER SUBJECT, NATURAL PHILOSOPHY, NATURAL HISTORY, CHEMISTRY, ANATOMY, MORALS, LAW, AND POLITICS, WAS IN SOME WAY OR OTHER BROUGHT TO

BEAR,

BEAR, DIRECTLY OR INDIRECTLY, UPON THE GREAT OBJECT OF THE CONSPIRACY, THE DEFAMATION AND DISCREDIT OF THE CHRISTIAN RELIGION. This was seldom indeed the immediate and avowed object; but it was a sort of underplot, if the expression may be allowed, in every piece, to which what appeared to be the main action was in truth subservient. The stratagem was in this part the more certain of success, and of a wide and permanent effect, because many of the works, which had this tendency, WERE PERFORMANCES OF GREAT MERIT IN THEIR AVOWED SUBJECTS, and for a long time will be standard books, among those who apply themselves to the sciences of which they treat. Thus they convey the poison in the most unsuspecting form, they have scattered it wide over the civilized world, and they will transmit it to remote ages.

“Of many instances, which I might produce in proof of this assertion, I shall select only two: the one, a work universally known and redde; the other, from the abstruseness of the subject, redde only by scholars of a particular class, for by such only it can be redde, and known perhaps to no other: yet both works, IN A SCIENTIFIC LIGHT, OF A VERY SUPERIOR CAST. The one is the famous *ENCYCLOPÉDIE*. This was undertaken by a knot of Atheists, at the suggestion of the leader of the band, as a work which would prove highly conducive to the success of their plot, by the opportunities it would afford them, in the way in which it was proposed to them to manage it, in which indeed they have managed it, of disseminating their own principles, of bringing darkness, doubt, and uncertainty, upon the first principles of religion and morals, and of perplexing the inquisitive mind with the subtlety of dismembered disquisition upon abstruse metaphysical questions; disquisition, not given altogether, but broken into parts, and scattered as it were in fragments through the work; care being taken, that what seems proved in one article shall seem to be confuted under another; while the reader is studiously referred from the one to the other of these contradictory articles; that, if he is a studious inquirer after truth, he may derive nothing from the most diligent consultation of these volumes but the torment of doubt, mistrust, and universal scepticism. Floundering in that muddy ocean, for a certain length of time, it will be well with him indeed, if its troubled waters float him not at last, when his strength is spent, to the dreary shores of Atheism. For, if a man, who has once believed in God, can but be brought to waver and doubt in that belief; the end will generally be, that there will be no God for him. To bring mankind in general, slyly and unawares, to this state, was the object of the *Encyclopédie*.

“The other instance I would mention, of science pressed into the cause of irreligion, is a work of the Marquis de Condorcet; a profound

a profound mathematician, but a most hardened Atheist, and, as Atheists always are, an enemy to all moral order. This wretch, a few years before the French Revolution, composed a work of deep erudition in the doctrine of chances; in which problems of great curiosity and great difficulty were successfully discussed. But the book, besides its visible scientific purport, had a latent moral object; and this was, to insinuate an opinion, that there is no such thing as certainty; consequently, no such thing as truth: that verisimilitude (or probability) is the utmost to which we can attain; and that the only standard of verisimilitude is a majority of suffrages. For this problem was the professed subject of the book, 'To estimate the probability of right decision by the majority of votes in popular assemblies.'

"While these machinations were going on in France, attempts of another kind, towards the same end, were made in other parts of Europe, by the emissaries and correspondents of the French conspirators; and particularly by a set of men, most of them of very inferior rank, but excelling the French Atheists in ancient literature, and, if possible, in wicked policy. I speak of the *Illuminés* of Bavaria; a society so formed, as to extend its ramifications from the centre of Germany to the most distant shores of Europe, and, I fear, into the islands; and yet in all its parts to be under the absolute direction of one head, and to be put in motion, in such manner and by such means, that the great majority in number of this wonderful conspiracy should never know the real object of their association, nor, when their energies were called forth, to what end they were really employed. It was a machine of stupendous size and endless complications, instantaneously set a work at any time in all its parts, by touching a central spring; without any consciousness in itself of its own powers, and without any knowledge of the effects actually produced."

You will observe that this passage which I have read to you is written by one who is acknowledged to be one of the most learned men among us, and one, who knowing the advantages of learning, hath it in high estimation.

Zealous. The passage confirms your opinion, that we are to beware that we do not estimate the great advantage of human learning at too high a rate: but to return to our subject, I believe I perfectly agree with you in opinion, that these times and periods are not designed for the amusement of those in a state of uninterrupted prosperity, but for the consolation of those suffering under the oppression of the great enemy, or those who contemplating the signs of the times, entertain well-grounded apprehensions that these times of trial approach. We shall do well to take these things in the form and manner in which they are given to us. The knowledge of the times is an inestimable advantage to the people of God, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof
" is

“ is nigh ; then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto, for these be the days of vengeance, that all things which are written may be fulfilled,” Luke xxi. 20. And we are assured that those who took heed to the caution did escape the national destruction. Bishop Newton, Vol. II. 265.

Cautious. It is well worthy to be noticed, that signs, occurrences, and NOT DATES of themselves, according to human affairs, are the means made use of by the Lord, from which conclusions are in general to be deduced. It had been as easy to say, that at the end of so many years, at the feast of the passover, Jerusalem would be compassed about with armies, who would come to desolate it ; but this is not the way adopted, and therefore if we feel an inclination to fix times and dates of things to come, in this way, we must endeavour by grace to overcome it. Let us rest satisfied, that the method of instruction adopted by the Lord is the best for us. It had been easy to have informed Pharaoh in a dream, that seven years plenty approached, which would be succeeded by seven years famine ; but instead thereof, he dreamed of the seven well-favoured kine, and the seven lean and ill-favoured kine, which eat them up ; and again, of the seven full ears, and the seven blighted ears of corn which devoured them ; but there are other gracious purposes to be answered as well as “ saving much people alive,” Gen. 1. 20. Joseph is to be advanced by Pharaoh, Israel and his house are to come into Egypt, and to become therein a great nation, and the Egyptian magicians and all the wise men in Egypt, celebrated for their deep learning, their knowledge in astronomy and hieroglyphics, the professors of the universities of those days, are to be foiled and to acknowledge that they could not interpret Pharaoh’s dreams ; but Joseph the prisoner and servant, JOSEPH THE HEBREW, a worshipper of the one true God, is to interpret them to his satisfaction, and with deep humility to acknowledge that he possesses nothing but by the gift of God. “ It is not in me : GOD shall give Pharaoh an answer of peace.”—“ What God is about to do he sheweth unto Pharaoh,” Gen. xli. In like manner it had been easy to have impressed the mind of Nebuchadnezzar, with the remembrance, and even the interpretation of his dream, but there are wise purposes to be answered by the Lord’s causing him to forget it. The magicians, the astrologers, the forcerers, and the Chaldeans, the deeply learned men of those times, are to be foiled, and reduced to their wits ends, and to acknowledge that it was a rare thing that the king required, and that there was none other that could shew it before the king, except the gods whose dwelling is not with flesh, Dan. ii. 11. But DANIEL THE CAPTIVE JEW was INSPIRED with wisdom to reveal it, and Nebuchadnezzar acknowledges, “ Of a truth
“ it

“ it is, that your God is a God of gods, and a Lord of kings,
 “ and a revealer of secrets, seeing thou couldest reveal this secret,” Dan. ii. 47. Observe the humility of Daniel, “ But
 “ as for me, this secret is not revealed to me for any wisdom that
 “ I have more than any living, but for their sakes that shall
 “ make known the interpretation to the king, and that thou
 “ mightest know the thoughts of thy heart,” Dan. ii. 30.

Zealous. There is great consolation in your observation, and these circumstances should operate as a caution to those who estimate the advantages of human learning at TOO HIGH a rate.

Cautious. There is one remarkable difference observable, by comparing the Revelation of our Lord Jesus Christ, with the prophetic parts of the other books of holy scripture; all the other prophecies are detached prophecies, and this is not only observable in the book of Psalms, and other parts of holy scripture, but it is observable even in those books which are peculiarly prophetic: they are collections of the detached prophecies, uttered by the mouths of the prophets; but the Revelation of our Lord Jesus Christ is one complete body of prophecies, arranged in the most complete order, and succeeding each other in the progressive manner in which they are to be fulfilled. It may therefore be correctly stated to be a summary of all events, in which the servants of God are interested, or whereby they are affected, from the day in which it was given to the churches, unto the end of time. I introduce this observation for the purpose of giving you another piece of advice, which I trust you will think reasonable, and which if you pursue with caution and perseverance, will give you more consolation and instruction than I can well express. Read the prophecies of the Old and New Testament, with reference to this blessed book; at the end of each distinct prophecy meditate on it, and endeavour to the best of your ability to form an answer to this question: Hath this prophecy been fulfilled?— You will find many that have been completely fulfilled, and your faith will receive an augmentation of strength from every such instance; and according to the excellent observation of the learned bishop, whom every one must quote with pleasure, you will find that “ a far greater portion of the prophecies, even of the Old
 “ Testament, than is generally imagined, relate to the second
 “ advent of our Lord, few comparatively relate to the first
 “ advent of itself, without reference to the second; and of those
 “ that have been supposed to be accomplished in the first, many
 “ had in that only an inchoate accomplishment, and have yet to
 “ receive their full completion.”

Zealous. I know that Bishop Newton also notices something similar of the other prophecies of the Old Testament, and shews that such and such prophecies received a fulfilment in part, by such and such events; and then that they received a more complete

plete fulfilment by subsequent events, and will receive a more full accomplishment by events which are yet to come.

Cautious. He does so. When you have thus answered the first question, if you are satisfied in your mind that the prophecy hath not been as yet completely fulfilled, or remains wholly to be fulfilled, then turn to the Revelation, and you will soon be enabled to discover circumstances connected with it which will CONFIRM AND STRENGTHEN your faith in the word of God. You will find the order in which it will be accomplished, and thus they will mutually throw light upon each other; and if you will undertake this profitable employment, which I assure you you will find neither so laborious or difficult, as at first you might imagine, I am firmly persuaded that you will acknowledge the reasonableness and propriety of the advice, and confess that in this way you have received more satisfaction than you could have done by studying the prophetic parts of holy scripture in any other method.

Zealous. I acknowledge that your advice appears to me both reasonable and advantageous, and I hope that I shall profit by it; but you will not, I trust, be offended at my putting one question to you, which greatly interests my feelings. The learned bishop of Rochester speaks with complacency of those, “who in these
“ eventful times are ANXIOUSLY WAITING FOR THE REDEMPTION OF ISRAEL, AND MARKING THE AWFUL SIGNS OF
“ ITS GRADUAL APPROACH,” p. 4. The satisfaction I have enjoyed in perusing his letter to Mr. King, is greater than I can well express, as it chiefly relates to this interesting subject; and greatly are all those who are anxiously waiting for the redemption of Israel, indebted to him for the labour he hath bestowed upon the 18th chapter of Isaiah, for the benefit of us unlearned men. What Briton who reads this passage, “The country therefore
“ to which the prophet calls, is characterized as one, which in
“ the days of the completion of this prophecy should be a GREAT
“ MARITIME AND COMMERCIAL POWER, forming remote
“ alliances, making distant voyages to all parts of the world with
“ expedition and security; and in the habit of affording protection to their friends and allies,” p. 45. I say, what Briton who anxiously waits for the redemption of Israel, can read this passage without also anxiously desiring, and I may say, also ardently praying, that the British isles (to whom it has pleased God in his providence, to give such PRE-EMINENCE in maritime power and commerce) may have the HIGH HONOUR of being the first who shall be moved to devote their strength and advantages to the service of the only true God, in shewing their love to, and fear of him, by their endeavours to contribute to the ease and advantage of ISRAEL HIS PEOPLE! “Surely THE
“ ISLES shall wait for me, and the ships of Tarshish FIRST, to
“ bring

“ bring thy sons from far, their silver and their gold with them,
 “ unto the name of the Lord thy God, and to the Holy One of
 “ Israel, because he hath glorified thee,” Isaiah lx. 9.

Cautious. Your hope is worthy of A BRITISH CHRISTIAN, who ardently desires the prosperity of his country; true religion opens the heart and affections, and increases our attachment to our country, and to that excellent government which it has pleased God to preserve among us, notwithstanding the assaults of the mystery of iniquity, and the republican mania: I will put into your hands a book published between two and three years ago, in which the same hope is expressed; and reasons are given for the hope, that Britain is that TARSHISH here spoken of, and that we shall be preserved, in a great measure, from that distress and destruction that awaits THE ENEMIES OF THE JEWS, THE ADHERENTS OF THE GREAT ADVERSARY OF THE PEOPLE OF GOD. (See Observations on Mr. Bicheno's Book, entitled, The Restoration of the Jews the Crisis of all Nations, published by Richardson, Robson, and Cadell and Davies, page 77—89.) In addition to what is there observed, you will do well to bear in your recollection, that TARSHISH is, in the verse just quoted, evidently spoken of as AN ISLAND.

Zealous. I will proceed with my quotations and observations, introductory to the question I am going to put to you: the bishop further observes, that “ The people of the Jews have been from
 “ the very beginning, are at this day, and will be to the end of
 “ time, A PEOPLE VENERABLE IN A RELIGIOUS SENSE;
 “ awfully remarkable on account of the special providence
 “ visibly attending them,” page 56. The bishop further speaks of the ensign or standard “ lifted up upon the mountains;”—“ the
 “ trumpet of the gospel;”—and that “ the resort to the standard,
 “ the effect of the summons, in the end will be universal.”—
 “ A pruning of the vine will take place, after a long suspension
 “ of visible interpositions of Providence, just before the season
 “ of the gathering the fruits.”—“ Fowls of prey and wild beasts
 “ will take possession of Jehovah's dwelling-place. But at that
 “ very season, when the affairs of the church seem ruined and
 “ desperate, a sudden reverse shall take place.”—“ The people
 “ to whom the message is sent, shall be conducted in pomp, as
 “ A PRESENT TO JEHOVAH, to the place of his name, to
 “ MOUNT ZION,” page 79. The bishop is a faithful witness, he doth not speak peace where there is no peace, (Jer. vi. 14. viii. 11.) but testifieth of “ Judgment to fall upon the church
 “ for its purification, and the utter destruction of hypocritical
 “ professors of the truth,” page 84. “ This pruning will
 “ immediately precede the harvest and the ingathering. The
 “ season of the harvest and of the gathering the fruit is the
 “ prophetic image of that period, when our Lord will send
 “ forth his angels to gather his elect from the four winds of

“ heaven: of that period, when a renewed preaching of the
 “ gospel shall take place in all parts of the world; of which
 “ the conversion of the Jews will perhaps be the first effect,”
 page 85. “ It was a prevailing opinion, in the primitive age,
 “ that Antichrist’s last exploit would be to fix his seat of em-
 “ pire on that holy spot (Mount Zion), where he would ulti-
 “ mately perish,” page 87. “ This then is the sum of the
 “ prophecy, and the substance of the message sent to the people
 “ dragged about and plucked: that in the latter ages, after a long
 “ suspension of the visible interpositions of Providence, God,
 “ who all the time regards that dwelling-place, which he never
 “ will abandon, and is, at all times, directing the events of the
 “ world to the accomplishment of his own purposes of wisdom
 “ and mercy; immediately before the final gathering of his
 “ elect from the four winds of heaven, will purify his church
 “ by such signal judgments, as shall rouse the attention of the
 “ whole world, and, in the end, strike all nations with religi-
 “ ous awe. At this period, the apostate faction will occupy
 “ the Holy Land. This faction will certainly be an instrument
 “ of those judgments, by which the church will be purified:
 “ that purification, therefore, is not at all inconsistent with the
 “ seeming prosperity of the affairs of the atheistical confederacy.
 “ But after such duration as God shall see fit to allow to the
 “ plenitude of its power, the Jews, converted to the faith of
 “ Christ, will be unexpectedly restored to their ancient pos-
 “ sessions,” pages 88 and 89. As to the messengers, he observes:
 “ It will perhaps be some part of their business to afford the
 “ Jews the assistance and protection of their fleets. This seems
 “ to be insinuated in the imagery of the 1st verse. But the
 “ principal part they will have to act, will be that of the
 “ carriers of God’s message to his people,” page 89. “ This
 “ character seems to describe SOME CHRISTIAN COUNTRY,
 “ WHERE THE PROPHECIES, RELATING TO THE LATTER
 “ AGES, WILL MEET WITH PARTICULAR ATTENTION;
 “ where the LITERAL SENSE of those, which promise the
 “ RESTORATION OF THE JEWISH PEOPLE, will be STRENU-
 “ OUSLY UPHELD; and where these will be so successfully
 “ expounded, as to be the principal means, by God’s blessing,
 “ of removing the veil from the hearts of the Israelites,” page
 90. “ In what people of the earth, of the eastern or the western
 “ world, the characters of the MESSENGER PEOPLE may be
 “ found, when the time shall come for the accomplishment of
 “ the prophecy, is hitherto uncertain in that degree, that we are
 “ hardly at liberty, in my judgment, to conjecture. But I can-
 “ not but say, that it seems in the highest degree improbable
 “ that the atheistical democracy of France should be the people
 “ for whom the honour of that office is intended. The French
 “ democracy, from its infancy to the present moment, has been
 “ a con-

“ a conspicuous and principal branch, at least, of the western
“ Antichrist. The MESSENGER PEOPLE is certainly to be a
“ CHRISTIAN PEOPLE,” page 101. “ I have an unfashionable
“ partiality for the opinions of antiquity. I think there is
“ ground in the prophecies for the notion of the early fathers,
“ that Palestine is the stage on which Antichrist, in the height
“ of his impiety, will perish. I am much inclined too to assent
“ to another opinion of the fathers, that a small band of the
“ Jews will join Antichrist, and be active instruments in his
“ persecutions. And I agree with you, that it is not unlikely,
“ that this small part of the Jews will be settled in Jerusalem,
“ under the protection of Antichrist; but it is not to the set-
“ tlement of this apostate band, that the prophecy in this 18th
“ chapter relates. For I must observe, that when the present
“ offered consists of persons, the offered, as well as the offerers,
“ must be worshippers. For to be offered is to be made a
“ worshipper; or, in some instances, to be devoted to some par-
“ ticular service, in which the general character of a worshipper
“ is previously implied, both in the person who hath authority so
“ to devote, and in the devoted: as in the instances of Jephthah’s
“ daughter, and the child Samuel. The people therefore brought
“ as a present to Jehovah to Mount Zion (if Mount Zion is to be
“ taken literally, as, not from this passage by itself, but by the
“ collation of this passage with many others, I think it is) will
“ be brought thither in a converted state. The great body of
“ the Jewish people will be converted previous to their resto-
“ ration; and being converted, will be assisted by Christian
“ nations of the uncircumcision, in settling themselves in their
“ ancient seats. I agree with you that some passages, in
“ Zechariah in particular, make strongly for this notion of a
“ previous settlement of worse than unconverted Jews. But I
“ am not without hope, from the same passages, that the great
“ body of the converted Jews returning will find those first
“ settlers, broken off from the antichristian faction, in a state
“ of deep contrition, and ready to receive their brethren with
“ open arms. So the whole race shall be offered to Jehovah at
“ Mount Zion, and not one of Israel shall be lost. And so far,
“ but no farther, I can admit an inchoate restoration of the
“ Jews, antecedent to their conversion; and a settlement of a
“ small body of them in the Holy Land, by the antichristian
“ powers. But this, I repeat it, is not the great subject to
“ which the prophecy relates, the general restoration of the
“ Jewish people; a business in which the atheistical faction will
“ have no share. I would now conclude this long epistle, but I
“ cannot quit the subject without declaring my sentiments on an
“ important point, upon which much error is abroad. Indiffer-
“ ence to the signs of the times is criminal. Misconstruction
“ of them may be dangerous. I confess I cannot discern any
“ immediate

“ immediate signs of the fall of Antichrist ; I fear, I see too
 “ clearly the rise, instead of the fall, of the Antichrist of the West :
 “ or rather I fear I see him rapidly advancing to full stature and
 “ ripe age. His rise, strictly speaking, the beginning of this
 “ monster, was in the apostolic age : for it were easy to trace
 “ the pedigree of French philosophy, Jacobinism, and Bavarian
 “ illumination, up to the first heresies. But it is now we see
 “ the ADOLESCENCE of that man of sin, or rather of lawless-
 “ ness, who is to throw off all the restraints of religion, morality,
 “ and custom, and undo the bands of civil society. The son of
 “ perdition, who is to arise out of an apostacy, not a constructive
 “ apostacy ; never understood to be such by those to whom the
 “ guilt has been imputed ; but AN OPEN UNDISGUISED
 “ APOSTACY. The son of perdition, who shall be neither
 “ a Protestant, nor a Papist ; neither Christian, Jew, nor
 “ Heathen ; who shall worship neither God, angel, nor saint ;
 “ who will neither supplicate the invisible Majesty of heaven,
 “ nor fall down before an idol. He will magnify himself against
 “ every thing that is called God, or is worshipped ; and with a
 “ bold flight of impiety, soaring far above his precursors and
 “ types in the times of Paganism, the Sennacheribs, the Ne-
 “ buchadnezzars, the Antiochus’s, and the heathen emperors,
 “ will claim divine honours to himself exclusively, and conse-
 “ crate an image of himself. I doubt not but this monster will
 “ be made an instrument of that pruning which the vine must
 “ undergo.”

Of all the subjects which ever engaged the attention of man-
 kind, this is by far the most interesting ; so much depends upon
 it. Bishop Newton doth not appear to have been impressed with
 the idea of that awful prospect of the pruning of the vine,
 which the bishop of Rochester so admirably describes ; he looks
 forward to the fulfilment of the times of the Gentiles, without
 observing that awful visitation of the churches which will ac-
 company it : and this I attribute to his zeal against the Papacy,
 and to his not looking forward to ANY NEW EXERTIONS OF
 ANTICHRIST IN TIME TO COME. He bestows great pains in
 endeavouring to prove that those prophecies which relate to the
 great enemy have their complete fulfilment in the Papacy ; and
 in Vol. II. page 72—78, he conjectures that the times extend
 until towards the close of the sixth millenary of the world, and
 produces the authority of the rabbi Abraham Sebah, in support
 of his opinion. In page 213 he presumes the restoration of
 Israel will happen about the year 1866, (1260 years and 606
 years amounting to that period). I assure you that although I
 quote this passage, I keep alive in my recollection those texts of
 holy scripture which you requested me to continually remember,
 and in particular that conspicuous passage : “ But of that day and
 “ that hour knoweth no man, no, not the angels which are in
 “ heaven,”

“heaven, neither the Son, but the Father,” Mark xiii. 32. But although it was not known either by men or angels at the time these words were spoken; although it was a period of time unknown even by our Lord himself in the days of his humiliation; it by no means follows, that further knowledge hath not been given by God. It was one of the promises given by our Lord to his apostles: “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John xiv. 26. And again, (xvi. 13.) “Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.” In pursuance of this promise, which they were to wait at Jerusalem to see accomplished, (Acts i. 4. ii. 1—47.) much information of things to come was from time to time given unto the brethren, and all the prophetic parts of the epistles, are in part, at least, a fulfilment of this promise; but the book of the Revelation is expressly prophetical, it is “the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.” And here we are permitted to exult in the reflection, that although “no man in heaven nor in earth was able to open the book” sealed with seven seals, “neither to look thereon;” which made John to weep; yet he is comforted by the angel saying unto him, “Weep not, behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” And then, after the heavenly host have exulted in those songs of praise which you have already quoted, the seven seals are in succession opened, and the contents of the book revealed for the consolation of the churches. You have already expressed your opinion, and hope that the days of the tribulation of the Jews approach towards their conclusion, and that the coming of our Lord in the clouds of heaven with power and great glory, to gather together his elect; that great event dependant thereon may be much nearer than is generally imagined; and now for my question, which is this: Can you point to any parts of the Revelation, in which the restoration of Israel to prosperity in their own land is revealed; and can you form any reasonable conclusion, from this sacred book, when this great event will take place, and the kingdom be restored again unto Israel? Acts i. 6.

Cautious. You have introduced your question with such a number of excellent quotations, that prove how much you interest yourself in this matter, that I will give you the best answer that I can. When Daniel was commanded to “shut up the words, and seal the book, even to the time of the end,” we
may

may depend upon it this was not to be done without GOOD CAUSE; there were gracious, wise, and benevolent purposes to be answered, by the information being given in this manner; there were gracious, wise, and benevolent purposes to be answered, by the words being shut up and sealed even to the time of the end. Again, when our blessed Saviour in the days of his humiliation positively declared, "But of that day and that hour" knoweth no man, no, not the angels which are in heaven, "neither the Son, but the Father," (Mark xiii. 32.) we may rest assured that there was a gracious, wise, and benevolent intent in its being thus concealed. He who "so loved the world, that" he gave his only begotten Son, that whosoever believeth in him "should not perish, but have everlasting life;" who "sent not" his Son into the world to condemn the world, but that the "world through him might be saved," John iii. 16, 17. He that "spared not his own Son, but delivered him up for us all," (Rom. viii. 32.) most assuredly would not withhold from us any thing that is for our good: if therefore it was not for the disciples to know when, and in what manner, the Lord would restore again the kingdom unto Israel, we may rest assured that it was for gracious, wise, and benevolent purposes, both to the Jewish nation and the world at large, that it was concealed, and only known to, and in the power of the Father. I am not aware that there is any circumstance spoken of in scripture, that is thus declared to be sealed, and so studiously concealed from the knowledge of the servants, the worshippers of the true God, except the extent and duration of THAT GREAT TRIBULATION WHICH THE JEWISH NATION HAVE ENDURED, AND ARE STILL ENDURING; and although I admit that the knowledge of all the circumstances attendant on it, and their deliverance out of it, was revealed in heaven at the opening of the seals, yet it might be, that it was not proper at that time that even the servants of God upon earth should be informed of it. It may still be kept secret for the most gracious, wise, and benevolent purposes; and if it is thus concealed from us, we should act wisely in seeking grace and humility from the only giver of every good and perfect gift, that we may so far conform to the divine will, as to feel no desire to know what it may have pleased God for wise purposes to conceal.

Zealous. I entirely agree with you in every thing you have said; and if I had thought that these events had still been concealed from our view, as I admit they were before the Revelation was given unto the churches, I trust I have that confidence in the love of God, and that his love to us is as conspicuous in what HE WITHHOLDS FROM US, as in what he gives unto us, that I should not have put the question to you, or to any one; for I am no friend to conjecture, and well know that it is a misery to be lost in that labyrinth, in which a florid imagination and a conjectural disposition, sometimes entangles its possessor. You think

think then that these things are still hidden from us who yet dwell upon the earth?

Cautious. I do think that as to the precise times when these events are to happen, they are for gracious, wise, and benevolent purposes, still hidden from us.

Zealous. You will pardon me then for making an observation which I think will embarrass you to answer. You have just now recommended me to a diligent perusal of the prophetic parts of holy scripture, with intent for me to select such parts as have only been partially fulfilled, or yet remain entirely to be fulfilled. You have recommended me to bring these passages to the Revelation, and have assured me that I shall find that they will mutually elucidate and throw light upon each other; now permit me to ask you, How can this be, if the EXTENT and DURATION of the Jewish tribulation is still concealed? If the circumstances attendant upon the change in the situation of the Jewish nation are not clearly to be observed and accurately traced out? For before I set about the work you have recommended to me, I am fully persuaded that above nine-tenths of the prophecies that remain to be fulfilled, will be found to relate to this very subject.

Cautious. Although you may think you have embarrassed me, I by no means retract any thing I have said, or any advice I have given to you. I am fully persuaded that by thus bringing all the unfulfilled parts of holy scripture to the Revelation, you will find them mutually to elucidate each other. Doth so much depend upon the knowledge of the TIME in which the tribulation of Israel shall expire, that no other knowledge is to be desired if this cannot be attained? You will observe that I have only said that I think that the precise TIME when these events are to happen, are for gracious, wise, and benevolent purposes still hidden from us who continue upon earth. I have not asserted that the Revelation contains no circumstances connected with this change to take place in the situation of the Jewish nation; so far the reverse, that it ABOUNDS with evidence upon this subject, and I do assert, that if you select all the passages in the prophecies which remain to be fulfilled, whether they relate to the great and conspicuous, the universal restoration of Israel to great honour, and to the possession of Mount Zion and the Holy Land, or whether they relate to any previous, and as it were, partial establishment in their ancient possessions, previous to this great event, or whether they relate to the attacks that may be made against them by the great enemy of the worshippers of the true God, or to that great overthrow that he will experience previous to the conspicuous and universal restoration of Israel by the instrumentality of ALL NATIONS; I boldly assert, that you will be enabled, by comparing these prophecies with the Revelation, to observe THE ORDER IN WHICH THESE THINGS WILL PROGRESSIVELY

RUN INTO FULFILMENT, and that will strengthen your faith to such a degree that you will not feel any inclination to KNOW MORE than is thus clearly revealed in holy scripture.

Zealous. I assure you it is my firm intention to follow your advice, and I will endeavour through grace to suppress all desire to inquire as to the times and seasons in which these things will run into accomplishment, without I am convinced by mature reflection that there are well-grounded conclusions to be drawn as to the time in which the tribulation of the Jews and the time of the Gentiles are to expire; and I would observe, that there is a period of time mentioned in the Revelation in which the holy city will be trodden down of the Gentiles, and that the general tenour of the language of the Revelation is very different from those words made use of by our Lord to his disciples, in Acts the 1st, when they collectively put the important question to him, "Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." It was not THEN for them; but when a book is given unto the churches for the express purpose to shew unto the servants of God without reservation things which must shortly come to pass, it is then very different.

Cautious. Is the Revelation then a book in which all things to come are WITHOUT RESERVATION RECORDED:

Zealous. Were not ALL the seals opened?

Cautious. Undoubtedly they were; but there is an EXPRESS RESERVATION of certain times or events which were NOT TO BE COMMUNICATED TO THE CHURCHES; and I am much mistaken, if these things which are thus concealed from the knowledge of the churches, are not the very points which you are so anxiously inquiring after.

Zealous. You will much oblige me by pointing them out, and giving me your reasons for thinking so.

Cautious. Pray turn to chapter the 10th, and you will there read, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, SEVEN THUNDERS uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, SEAL UP THOSE THINGS WHICH THE SEVEN THUNDERS UTTERED, AND WRITE THEM NOT." You may rest assured, that these important times or things which the seven thunders uttered were not thus sealed up, and purposely left unrecorded, without good cause; some gracious, wise, and benevolent purpose

was

was to be answered by their being thus concealed from the churches.

Zealous. I am perfectly satisfied, that they were thus sealed up for some gracious, wise, and benevolent purpose; and I thank you for noticing them, and I trust that I would sooner part with much of the consolation I have already received, than to presume to pry into that which is thus concealed from us; and I doubt whether we are at liberty to form any opinion concerning what is so expressly sealed up.

Cautious. As they were sealed up for gracious purposes, so are we to conclude that they ARE MENTIONED also for gracious purposes. He that should presumptuously say, "What signifieth their being mentioned if they are sealed up, they might as well be entirely omitted. Do not exercise your mind in reflecting upon them, they should be struck out of the book." I say, that he who should thus presumptuously treat them, would be as much subject to that awful denunciation which is at the conclusion of the book; he would be as much subject to the awful denunciation in force against those who "TAKE AWAY from the words of the book of this prophecy," (Rev. xxii. 19.) as would he who should presumptuously declare in a positive manner, that their contents are thus, or thus (and that they cannot contain or mean any thing but what he thus declares) would fall under the correspondent denunciation against those who "ADD UNTO THESE THINGS, Rev. xxii. 18. I shall therefore feel no hesitation in communicating a few observations, which have been impressed upon my mind concerning them. First then permit me to observe, that you have already expressed yourself satisfied that the passages which we have so frequently referred to, and which I have so strongly requested you to keep in your recollection, establish the fact, that what was thus graciously sealed up from the knowledge of the servants of God, what was thus kept from the knowledge both of men and angels, and not known even by our Lord himself in the days of his humiliation, WAS THE EXTENT AND DURATION OF THE TRIBULATION OF ISRAEL?

Zealous. I am perfectly satisfied that it was the extent and duration of the Jewish tribulation being unknown, that rendered the day and hour of the coming of our Lord in the clouds with power and great glory (which was immediately to succeed it) unknown also; and I am not aware of any other circumstance which is so directly and positively noticed to be concealed from our knowledge.

Cautious. Well then, I think there can be no presumption in my observing, that notwithstanding the Revelation contains such great and precious information concerning things to come, yet that the same reasons, the same great and gracious purposes which concealed the knowledge of the extent and duration of the

Jewish tribulation in the apostolic age, might operate with equal force at the time the Revelation was given unto the churches, and from that time to this, and even until the fulfilment of these things.

Zealous. I see no presumption in your observation; and the fact that those things which the seven thunders uttered were sealed up, and left unrecorded, induces me to think with you, that they relate to the same times and things which were thus concealed both from the knowledge of men and angels, and even from our Lord himself in the days of his humiliation: they are now known to the heavenly host, but it is not given unto us as yet to know them.

Cautious. It is no small confirmation to me in this opinion, and I trust there is no presumption in my observing it, that no sooner are the words uttered by the voices of the seven thunders sealed up, than they are followed by what is declared in the 5th, 6th, and 7th verses: "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, AS HE HATH DECLARED TO HIS SERVANTS THE PROPHETS." Now if we compare this passage with that passage we find in Daniel xii. 7. we cannot but notice the great similarity there is observable between them: "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left unto heaven, and swore by him that liveth for ever and ever, that it shall be for a time and times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." It is observable, that this passage in Daniel is immediately followed by the declaration, that "the words are closed up and sealed till the time of the end," Dan. xii. 9. but in the passage quoted from the Revelation, AFTER the words which are uttered by the seven thunders are sealed up, comes this declaration of the approach of the accomplishment of the mystery of God, "in the days of the voice of the seventh angeel, when he shall begin to sound, the mystery of God should be fulfilled, as he hath DECLARED TO HIS SERVANTS THE PROPHETS. It is not given to you to know the times which were sealed up as soon as they were mentioned to Daniel; it is not given to you to know those things which yet remain concerning the hidden things which the seven thunders uttered: but this is given to you to know, that towards the close of the sixth trumpet,

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the mystery of God, which he hath declared to his servants the prophets, will draw near to accomplishment, and on the sounding of the seventh trumpet will run into fulfilment.

Zealous. I am perfectly satisfied; pray proceed.

Cautious. What is this mystery of God which he hath declared to his servants the prophets? I know of no mystery, no concealed event, but THIS GREAT EVENT, the termination of the tribulation of Israel, when Israel shall be restored to prosperity in their own land, and the enemies of the worshippers of the only true God shall be destroyed by the appearance of that Saviour, whom the Jews have so long mistaken, when the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and when the sign of the Son of Man shall appear in heaven, and all the tribes of the earth mourn, and see the Son of Man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Deut. xxx. 3. Ezek. xxxii. 7. xxxvi. 24. Isaiah xiii. 10. Dan. vii. 11, 12. Joel ii. 10, 31. iii. 15. Zech. xii. 12. Matt. xxiv. 29. Then shall the Jews have ocular demonstration, and with Thomas of old, break out in that holy rapture which words can scarce express, My Lord and my God! John xx. 25.

Another circumstance which induces me to think that these seven thunders relate to the alteration to take place in the situation of the Jews, you will find related in the 8th, 9th, and 10th verses: "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel, which standeth upon the sea and upon the earth; and I went unto the angel, and said unto him, Give me the little book, and he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey; and I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter." If you turn to the book of Ezekiel the prophet you will find it introduced by visions very correspondent to those revelations which we are permitted to observe in this blessed book; and then a roll of a book written within and without with LAMENTATIONS, MOURNING, AND WOE, is delivered unto him to eat, and it was in his mouth as honey for sweetness; and he then proceeds to prophecy of the lamentation, mourning, and woe, which the children of Israel were to endure. We shall do well to recollect, that above 2300 years have elapsed since the time of the prophet Ezekiel, and yet the mystery of God is not accomplished; many, very many of these prophecies of lamentation, mourning, and woe, are accomplished,

accomplished, but yet the children of Israel are in an afflicted and degraded state ; but if we consider the GLORIOUS TIDINGS which abound at the close of the book of the prophet Ezekiel, we shall be satisfied that the certainty of their accomplishment was worthy the celebration of the united voices of the seven thunders ! A trumpet gives an awful sound, but it is faint when compared with the sound of thunder ; and what subject is so worthy of the voices of thunders to celebrate it as THE REDEMPTION OF THE CHILDREN OF ABRAHAM, AND ISAAC, AND JACOB, BY HIM WHO WILL PROVE HIMSELF TO BE THE GLORY OF HIS PEOPLE ISRAEL.

I shall mention but one circumstance more which confirms me in the opinion, that notwithstanding the things uttered by the seven thunders are sealed up, yet that they are mentioned for the edification and comfort of those who look for ; and ardently desire the consolation of Israel, and it is this : immediately after the information concerning them which occupies the 10th chapter, even in the 1st verse of the 11th chapter we are permitted to see a JEWISH TEMPLE OF GOD AND ALTAR, and the worshippers therein, in THE HOLY CITY, and have an account of the acts of TWO CONSPICUOUS WITNESSES ; but as I have before noticed this 11th chapter, I shall content myself with merely referring you to it as a confirmation of my opinion ; and I hope that you do not consider me as presumptuous in the observations I have made, as they tend to shew that the knowledge of the extent and duration of the tribulation of the Jews is a sealed subject, and should not be entered upon with that calculating curiosity which hath as it were endeavoured to pick that lock which it hath pleased God to put upon it, or to break that seal which they cannot unloose. In due time it will be plain enough, our blessed Lord hath even the keys of hell and of death, Rev. i. 18. He hath the sharp sword with two edges, (Rev. ii. 12.) which no enemy can resist. His eyes are like unto a flame of fire, and his feet like fine brags, Rev. ii. 18. He hath the seven spirits of God, and the seven stars, Rev. iii. 1. He hath the key of David, he openeth and no man shutteth, and shutteth and no man openeth, Rev. iii. 7.

Zealous. I see no reason to think you have been guilty of any presumption in any thing you have advanced, and trust that it will tend to keep me from the desire to know what for wise purposes are still concealed from us ; and I have received such satisfaction from your remarks, that I shall enter upon the examination you have recommended to me with a firm persuasion, that the further I proceed the more profit and pleasure I shall receive.

Cautious. Before we part, let me put one question to you concerning the times in which we live. I doubt not but the quotations which both you and I have made from the writings of the learned Bishop of Rochester, as well as those observations which

which you must have yourself made upon the present state of the world, leave no doubt upon your mind, that APOSTACY hath within the last half century especially, made rapid strides to attain its summit. My question therefore is, Whether this doth not confirm you in the opinion, that the Jewish sufferings are nearly terminated?

Zealous. I admit, that since the promulgation of Christianity there hath not arisen such an apostacy as that which even the last fifteen years hath brought to light. The rise and progress of Mahomet is scarcely so conspicuous an instance, for that (as far as it overspread nations professing Christianity) was an apostacy effected by the sword, but the apostacy we have had to lament hath been A WILLING APOSTACY, an apostacy which hath produced misery and desolation for a time to some of the finest countries in Europe; and God only knows what paroxysms of apostate rage we may have yet to witness, and what misery they may yet occasion; but I cannot perceive what connexion there is between the apostacy of Christians and the termination of the Jewish sufferings.

Cautious. You have professed it to be your opinion, that when our Lord shall appear "in the clouds of heaven with power and great glory," the end and intent of his coming will be to deliver Israel out of all his troubles, and to restore them to honour, and power, and their own land; and having adopted the opinion that there is good reason to hope that the Jewish sufferings are nearly ended, you have from thence concluded that it is very probable that the actual appearance of our Lord in the clouds of heaven with power and great glory is an event by no means remote. Pray turn to the 2d chapter of St. Paul's 2d Epistle to the Thessalonians: we have already had occasion to refer to the passage, and you admitted that it clearly proved that the apostle thereby corrected the expectations of the primitive Christians, and taught them that they were not to expect the coming of our Lord until certain events took place; but does it not necessarily follow that every symptom of the approach of these events is also a symptom of the approach of the coming of our Lord in the clouds with power and great glory? And as the Jewish sufferings terminate with this latter event, they are also symptoms that the Jewish sufferings are nearly terminated.

Zealous. Certainly, if we can discern the appearance of those circumstances which the apostle declares to precede the coming of our Lord, they are evidence of the approach of this awful event; and as the Jewish sufferings terminate at that time, they are evidence also that the Jewish sufferings are nearly ended.

Cautious. For the deliverance of Israel, and all who are waiting for the redemption of Israel, it is necessary that that wicked one, the man of sin, and son of perdition, should be destroyed; and this will be effected by our Lord at his coming.

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The Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. This son of perdition arises out of the great apostacy: hath there been such an apostacy, such a FALLING AWAY, (2 Theff. ii. 3.) as never before disgraced the Christian church? It is evidence that the man of sin, the son of perdition, is arisen, or is about to arise! It is when the world is convulsed and greatly agitated, when the restraints of society are broken, that bad men who usurp power grow to full maturity in wickedness. I shall not enlarge, but shall refer you again to the book I have already mentioned, page 296—323. Whether the son of perdition is arisen, or is about to arise, will in due time appear; but certainly if he arises out of an apostacy, and we behold a great apostacy, we have good ground to conclude, that the coming of our Lord, and the restoration of the Jews, which is connected therewith, are by no means to be considered as events at any great distance.

SEVENTH DIALOGUE.

In which further Reasons are given for the Opinion, THAT A GREAT ALTERATION WILL BE MADE IN THE CHRISTIAN CHURCHES, which will assume a much more JEWISH APPEARANCE; and Christians glory in Obedience to that THEOCRACY which will be established among the JEWS.

CAUTIOUS AND ZEALOUS.

Zealous. I have two or three questions to put to you; but if you have any thing further to observe, I would wish to defer them until after you have done, as they may then possibly be put with more effect.

Cautious. I have but little more to say. When I was (by meditating on the 24th chapter of St. Matthew, and the parallel passages) led to adopt the opinion thereon, which I have mentioned, that the coming of our Lord “in the clouds of heaven with power and great glory,” when he will “send his angels with a great sound of a trumpet,” to “gather together his elect from the four winds, from one end of heaven to the other.” I say, that when I was led by serious meditation to apply this gathering together of the elect to the RESTORATION OF THE JEWS, I was almost afraid at first to give place to an idea which appeared to be so NOVEL, so very discordant to the
generally

generally received opinions of my Fellow-Christians. I considered, that in our church the confession of our faith IS ENTIRELY SILENT UPON THIS SUBJECT OF THE RESTORATION OF THE JEWS, being one great, if not the principal motive of our Lord's coming in the clouds with power and great glory. In the apostle's creed the words are, "He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead."—In the Nicene creed, "He suffered and was buried, and the third day he rose again, according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again to judge both the quick and the dead, whose kingdom shall have no end."—The creed of St. Athanasius is fuller, but contains no mention of the RESTORATION OF THE JEWS being any ways connected with our Lord's second coming: "He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead, at whose coming ALL men shall rise again with their bodies, and shall give account for their own works, and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire." In the thirty-nine articles we have no further information, and therefore I repeat it, that I was almost afraid of giving place to the idea, but as it is excellently expressed in our articles, "Holy scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." So on the other hand it must be admitted, that creeds, summaries, and articles, from their brevity cannot be supposed to contain more than the general heads of scripture doctrine; and that God's purposes of MERCY TOWARDS ISRAEL, although abundantly displayed in the books of the prophets, which are constantly read in our churches, have been for gracious purposes as it were covered with a veil, and in a great measure concealed from the knowledge of the generality of Christians.

Zealous. I am not all surpris'd that you should feel a degree of fear and hesitation in giving place to an opinion which seems to be so different from the opinions of those who have gone before us, and which, though not contradictory to the creeds of our church, is not expressed in those parts of them which refer to the coming of our Lord.

Cautious. In the creed of St. Athanasius it is declared, "At whose coming ALL men shall rise again with their bodies," and all men shall rise again with their bodies at the day of judgment; but the second advent of our Lord, although it is a day of judgment and of resurrection from the dead, doth not appear to be that day of judgment "in the which the heavens shall pass away
" with

“ with a great noise, and the elements shall melt with fervent
 “ heat,” and in which, “ the earth also, and the works that are
 “ therein shall be burnt up ;”—“ wherein the heavens being on
 “ fire shall be dissolved, and the elements shall melt with fervent
 “ heat,” 2 Peter iii. 10, 12. This great day of general judgment is described in Rev. xx. 11—15. “ And I saw a great white
 “ throne, and him that sat on it, from whose face the earth and
 “ the heaven fled away ; and there was found no place for them.
 “ And I saw the dead, small and great, stand before God ; and
 “ the books were opened : and another book was opened, which
 “ is the book of life : and the dead were judged out of those
 “ things which were written in the books, according to their
 “ works. And the sea gave up the dead which were in it ; and
 “ death and hell delivered up the dead which were in them : and
 “ they were judged every man according to their works. And
 “ death and hell were cast into the lake of fire : this is the second death. And whosoever was not found written in the book
 “ of life was cast into the lake of fire.” This great day of judgment is in the Revelation especially particularly distinguished from that preceding day of judgment at the second advent of our blessed Saviour, which is previously particularly described in the 4th verse of the same chapter : “ And I saw thrones, and they
 “ sat upon them, and judgment was given unto them : and I
 “ saw the souls of them that were beheaded for the witness of
 “ Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his
 “ mark upon their foreheads, or in their hands ; and they lived
 “ and reigned with Christ a thousand years. But the rest of the
 “ dead lived not again until the thousand years were finished :
 “ this is the FIRST RESURRECTION. Blessed and holy is he
 “ that hath part in the first resurrection : on such the second
 “ death hath no power, but they shall be priests of God and of
 “ Christ, and shall reign with him a thousand years.” Although this DISTINCTION was reserved to be, and is only so very clearly contained in the Revelation of our blessed Lord Jesus Christ, yet was it in a measure given unto the churches (before the Revelation was given) to know that there would be a FIRST resurrection. Thus St. Paul, in his first epistle to the Thessalonians, chap. iv. 16. “ The Lord himself shall descend from heaven with
 “ a shout, with the voice of the archangel, and with the trumpet
 “ of God : and the dead in Christ SHALL RISE FIRST : then
 “ we which are alive and remain shall be caught up together
 “ with them in the clouds, to meet the Lord in the air : and so
 “ shall we ever be with the Lord.” It is clear therefore, that there is a glorious resurrection of the peculiarly faithful at the second advent of our Lord ; and although it may be almost exclusively a resurrection of the faithful, yet there is a passage in Dan. xii. which seems to give probability to the idea, that some of the most
 conspicuous

conspicuous persecutors of the people of God may be also singled out from the wicked dead, to be awful first-fruits of righteous wrath: "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." See also Isaiah lxvi. 24.

Zealous. The doctrine of A FIRST RESURRECTION, in which the dead in Christ shall rise first to partake of the joy of their Lord, is certainly a scripture doctrine. Bishop Newton mentions the great consolation the martyrs received from this precious doctrine; and I cannot but express myself surpris'd, that we in the church of England have not the comfort derivable therefrom, communicated to us in some creed or other part of our public service.

Cautious. As I have referred to that passage in the Revelation which speaks of the first resurrection, it puts me in mind of another caution which may be of advantage to you: there have been those who have built upon this passage, "And they lived and reigned with Christ a thousand years;" an idea that this reign is such a reign on earth as the reign of any temporal prince; and they describe it in such unguarded language, that their highest idea of the advantage seems confined to their being thus rais'd to enjoy the felicity derivable from what we call temporal prosperity, and earthly dominion, connected with the profession of Christianity. You will do well to read with attention the observations of Bishop Newton upon the passage; you will find them in his third volume, from page 329 to page 344. You will receive much pleasure from it; he shews that the doctrine of a millenium is A JEWISH DOCTRINE; he quotes RABBI KETINA from the Gemara of their Talmud; he also quotes the tradition of the house of ELIAS, and expresses his firm belief in the doctrine of that blessed millenium, in which "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," (Dan. vii. 27.) in which Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession," (Ps. ii. 8.) in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea, (Isa. xi. 9.) in which "the fulness of the Gentiles shall come in, and ALL ISRAEL SHALL BE SAVED," Rom. xi. 25, 26. He quotes the authority of St. Barnabas in the first century; of Justin Martyr in the second century; of Tertullian in the third century; and of Lactantius in the fourth century; to prove THE ANTIQUITY and soundness of the doctrine; and quotes the learned Dodwell, who observes, the effect

that this doctrine had in supporting the primitive Christians under their grievous sufferings: "They even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in THE FIRST RESURRECTION." In considering this subject you will do well to keep alive in your recollection these words of our blessed Saviour to the Sadducees: "Ye do err, not knowing the scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," Matt. xxii. 29. If you keep these passages in your mind, you will be in no danger of such error; and as I have thus introduced the subject, I shall beg your attention to a few words upon THE JEWISH AND CHRISTIAN DOCTRINE OF THE MINISTRATION OF ANGELS, which, in my opinion, is closely connected with this doctrine. The Jewish scriptures are the FOUNDATION OF ALL THE TRUE RELIGIOUS KNOWLEDGE that there is in the world, and they abound in instruction upon this important subject: we find ANGELS employed by the Lord God of Abraham, and Isaac, and Jacob, in the government of the world (for all the earth is his); and especially in the protection of his people Israel and his servants! Lot and his daughters were delivered from the great destruction in which the cities of abomination were consumed, by the Lord's sending two angels, who brought them out from amongst them, (Gen. xix.) and when Abraham's faith was proved in the instance of his son Isaac, his hand was stayed by the ANGEL OF THE LORD, Gen. xxii. 11. Abraham knew by experience this great consolation, and therefore when he sent his servant to take from among his kindred a wife for his son Isaac, he said unto him: "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and sware unto me, saying, Unto thy seed will I give this land; he shall SEND HIS ANGEL BEFORE THEE, and thou shalt take a wife unto my son from thence," Gen. xxiv. 7. When the Lord delivered Israel out of Egypt, and Pharaoh pursued, "THE ANGEL OF GOD which was before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night," Exod. xiv. 19. "Behold I send AN ANGEL BEFORE THEE, to keep thee in the way, and to bring thee into the place that I have prepared," Exod. xxiii. 20. The doctrine of the ministration of angels is most abundantly established in the Jewish scriptures: when Jacob went on his way from Laban, "the ANGELS OF GOD met him; and when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim,"

Gen.

Gen. xxxii. 2. When Moses sent messengers to Edom to request permission to pass through his territories, he notices their deliverance out of Egypt from their oppressors: "Thou knowest all the travail that hath befallen us, how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers; and when we cried unto the Lord, he heard our voice, and sent AN ANGEL, and hath brought us forth out of Egypt," Numb. xx. 14. The time would fail were I to notice a tenth part of the instances which might be quoted to prove the great doctrine of the ministration of angels, and THE FIRM BELIEF OF THE JEWISH NATION IN THIS GREAT DOCTRINE! When Daniel was cast into the lions den he received no hurt, but replied unto the king, "O king, live for ever: my God hath sent HIS ANGEL, and hath shut the lions mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt," Dan. vi. 22. In the 8th, 9th, and 10th chapters of Daniel we find instances of the ANGEL GABRIEL being sent to comfort Daniel, and to instruct him as to things to come; and we have good ground to believe, from the 13th and 20th verses of the 10th chapter, that ANGELS are employed by the Lord in regulating the establishment and subversion of empires: "And now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come." The ARCHANGEL MICHAEL is twice mentioned in the 10th chapter of Daniel, and in the 12th chapter of Daniel he is again mentioned with reference to the Jewish deliverance in the latter days: "And at that time shall MICHAEL stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever," Dan. xii. 1—3. Behold the grief of good king Hezekiah, he hath received a blasphemous threatening letter from the king of Assyria.—He prays unto the Lord his God, and spreads it before him, and the Lord heard and answered him; for he sent HIS ANGEL into the camp of the Assyrians, and in one night he smote 185,000 ENEMIES OF THE JEWS! 2 Kings xix. 35.

Zealous. Surely never was there a nation upon earth that have experienced such most astonishing interpositions of the providence of God as the JEWISH NATION have experienced!

Cautious.

Cautious. It is a lamentable reflection, that a nation so highly favoured should not have been as conspicuous for obedience and righteousness as it hath been for the favour of God; but we have to notice ANGELS being employed by the Lord God of Israel for the punishment of his own highly favoured, but disobedient people. Thus Saul being disobedient, “the spirit of the Lord departed from Saul, “and an EVIL SPIRIT from the Lord troubled him,” 1 Sam. xvi. 14. When the Lord is greatly displeased, this is the GREAT ROD OF HIS VENGEANCE: thus when Egypt provoked him by hostility to his people, “He cast “upon them the fierceness of his anger, wrath, and indignation, “and trouble, BY SENDING EVIL ANGELS AMONG THEM,” (Psal. lxxviii. 49.); and we read in the book of Job, that the severest trials are those that are endured under the influence of evil angels.—In the 1st and 2d chapters of the book of Job we have much information upon this subject: “Now there was a day when the sons of God came “to present themselves “before the Lord, and SATAN came also among them. And “the Lord said unto Satan, Whence comest thou? Then Satan “answered the Lord, and said, From going to and fro in the “earth, and from walking up and down in it. And the Lord “said unto Satan, Hast thou considered my servant Job, that “there is none like him in the earth, a perfect and an upright “man, one that feareth God, and escheweth evil? Then Satan “answered the Lord, and said, Doth Job fear God for nought: “hast not thou made an hedge about him, and about his house, “and about all that he hath on every side? Thou hast blessed the “work of his hands, and his substance is increased in the land. “But put forth thine hand now, and touch all that he hath, “and he will curse thee to thy face. And the Lord said unto “Satan, Behold, all that he hath is in thy power; only upon “himself put not forth thine hand: so Satan went forth from the “presence of the Lord,” Job. i. We then read of all his property being destroyed by Satan, and of his children being visited with sudden death!—“Again there was a day when the sons of “God came to present themselves before the Lord, and Sa- “tan came also among them to present himself before the “Lord. And the Lord said unto Satan, From whence comest “thou? And Satan answered the Lord, and said, From going to “and fro in the earth, and from walking up and down in it. “And the Lord said unto Satan, Hast thou considered my servant “Job, that there is none like him in the earth, a perfect and “an upright man, one that feareth God, and escheweth evil? “and still he holdeth fast his integrity, although thou movedst “me against him, to destroy him without cause. And Satan an- “swered the Lord, and said, Skin for skin, yea all that a man “hath will he give for his life. But put forth thine hand now, “and touch his bone and his flesh, and he will curse thee to thy
“face,

“ face. And the Lord said unto Satan, Behold, he is in thine
 “ hand ; but save his life. So went Satan forth from the pre-
 “ sence of the Lord, and smote Job with sore boils from the
 “ sole of his foot unto his crown,” Job ii.

Zealous. The Jewish doctrine of the ministration of ANGELS, and that they are “ ministring spirits sent forth to minister for
 “ them who shall be heirs of salvation,” (Heb. i. 14.) is abundantly confirmed in the New Testament. We read of an ANGEL OF THE LORD appearing to Zacharias the priest on the right side of the altar of incense, and announcing to him joyful tidings, and of the same angel GABRIEL being sent to the blessed Virgin Mary to announce the advent of our Lord Jesus: “ He shall be
 “ great, and shall be called the Son of the highest, and the Lord
 “ God shall give unto him the throne of his father David ; and
 “ he shall REIGN OVER THE HOUSE OF JACOB FOR EVER,
 “ AND OF HIS KINGDOM THERE SHALL BE NO END, Luke i. 32. If the Old Testament establishes the doctrine of the ministration of angels beyond the possibility of doubt, I may assert the same thing of the New Testament.

Cautious. It does so, and the Old Testament would be a swift witness against any Jews who should so far depart from the faith of Abraham as to give way to unbelief upon a subject so clearly established ; but we have good reason to believe that the Jews in general are firm in the faith of their ancestors upon this subject : they are a people not given to change ; and Dr. Addison in his “ State of the Jews in Barbary,” published in 1682, speaks in the strongest terms of their morality and good dispositions ; and he particularly in chap. iii. notices their firm faith in the great scripture doctrine, the ministration of angels ; and would to God that I could say the same thing of THE GENERALITY OF CHRISTIANS. It is I fear far otherwise, and there is a great tendency in the present age to unbelief upon this subject. Against such the words of Christ our Lord will become a SWIFT WITNESS unless they repent ! John xii. 48.

Zealous. It is an awful thing to depart from faith in the word of God. There is not a doctrine in the word of God that is more firmly established, and capable of affording stronger consolation to the people of God. By faith we behold even those who were conspicuous servants of God in their day and generation, as conspicuous members of the heavenly host. “ He took Peter
 “ and John and James, and went up into a mountain to pray.
 “ And as he prayed, the fashion of his countenance was altered,
 “ and his raiment was white and glistering. And behold, there
 “ talked with him two men, which were MOSES and ELIAS,
 “ who appeared in glory, and spake of his decease, which he
 “ should accomplish at Jerusalem.”—“ And there came a voice
 “ out of the cloud, saying, This is my beloved Son : hear him,”
 Luke ix. 28, &c. As our Lord’s advent was announced by an angel,

so was his birth celebrated by the heavenly host: "There were
 " in the same country shepherds abiding in the field, keeping
 " watch over their flock by night. And lo, the angel of the
 " Lord came upon them, and the glory of the Lord shone round
 " about them, and they were sore afraid. And the angel said
 " unto them, Fear not: for behold I bring you GOOD TIDINGS
 " OF GREAT JOY, which shall be to all people. For unto you is
 " born this day in the city of David, a Saviour which is Christ
 " the Lord, Luke ii. 8—11." In his agony in the garden "there
 " appeared an angel unto him from heaven strengthening him,"
 Luke xxii. 43. Angels attended at his resurrection, (Matt. xxviii.
 Mark xvi. Luke xxiv. John xx.) and at his ascension into hea-
 ven, Acts i. 10. How then is it possible for a Christian to doubt
 as to the ministration of angels!

Cautious. There are those who do not renounce the name of
 Christians, who are for accounting for every thing upon what they
 call natural principles; and these are frequently very far from
 believing the scripture doctrine of the ministration of angels.—
 Again, there are others who will not go that length, they will not
 deny the ministration of angels in former times, but they content
 themselves with denying that there is now any ministration of
 angels. Again, there are more still who disbelieve that scriptural
 doctrine, that there are evil angels, evil spirits who are the
 tempters, the seducers, and the accusers of mankind; and there
 are multitudes who entirely renounce the belief that there exists,
 OR EVER HAS EXISTED, such crimes as sorcery, witchcraft, or
 enchantment, notwithstanding the TESTIMONY of the Christian,
 as well as the JEWISH SCRIPTURES upon the subject. You will
 find this subject considered in the 11th proposition in "Observa-
 " tions on Mr. Bicheno's Book, entitled the Restoration of the
 " Jews the Crisis of all Nations," published in 1800, (p. 184
 " to 211.) to which I have already referred, wherein it is proved,
 that the mystery of iniquity, the working of Satan, (2 Thess.
 " ii.) the spirit which actuates and pervades the enemies of God's
 " people, is not a figure of speech, but a reality;" and I am
 firmly persuaded, that as there was a THEOCRACY established
 UPON EARTH, in the instance of THE JEWS, so that the time ap-
 proaches in which there will be A THEOCRACY ESTABLISHED
 IN THE HOLY LAND, EVEN IN MOUNT ZION, which will be
 "THE GLORY OF GOD'S PEOPLE ISRAEL, and not of them only,
 but of the whole earth, who will then be in peace and amity
 with them, treating them with that respect which is due to the
 servants and people, the favoured nation of the only true God,
 the Creator of heaven and earth, to whom they will then be a
 " kingdom of priests, and an holy nation," (Exod. xix. 6.); and
 all the nations of the earth be under a glorious and beneficial sub-
 jection to that THEOCRACY, THAT DIVINE GOVERNMENT
 which will be among them.—"The nation and kingdom that
 "will

“ will not serve thee shall perish; yea, those nations shall be
 “ utterly wasted,” Isaiah lx. 12. If we were to enumerate
 the glories of the tabernacle, or the temple built by Solomon the
 king, we might notice the golden candlestick, and the table, the
 altar of incense, and the ark of the covenant, the mercy-seat,
 and the cherubims covering the mercy-seat, the golden pot that
 contained the manna, Aaren’s rod that budded, and the tables of
 the covenant; but what were the importance of these in compa-
 rison with THAT GLORY which was the outward and visible sign
 of THE DIVINE PRESENCE, that divine presence which was ever
 watchful for their good, from whence they received directions in
 all their emergencies, and encouragement in all their under-
 takings, if entered upon in his faith and fear! Exod. xiii. 21,
 22. xvi. 10. xix. 9. xxiv. 15, 16, 18. xxx. 6. xl. 34, 38. Levit.
 xvi. 2. Numb. ix. 19. x. 34. xi. 25. 1 Kings viii. 10. 2 Chron.
 v. 13. vii. 1—3. Exod. xl. 38. Numb. ix. 16. Deut. i. 33.
 Levit. ix. 24. x. 1. 1 Kings xviii. It is clearly revealed in holy
 scripture, that this outward and visible sign of the DIVINE PRE-
 SENCE to protect his people Israel with his mighty power, and
 ever-enclosing mercy, will be restored to them in a more glorious
 manner than their ancestors ever experienced: “THE LORD
 “ WILL CREATE UPON EVERY DWELLING-PLACE OF MOUNT
 “ ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE
 “ BY DAY, AND THE SHINING OF A FLAMING FIRE BY
 “ NIGHT,” Isaiah iv. 5. We have a particular description in
 the prophet Ezekiel of THAT JEWISH TEMPLE which yet re-
 mains to be built; and he proceeds to the description of this great
 event, which was so minutely seen by him in the vision. “After-
 “ ward he brought me to the gate, even the gate that looketh
 “ toward the east: and, behold, the GLORY OF THE GOD OF
 “ ISRAEL came from the way of the east: and his voice was like
 “ a noise of many waters: and the earth shined with his glory.”—
 “ And the GLORY OF THE LORD came into the house by the
 “ way of the gate whose prospect is toward the east. So the
 “ spirit took me up, and brought me into the inner court; and,
 “ BEHOLD, THE GLORY OF THE LORD FILLED THE HOUSE,”
 Ezek. xliii. 1, 2, 4, 5. This is evidence THAT A THEOCRACY,
 A DIVINE GOVERNMENT will again be established in THE HO-
 LY LAND for the honour and advantage of HIS PEOPLE ISRAEL;
 and it will be no less for the good of all mankind than for the
 honour and advantage of the Jews. We are not to confine our
 idea of a theocracy to the glory which surrounds and covers the
 mercy-seat, ANGELS, HOLY ANGELS, the obedient and faithful
 servants of the Lord, ministering spirits sent forth by the Lord to
 minister to those who shall be heirs of salvation, form a distin-
 guished feature in a theocracy; they are his ministers, his servants.
 “ The angel of the Lord encampeth round about them that fear
 “ him,

“him, and delivereth them,” Psal. xxxiv. 7. Thus Elifha, who knew these things, when his servant was disheartened at beholding the chariots and horses that encompassed the city to take him, replied, “Fear not: for they that be with us are more than they that be with them. And Elifha prayed, and said, Lord, “I pray thee, open his eyes, that he may see: and the Lord “opened the eyes of the young man; and he saw: and, behold, “the mountain was full of horses and chariots of fire round “about Elifha,” 2 Kings vi. 17. “The chariots of God are “twenty thousand, even thousands of angels: the Lord is among “them, as in Sinai, in the holy place,” Psal. lxxviii. 17. “He “came with ten thousand of his saints,” Deut. xxxiii. 2. When Jacob was sent away by his father to Padan-Aram, he had experience of this truth, “And he lighted upon a certain place, “and tarried there all night, because the sun was set; and he “took of the stones of that place, and put them for his pillows, “and lay down in that place to sleep. And he dreamed, and “behold a ladder set up on the earth, and the top of it reached “to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and “said, I am the Lord God of Abraham thy father, and the God “of Isaac: the land whereon thou liest, to thee will I give it, “and to thy seed; and thy seed shall be as the dust of the earth, “and thou shalt spread abroad to the west, and to the east, and “to the north, and to the south: and in thee and in thy seed “shall all the families of the earth be blessed. And, behold, I “am with thee, and will keep thee in all places whither thou “goest, and will bring thee again into this land; for I will not “leave thee, until I have done that which I have spoken to thee “of,” (Gen. xxviii. 11—15.): but it is THE SERVANTS OF GOD that are so highly favoured. If the tops of the houses in Jerusalem smoke with incense offered unto Baal, (Jer. xix. 13. xxxii. 29. Zeph. i. 5.) and to other gods; if IDOLATRY is encouraged, or even protected, or TOLERATED by their kings, contrary to the express command of the Lord; will he favour such a place with that greatest possible token of his favour, the glory which shall testify his immediate presence and complacency towards them? Will he permit his holy angels to minister there? He may send his prophets and messengers to reprove and exhort them; he may strive with them as he did with an evil world before the flood, (Gen. vi. 3.) but how can he give an outward and visible sign of his pleasure when he is GREATLY DISPLEASED? If a beloved son greatly offends, it is consistent with wisdom and goodness, it is for HIS GOOD that he should be punished: Israel hath been punished, and is GREATLY PURIFIED BY SUFFERINGS. Poverty may present many of them to our eyes in vile raiment; but I have good hope, that if circumstances similar were to arise, we should find multitudes of Shadrachs, Meshachs,

and

and Abednego's among them, who would endure any death rather than worship any God but the Lord God of Abraham, Isaac, and Jacob, their fathers, the only true God, the Creator of heaven and earth.

Zealous. I am happy to hear you say so, and I sincerely hope you are not mistaken in your good opinion of them.

Cautious. I hope I am not. If Satan could prevail, as he did for the trial of Job, what power may he not be supposed to have had against a nation so awfully reprehensible as the Jews for a long time were, blessed with every advantage, and yet slighting and despising them. If Satan could prevail against Israel by provoking David to number the people, (1 Chron. xxi. 1.) which displeased the Lord, so that he sent an ANGEL to inflict pestilence upon them, 1 Chron. xxi. 15—17. If David, the man after God's own heart, could be so deluded and seduced by Satan, what power of delusion and seduction may he not be supposed to have possessed against a nation at one time "AN HYPOCRITICAL NATION," which for their manifold national transgression were stigmatized with that dreadful designation, "THE PEOPLE OF MY WRATH," Isaiah x. 6. It is not in the Old Testament alone that we see the POWER of evil angels, when permitted to afflict and punish those who have the advantage of superior knowledge, and superior means of grace, and yet act worse than those who do not partake of such advantages, Matt. xi. 20, 24. xii. 41, 42. Luke x. 13. xi. 31, 32.

It is in the 9th chapter of the Revelation in which we read of those heavy, yet righteous, judgments which have been inflicted, and are yet being inflicted, upon Christian nations, who have not repented "of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:" nor of "their murders, nor of their forceries, nor of their fornication, nor of their thefts," Rev. ix. 20, 21. And whence have their enemies derived their exterminating ferocity and desolating fury? It was and is a ferocity and fury which is DIABOLICAL, it comes out of THE BOTTOMLESS PIT. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power," ix. 1—3. And again, the second woe is inflicted, by loosing the four angels which were bound (14.) until the time arrived for them to act. We see the immense number of exterminating horsemen influenced and inspired with desolating fury by these EVIL ANGELS; for

no good angels are bound by a chain; and it is positively declared that THE GREAT ENEMY OF ALL will (at least in his latter appearance) be truly diabolical: "the beast that thou sawest" "was, and is not; AND SHALL ASCEND OUT OF THE BOTTOMLESS PIT, AND GO INTO PERDITION: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the BEAST THAT WAS, AND IS NOT, AND YET IS," Rev. xvii. 8. xiii. 3—8. This appears to be the time in which THE DEVIL hath "great wrath, because he knoweth that he hath but a short time," (xii. 12.): but let us not be disheartened at the prospect, but REJOICE, yea, even REJOICE GREATLY: for his rage, however great, is circumscribed; HIS CHAIN, and the chain of his adherents, is SHORT! "He hath but a SHORT TIME!" which will be succeeded by A GLORIOUS CHANGE, EVEN THE ESTABLISHMENT OF THE THEOCRACY we have noticed. It is not only in the book of Daniel that we are informed that "Michael shall stand up, the great prince which standeth up for the children of THY PEOPLE," (Dan. xii. 1.) THE JEWS! "The stars shall fall from heaven, and the powers of the heavens shall be shaken," Matt. xxiv. 29. Not only those earthly powers which become hostile to the worshippers of the one true God, shall be destroyed; but their great and diabolical inspirers shall be removed from stirring up mischief upon earth: "The prince of the power of the air, the spirit that worketh in the children of disobedience," (Ephes. ii. 2.) shakes in his seat, and is ready to fall! and "Satan like lightning" is about to fall from heaven, Luke x. 18. "There was war in heaven, MICHAEL AND HIS ANGELS FOUGHT AGAINST THE DRAGON, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the DEVIL, AND SATAN, which DECEIVETH THE WHOLE WORLD: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him BY THE BLOOD OF THE LAMB, and by the word of their TESTIMONY; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a SHORT TIME," Rev. xii. 7—13. Woe indeed to those inhabitants of the earth, who will be DECEIVED by him to join in the great conspiracy against the worshippers of the only true God: but what great consolation

consolation will it be to them to know the near approach of that GLORIOUS DELIVERANCE, the near approach of that GLORIOUS REST, which remaineth for the people of God, Heb. iv. 9. What great consolation will they derive from the length of the chain by which these enemies are bound being no longer concealed: the words are only sealed up until "the time of the end," (Dan. xii. 9.) and it is but a SHORT TIME, (Rev. xii. 12.) A SHORT CHAIN! and when this short time is past, THE GREAT DRAGON goes into confinement: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled," Rev. xx. 1—3. The worshippers of the only true God will then have no more resistance from Satan, (Zech. iii. 1.) they will have no more to wrestle against PRINCIPALITIES and against POWERS, against THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES," Ephes. vi. 12. Although the armoury of faith will be increased, and the shield of faith remain, yet will not the enemy be able to make the shield ring with the blows of those FIERY DARTS, which he has been so long in the habit of casting against the servants of God, (16.) Let us rejoice in the anticipation of this glorious prospect, for then "THE ROARING LION" will no longer be able to walk about, "seeking whom he may devour," 1 Pet. v. 8. Job i. & ii. Daniel was to rest and stand in his lot "at the end of the days," (Dan. xii. 13.) and those faithful servants of God who will partake with him in the FIRST RESURRECTION, (Rev. xx. 4—6.) and become unto their God "kings and priests," to reign "on the earth," (Rev. v. 10. xx. 6.) appear to me as it were to supply that place in the heavenly host, which peculiarly concern THIS EARTH, and which hath so long been under the dominion, the delusion, and power of Satan (and his angels) who is in 2 Cor. iv. 4. called "the God of this world;" him whom the wicked serve: and what a glorious reign is that which shall have for its object, to protect the people of God, to train them up for inhabitants of the NEW JERUSALEM, THE NEW HEAVENS, AND THE NEW EARTH, Rev. xxi. 22. No earthly palace, no gorgeous apparel, no superb retinue could give a thousandth part of the felicity derivable from such a glorious reign, such a benevolent employment, Luke xv. 7. "When they shall rise from the dead they neither marry, nor are given in marriage: but they are as the angels which are in heaven," Mark xii. 25. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being children of the resurrection,"

“rection,” Luke xx. 36. I did not intend to enlarge so much, but it is difficult to compress and curtail. All the observations I have made have had for their object to remove **PREJUDICES AGAINST THE JEWS**, and you will, I trust, when you duly consider them, see that those observations which may not at first strike the mind as relating to the JEWS, have a connexion with the subject, and tend to **REMOVE THOSE PREJUDICES WHICH HAVE SO LONG PREVAILED AGAINST THE JEWS**.

Zealous. I have already noticed that all your observations are directed to this end; and I am happy that you have not been able to curtail or compress, for the subject is an **EXULTING SUBJECT**: and now I will proceed to state the questions which you will permit me to put to you; there are three: the first is concerning the state in which the Jews will be restored to their own land. I will give you my reason for putting this question: there is certainly a progression observable, for the ships of Tarshish are the **FIRST** who move in the restoration of Israel, (Isai. lx. 9.) and Rev. xi. is evidence of a settlement of Jews in the Holy Land. Now this appears to be previous to the great alteration in the sentiments of the bulk of their nation concerning our Lord Jesus Christ. Can you give me any assistance here, and may I ask your opinion upon this interesting subject.

Cautious. You will find my sentiments upon these subjects in the first thirty-six pages of the book to which I have already referred. Any subject which is connected with matters which are **STUDIOUSLY CONCEALED FROM US**, as I have already observed, should be entered upon with great caution, and in the most guarded manner; I hope that I have not transgressed this rule. But leaving, for the present, the question as to whether any and what improvement may be expected to take place in the opinions, the hopes, and zeal of the Jews, previous to their return; I think it is much more incumbent on us to consider, whether any and what alteration is likely to be effected in **THE CHRISTIAN CHURCHES**; and I do not hesitate to say, that I think a great change for the better is essentially necessary, and that such change will be made. The **ANGELS** (be not startled at the glorious title, for it is a title applied to the bishops or elders of each of the Asiatic churches) the angels, bishops, ministers, and elders, the rulers in our churches, would do well to enter into this examination! they would find ample instruction concerning those things which need reformation, by making the state of their churches the subject of a judicious, mild, and yet zealous examination, upon that model which is preserved for that purpose in the second and third chapters of the Revelation! I know that it may be replied that their authority is much circumscribed. It is to be lamented that it is; but that power that hath circumscribed their authority may see the necessity of restoring it, and a convocation actuated by the mild spirit of Christian benevolence,
unbounded

unbounded love, and fervent zeal, may yet be a blessing to the churches: but leaving matters in which we have no power, and on which we can only express our hopes, it will, I am sure, be admitted by you, that every individual Christian may derive inestimable advantage by a careful self-examination by this conspicuous model. All those who look forward to a more enlarged spread of the gospel in times to come; and this I will say, that such an event is not only clearly revealed in the 14th chapter of the Revelation, as well as other parts of holy scripture, but is expected by most true Christians; I say, such would do well to consider what they could answer to this question: Will it be exactly upon the model of your church? This is a needful question; for if an examination of this kind is not entered upon, it may be that THE BENEFIT which should result to them from the event may not be enjoyed. In like manner Christians would do well to examine the acts of their ancestors towards the Jews, and to repent of their misconduct towards them. I believe I have fully expressed myself upon these points, and therefore I shall content myself with observing, that when you proceed in the examination of the prophecies, and in bringing the unfulfilled parts thereof to a comparison with the Revelation, you will then become fully convinced of the truth of my assertion. That a great alteration will be made in the Christian churches, I will give you two or three instances: "It shall come to pass
 " that from one new moon to another, and from one sabbath to
 " another, shall all flesh come to worship before me, saith the
 " Lord," Isaiah lxvi. 23. "It shall yet come to pass, that
 " there shall come people, and the inhabitants of many cities:
 " and the inhabitants of one city shall go to another, saying,
 " Let us go speedily to pray before the Lord, and to seek the
 " Lord of hosts: I will go also. Yea, many people and strong
 " nations shall come to seek the Lord of hosts in Jerusalem,
 " and to pray before the Lord. Thus saith the Lord of hosts;
 " In those days it shall come to pass, that ten men shall take
 " hold out of all languages of the nations, even shall take hold
 " of the skirt of him that is a Jew, saying, We will go with
 " you: for we have heard that God is with you," Zech. viii.
 20—23. What! shall there become such a change in the dispositions of Christians towards the Jews, that they shall consider it an honour to go up to Jerusalem to worship in the outer court of their temple? Are these Christians professors of the same religion as those who have in former times hated the Jews with an implacable hatred? Are these professors of the same religion as those who, to express their hatred of the Jews and their religion, sought out the place where the ruins of their temple were supposed to exist, in order that they might cover it with ordure, to express their contempt and detestation? Are these the descendants of those, who, when Jerusalem was taken, collected all
 the

the Jews who were found therein, and burnt them alive? They now condescend to become the train-bearers of the JEWS: did I say condescend? they think it their high honour even to carry them upon their shoulders! Surely, surely, when these things come to pass, there will be a great alteration in the opinions and practices of Christians? But there will be changes in the church services, as well as in the opinions and practices of Christians: "From the rising of the sun even unto the going down of the same MY NAME shall be great among the Gentiles; and in every place INCENSE shall be offered unto my name, and a pure offering: for MY NAME shall be great among the heathen, saith the Lord of hosts," Mal. i. 11. "And it shall come to pass, that every one that is left of all the nations which came against JERUSALEM shall even go up from year to year TO WORSHIP THE KING, THE LORD OF HOSTS, AND TO KEEP THE FEAST OF TABERNACLES. And it shall be, that whoso will not come up of all the families of the earth unto JERUSALEM TO WORSHIP THE KING, THE LORD OF HOSTS, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles," Zech. xiv. 16—19. We have not as yet any order or form prepared in our liturgy to celebrate these things; or any directions in our rubric concerning them: but let us consider what is implied in keeping the feast of tabernacles, which Christians shall assuredly send deputies to Jerusalem to celebrate. It is that SOLEMN FEAST in which the Jewish nation were required TO REJOICE BEFORE THE LORD, (Levit. xxiii. 40. Deut. xvi. 13—15.) and to acknowledge that the harvest and the vintage are his gift. It is celebrated after the harvest, and those nations who will not go up to JERUSALEM TO WORSHIP THE KING, THE LORD OF HOSTS, and to REJOICE BEFORE HIM, and acknowledge that the harvest and the vintage are his, and that they enjoy the produce of the earth by his FREE GIFT, and are DEPENDANT UPON HIM for these blessings, will be deprived of these advantages by his withholding from them the rain, which is his FREE GIFT. THE TRUE RELIGION IS A REJOICING RELIGION. As strange as it may appear, it is no less true, that much of the Jewish sufferings are to be ascribed to a GLOOMY DISPOSITION in their ancestors, and a disinclination to REJOICE as the Lord commanded them by the mouth of his servant Moses: "Because thou servedst not the Lord thy God with JOYFULNESS AND GLADNESS OF HEART, FOR THE ABUNDANCE OF ALL THINGS; therefore shalt thou serve thine enemies which the Lord shall send against thee, in
" hunger,

“hunger, and in thirst, and in nakedness, and in want of all things,” Deut. xxviii. 47, 48. The Lord delighteth in the JOY OF HIS PEOPLE, and we should do well constantly to remember that it was when “the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice, with the trumpets and cymbals and instruments of music, and praised the Lord, saying, F. R H E I S G O O D ; F O R H I S M E R C Y E N D U R E T H F O R E V E R .” It was when this CHORUS made the temple almost shake with the exulting theme, that “THE GLORY OF THE LORD FILLED THE HOUSE OF GOD,” 2 Chron. v. 13. But can it be, that CHRISTIANS, who in former times have persecuted the Jews and treated them with such contempt! Can it be that they will undergo such an astonishing alteration in sentiment, as to go up yearly to Jerusalem to keep the feast of tabernacles? All that are LEFT of them will, Zech. xiv. 16. There may be those who would turn away with indignation at the very thought, and these if they continue in that indignant frame of mind will not be LEFT to enjoy the felicity, but will be destroyed with the other enemies and despisers of the CAUSE AND PEOPLE OF GOD. “Behold ye despisers, and wonder, and perish,” Hab. i. 5. Acts. xiii. 41. As these great alterations will most undoubtedly be made in the sentiments, and practices, and services of Christians; so may we with good reason suppose that the Lord’s covenant with ALL MANKIND in the DAYS OF NOAH, immediately after the flood, will then be zealously observed and celebrated by the DAILY ACKNOWLEDGEMENT of that TENURE, whereby animal food is granted unto us, (Gen. ix. 4, 5.) even the abstinence from blood, which shall be poured out “upon the earth as water,” (Deut. xii. 16.) and no use be made of it.

Having thus endeavoured to shew that a great alteration will be made in the dispositions and sentiments of Christians, I would proceed to answer your question in the best manner I can, but I fear our time is nearly expired, and we had therefore better adjourn it until our next interview.

EIGHTH DIALOGUE.

In which Reasons are given for the Opinion, that previous to the great and most conspicuous Return of the Jews to their own Land, (which will be effected by the Zeal of all Nations, to do that which is most pleasing to the Lord God of Israel) there will be a PARTIAL RESTORATION of many of them to their own Land, which will probably be effected by the Piety of Protestant Powers, who may renounce their Prejudices, against them, and see that the NON-RECEPTION OF THE CHRISTIAN DOCTRINE is not the BAR to their Restoration to the Favour of God.

CAUTIOUS AND ZEALOUS.

Zealous. WHEN I came to reflect upon the subject of our last conversation, in which you related the HESITATION with which you adopted the opinion, that the very end and intent of our Lord's second advent will be FOR THE RESTORATION OF THE KINGDOM UNTO ISRAEL, (Acts i. 6.); and that the Jews are the ELECT that will be gathered together "from the four winds, from one end of heaven to the other," Matt. xxiv. 31. It was much upon my mind whether I also had not given an hasty assent to the opinion; but upon mature deliberation, I am fully persuaded that you are right. The restoration of the Jews is the subject on which the prophets exult with rapture, and seems to be as it were THE MAIN POINT on which they dwell; and I think that it must be admitted that the Jews have good authority from scripture to believe that their restoration to blessedness will be effected by their Messiah! And although the idea appeared to you, and to me also, so entirely novel, yet I am much mistaken if we are so solitary in our opinion as you imagine. In the work we have already noticed, the Bishop of Rochester expresses his opinion, "that the time for the restoration of the Jews is no otherwise defined, than as THE SEASON OF OUR LORD'S SECOND ADVENT," page 16. Doth not this expression indicate nearly the same?

Cautious. I know of no human authority that I would quote in support of an opinion with more pleasure and confidence, than the learned prelate, and it is certain that he fixes the time of the restoration of the Jews at the season of our Lord's second advent; but we must beware, that the desire which we feel to maintain an opinion, doth not lead us to quote human authority with too much confidence and avidity. The authority which you
quote

quote goes no further than to support our opinion, that the season of the second advent of our Lord is the time for the restoration of the Jews; but it by no means follows, that we should be justified in considering the learned prelate as the advocate for our opinion, as to the circumstances attendant on this second advent of our Lord. Learned men may form very different opinions thereon, they may think they have good authority for believing that the description of this great event is highly figurative, and that it is only by its effects and consequences that it will be to be noticed upon earth; and if these were my sentiments I should not hesitate to quote the following passages as leaning that way:

“The harvest is the constant image of that season when God shall gather his elect from the four winds of heaven, reap the field of the world, gather the wheat into his barns, and burn up the chaff with unquenchable fire. Images which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction,” page 97. “The season is fixed in the beginning of this verse, For afore the harvest, &c. This pruning will immediately precede the harvest, and the in-gathering. The season of the harvest, and of the gathering of the fruit, is the prophetic image of that period, when our Lord will send forth his angels, to gather his elect from the four winds of heaven: OF THAT PERIOD, WHEN A RENEWED PREACHING OF THE GOSPEL WILL TAKE PLACE IN ALL PARTS OF THE WORLD; of which, the conversion of the Jews will perhaps be the first effect. The purification of the Christian church, by the awful visitations predicted in this passage; seems to be the proper preparative for this renewal of the call, to them that are near, the Jews; and to them that are yet far off, the Gentile tribes not yet converted,” page 85. Whatever confidence I may derive from the authority of the learned bishop, as far as it goes, yet I am ready to confess, that I should conceive myself highly reprehensible if I were to leave you under the impression, that my opinions were altogether supported by him; for I acknowledge that I am of opinion, that much of this passage concerning our Lord’s coming, is to be taken nearly literally, which I am persuaded is not allowed by the learned prelate; and although I would quote the same authority in support of my opinion, that the great body of the Jewish people will be converted previous to their restoration; and being converted, will be assisted by Christian nations of the uncircumcision, in settling themselves in their ancient seats:” yet I must profess, that I by no means think that their non-reception of the Christian religion is the bar to their prosperity, or to the favour of God towards them; so far the reverse, that I think we have good ground from scripture to

conclude, that there will be a restoration of many of the Jewish nation, and a considerable settlement of them in the Holy Land, by the returning mercy of the Lord God of their fathers towards them, PREVIOUS TO THE GREAT ALTERATION WHICH THEIR MINDS WILL EXPERIENCE CONCERNING THE CHRISTIAN RELIGION. I acknowledge, that in this opinion I have the authority of the learned bishop DIRECTLY AGAINST ME, for he expresses himself in these words, "I agree with you, " that some passages, in Zechariah in particular, make strongly " for this notion of a previous settlement of worse than uncon- " verted Jews. But I am not without hope, from the same " passages, that the great body of the converted Jews returning " will find those first settlers, broken off from the antichristian " faction, in a state of deep contrition, and ready to receive " their brethren with open arms. So the whole race shall be " offered to Jehovah at Mount Zion, and not one of Israel shall " be lost. And so far, but no farther, I can admit an IN- " CHOATE RESTORATION OF THE JEWS, ANTECEDENT TO " THEIR CONVERSION; and a settlement of a small body of " them, in the Holy Land, by the antichristian powers. But " this, I repeat, is not the great subject to which the pro- " phecy relates, the general restoration of the Jewish people; a " business in which the atheistical faction will have no share,"

page 105.

Zealous. This is the very subject concerning which I put a question to you in our last conversation, and you will much oblige me if you will give me your reasons for dissenting from such high authority; and when you have complied with this request, I shall beg you to notice those particulars in your opinions concerning the second advent of our Lord, in which you do not consider yourself supported by the same high authority.

Cautious. I will, to the best of my ability, not only declare to you my opinions upon these points, but give you my reasons for adopting them, (1 Pet. iii. 15.); and first, concerning the restoration of the Jews.

In proportion to the importance of any expected event, in like proportion is it natural for us to desire to possess information concerning its approach. When Israel groaned under the task-masters of Egypt, if there existed any tradition among them, that the period of their affliction was limited to "four hundred " years," and that in the "fourth generation" they would receive deliverance, (Gen. xv. 13, 16.) how anxiously must they have marked the signs of the times! When the house of Judah were in captivity at Babylon, we observe Daniel studying and understanding the word of the Lord, delivered by Jeremiah the prophet, "that he would accomplish seventy years in the deso- " lations of Jerusalem," Dan. ix. 2. Even when the Jews were in possession of their own land, their city Jerusalem, and their temple,

temple, and enjoyed the undisturbed possession of their religious privileges; yet as they were subject to a foreign yoke, we see with what solicitude our Lord's disciples inquired as to that better state of things which they ardently longed to behold, and concerning which (after his resurrection from the dead) they put the important question unto him, "Lord, wilt thou at this time restore again the KINGDOM unto Israel?" Acts i. 6. The times and seasons may be for wise purposes hidden from us, and yet those who anxiously wait for the REDEMPTION OF ISRAEL may possibly be enabled with humble diffidence to form some ideas upon the subject, so far as to MARK THE AWFUL SIGNS OF ITS GRADUAL APPROACH.

I think that there is a progression observable in their return, and that there is good ground from scripture to believe, that there will be a settlement of the Jews in the Holy Land, PREVIOUS to any considerable alteration in their sentiments concerning the Christian religion. In order to mark the progression, let us invert the order, and in the first place, consider THAT MOST CONSPICUOUS RETURN which will be effected by the zeal and instrumentality of ALL NATIONS.

This great event, as is justly observed by that learned prelate, to whom we, and "all those who in these eventful times are anxiously waiting for the redemption of Israel, and marking the awful signs of its gradual approach," (page 4) are so greatly indebted, is "THE SEASON OF THE SECOND ADVENT OF OUR LORD," page 14. He thus expresses himself in his Letter to Mr. King, "You think the French are described in that chapter, (Isaiah xviii.) as the restorers of the Jews. It is my opinion, on the contrary, that the time for the restoration of the Jews is no otherwise defined than as the season of our Lord's second advent. I contend, that although this eighteenth chapter of Isaiah describes a people destined to be the instruments of Providence in the restoration of the Jews, it describes that people only by certain characters, which have actually belonged to different people in different periods of the history of man, and leaves it undetermined to what people, among the various nations of the earth, these characters may belong, when the time shall come for the accomplishment of the prophecy; and I contend, that it is a matter equally undetermined, from what place the restoration of the Jews will begin. But although I pretend not positively to say, what nation God has chosen to be the conductors of the Israelites to their ancient seats, and maintain that prophecy, gives no clear light upon that question: I say negatively, that there is no reason to believe, that the atheistical democracy of France is destined to so high an office," page 16. When this great event takes place, it is clear that the sentiments and inclinations of both Jews and Christians are very different from their present sentiments and inclinations;

inclinations ; for it is an act of zealous piety to the Lord God of Israel, that those perform who conduct the people of God WITH “POMP AS A PRESENT TO JEHOVAH, TO THE PLACE “OF HIS NAME, TO MOUNT ZION,” page 79. What principle, but ZEALOUS PIETY to the Lord God of Israel, could induce ALL NATIONS to supply his people with every possible accommodation in their return, in which dignity, ease, safety, and speed shall be united?” Isaiah lxvi. 20. What principle but PIETY towards the Lord could induce the nations actually and literally to bow their arms and their shoulders to such a service? “They “shall bring thy sons in their arms, and thy daughters shall be “carried upon their shoulders,” Isaiah xlix. 22. What principle but PIETY towards the Lord God could induce the cities to consult about sending deputies, and sending them “to seek the “Lord of hosts in Jerusalem, and to pray before the Lord;” and ten men of different nations unite to become the train-bearers of one Jew in his progress to Jerusalem, to keep the feasts of the Lord? Zech. viii. 20, 23. What different sensations must then also glow in the hearts of the Jews! But we are at no loss to ascertain how this great change in the sentiments and inclinations of both Jews and Christians is to be effected. There are now VERY MANY WHO ANXIOUSLY WAIT FOR THE REDEMPTION OF ISRAEL, AND WHO MARK THE AWFUL SIGNS OF ITS GRADUAL APPROACH ; these are already prepared, and the number may greatly increase : but it is by means of those awful judgments, when the Lord will consume and destroy the great enemy with the spirit of his mouth, and the brightness of his coming, (2 Theff. ii. 8.) ; it is by that great visitation, whereby he will smite the nations with the sharp sword of his mouth ; it is by that iron rod with which he will rule the nations, (Rev. xix. 15.) ; it is by those tremendous judgments which the enemies of the worshippers of the only true God will feel and experience ; it is by the VIALS OF THE WRATH OF GOD (Rev. xvi.) being poured out in quick succession upon the earth, and the enemies of God who then dwell thereon ; and in particular it is by the pouring out of the SEVENTH VIAL which produces THAT GREAT EARTHQUAKE, SUCH AN EARTHQUAKE AS HATH NEVER YET BEEN “SINCE MEN WERE UPON THE EARTH,” (Rev. xvi. 18.) in which THE CITIES OF THE NATIONS FALL, and GREAT BABYLON comes in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath ; it is by THAT TREMENDOUS HAIL, every stone about the weight of a talent, like huge cannon balls, the artillery of heaven! (Rev. xvi. 1—21. Job xxxviii. 23.) ; it is chiefly by these means, that those who are not destroyed by them will have this great alteration produced in their inclinations and dispositions. As to the alteration in the sentiments of the Jews, it seems to be effected in a manner which shews the RETURN OF GOD’S FA-
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YOUR TOWARDS THEM; it does not seem to be produced so much by judgment as by mercy, it is produced by their beholding the sign of the Son of Man in heaven: THEY MOURN, (Matt. xxiv. 30.) THEY REPENT! "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon ME WHOM THEY HAVE PIERCED, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart, Zech. xii. 9—14. It is true that it will be "a time of trouble, such as never was since there was a nation, even to that same time:" but "AT THAT TIME THY PEOPLE SHALL BE DELIVERED, EVERY ONE FOUND WRITTEN IN THE BOOK," Dan. xii. 1. "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of JACOB'S TROUBLE; BUT HE SHALL BE SAVED OUT OF IT. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them," Jer. xxx. 6—9.

In Rev. xii. we read of the church fleeing into the wilderness, to the place prepared of God for her, where she is nourished from the face of the serpent: and in Ezekiel xx. 35—37, are these words: "And I will bring you into the wilderness of the people, and there will I plead with you FACE TO FACE. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—"And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And THERE shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall LOATHE YOURSELVES IN YOUR OWN SIGHT for
" all

“all your evils that ye have committed,” Exek. xx. 42, 43. It is **EVEN THE TIME OF JACOB’S TROUBLE.**

Zealous. Of Jacob’s trouble! why of Jacob’s trouble? what was Jacob’s trouble?

Cautious. You will find Jacob’s trouble fully related in Genesis xxxii. He sent messengers to inform his brother Esau of his coming, and to say, “I have sent to tell my lord, that I may find grace in thy sight.”—“And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, **AND FOUR HUNDRED MEN WITH HIM. THEN JACOB WAS GREATLY AFRAID AND DISTRESSED!**” He cried to the Lord in his trouble, and he delivered him out of his distress! “And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, **RETURN UNTO THY COUNTRY, AND TO THY KINDRED, AND I WILL DEAL WELL WITH THEE:** I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.” The sequel contains **GREAT CONSOLATION!** it shews that where the Lord gives faith to trust in him, that **PRAYER IS POWER,** and that all hearts and all events are in his hand, and that he takes pleasure in appearing for the relief of those that cry mightily unto him!

If it results from what has been observed, that there is evidently a great alteration to take place in the Jews at Jerusalem especially, and in the Holy Land; even by mourning on account of him whom they have pierced, which will be as it were the prelude of **THE GLORIOUS RETURN** of the rest of their nation; it is very natural for us to inquire, how came these Jews to Jerusalem? If we read, before these great events come to pass, that there will be **THE TEMPLE OF GOD** and **THE ALTAR** in the **HOLY CITY.** If we are permitted to see the worshippers of the Lord God worshipping therein **AT JERUSALEM,** before these events take place, it is very natural for us to inquire how came they there? These are questions easily asked, but not so easily answered. The particulars may have been concealed for gracious purposes; **THE WORDS OF THE VOICES OF THE SEVEN THUNDERS ARE SEALED UP,** and we are therefore left to gather that information which it has pleased God to give us concerning this important subject, from what he hath declared to his ancient servants, the prophets, Rev. x. 7. If we can find any information in their books, we are at liberty to benefit by it, ever remembering that

that on such a subject the greatest caution is to be observed. We will first then notice the idea which the learned prelate hath so zealously combated in his letter to Mr. King. It seems beyond doubt that no atheistical democracy! no apostate faction! no revolutionary government! will ever have the honour of becoming the instruments of Providence in THAT RESTORATION which we have noticed, inasmuch as we have seen that no principle can produce such conduct, but PIETY TOWARDS GOD: the wicked may be, and frequently are, made use of in effecting the purposes of God; but these are generally used as his rods and scourges: they are seldom used to effect his purposes of mercy, but I think the matter is put beyond doubt by this, that PREVIOUS TO THIS GLORIOUS RETURN the GREAT ENEMIES are destroyed; and by the awful example of their destruction, all that are left of the nations of the earth are converted to THE FEAR AND WORSHIP OF THE TRUE GOD, are become zealous in his service, and are represented as exultingly, and with good will, bearing the first fruits, THE MOST ACCEPTABLE PRESENT THEY CAN PRESENT TO HIM, CONVEYING HIS PEOPLE TOWARDS ZION. As the present is a present of worshippers, so are those who present it worshippers also; in fact the ENEMIES are then destroyed, and with this GREAT CHANGE effected by the mighty power of God, that GLORIOUS STATE commences, in which “the kingdom, and the dominion, and the
“greatness of the kingdom under the whole heaven shall be
“given to the people of the saints of the Most High, whose
“kingdom is an everlasting kingdom, and all dominions shall
“serve and obey him,” Dan. vii. 27.

Zealous. I entirely approve of what you have said, and the mode you have adopted; by inverting the order, you have steered clear of difficulties, and are now come to the very point on which I am desirous to receive information; I have perceived, that although you have quoted the book of the learned bishop with so much respect, yet that you do not entirely agree with him; I am anxious therefore to ascertain the points in which you differ from him, and to hear what you have to say in justification of a dissent from such high authority. At the same time I admit, and am firmly persuaded, that this mourning of the Jewish families at Jerusalem, on beholding HIM WHOM THEY HAVE PIERCED, must be the very event of their CONVERSION; the ALTERATION produced by being convinced by demonstration that he whom their fathers required to be crucified, was and is their TRUE MESSIAH, (Zech. xii. 9—14.); and as it is in the land of Israel in which they will be thus convinced, as it is in the land of Israel in which they will remember their ways, and loathe themselves in their own sight for all their evils that they have committed, (Ezek. xx. 42, 43.) it is manifest that they must have been previously permitted to return there before this alteration

alteration takes place. You have therefore proved to my satisfaction that there will be a settlement of the Jews in the Holy Land, previous to their great conversion; but the question is, in what manner came they there?

Cautious. That is the question: those who conclude that it cannot be, that any symptom of God's returning favour towards the Jewish nation can be bestowed upon them UNTIL they have altered their sentiments concerning the Christian religion, are consistent in imagining that this previous settlement may be "a settlement of a small body of them in the Holy Land by the antichristian powers," and in supposing that this first settlement may be of "WORSE THAN UNCONVERTED JEWS;" but I hope there is no ground for such an opinion: it would grieve me very much were I to imagine that those who will be the FIRST RESTORED to the Holy Land, will be settled there BY THE ANTICHRISTIAN POWERS, and that they will be WICKED JEWS: the learned prelate certainly entertains the idea, that this previous settlement will be a settlement of A SMALL BODY OF THEM, that this small body of the Jews will be settled there by the ANTICHRISTIAN POWERS, and that they will be not only unconverted Jews, BUT WORSE THAN UNCONVERTED JEWS: I must confess, that in this matter I do not agree with him.

Zealous. I am sure you would not presume to differ from such high authority, unless you conceived that you had very good ground for your dissent; I must therefore request you to give me your reasons.

Cautious. I have no objection, and I shall arrange them under the following heads: first, I shall make a few observations concerning the message and messengers, mentioned in the 18th of Isaiah, upon which the learned bishop hath bestowed so much labour. Secondly, I shall endeavour to shew, that the first expected return of the Jews to their own land, will not be merely a return of a SMALL BODY of them. Thirdly, I shall give my reasons for hoping that it will not be by means of the ANTICHRISTIAN POWERS that they will be invited, and permitted to return. Fourthly, I shall give my reasons for hoping that these first settlers (notwithstanding they may not at their first settlement be enabled to see that our blessed Saviour is their true Messiah) are not of the antichristian faction, which the learned bishop supposes, when he calls them WORSE THAN UNCONVERTED JEWS. And fifthly, I shall inquire whether we are enabled to form any well-founded expectations from scripture, concerning the country in which these messengers are to arise, or concerning those nations from which this first expected emigration of the Jews towards ZION is to take place.

Zealous. If you can give me any satisfaction upon these points, I shall most thankfully acknowledge it as a favour. My mind

mind has been much engaged in meditating upon this **PREVIOUS SETTLEMENT** of the Jews; and the prospect of it, as represented by the learned bishop, hath been like a weight upon my heart, for he represents them as the accomplices of the great enemy, **as WORSE THAN UNCONVERTED JEWS.**

Cautious. Unity of sentiment and affection will produce unity of sensation; and I am not surprised that these words have been **as BITTER** to you, as they have been to me: **WORSE THAN UNCONVERTED JEWS!** The words certainly imply, that the unconverted Jews are **VERY BAD**, but these are **WORSE**: I must say that I was much surprised at meeting with the expression in a book, whose author hath so amply shewn that he is one of those who are "anxiously waiting for the redemption of Israel, "and marking the awful signs of its gradual approach;" but you must not attribute the strength of the expression to any ill-will towards the Jews; the learned bishop doth not represent them as outcasts from the favour of God, as some others have done; he doth not, like Bishop Warburton, speak of God's reign over the Jews ending with the abolition of the temple service; but, on the contrary, asserts, that "the people of the "Jews have been from their very beginning, are at this day, "and will be to the end of time, a people **VENERABLE IN A "RELIGIOUS SENSE**, awfully remarkable on account of that "special providence evidently attending them." The learned bishop hath strong zeal, and there are expressions in the book which prove, that whenever he is speaking of the great enemy and his adherents, his **INDIGNATION** cannot be suppressed. He has adopted the opinion of the early fathers, that a small band of apostate Jews will be active instruments in the persecutions of the great Antichrist; and it is to this supposed connexion that we are to attribute the strong expression which hath been so **HARD OF DIGESTION** both to you and me.

Zealous. The first point you are to consider, is concerning the message which the learned bishop gathers from the effect produced by it. In his observations on Isaiah xviii. he thus expresses himself in page 77: "We have now heard messengers "summoned; we have heard a command given them to go "swiftly with the message; we have heard the people described "to whom the message was to be carried; it might be expected "that we should next hear the message given to the messengers, "in precise terms: in prophecy the curtain (if the expression "may be allowed) is often suddenly dropped upon the action "that is going on, before it is finished; and the subject is continued in a shifted scene, as it were of vision."—"In the "present instance, the scene of messengers sent upon a message "is suddenly closed with this second verse, before the messengers "set out, before even the message is given to them. But the "new objects which are immediately brought in view evidently

“ represent, under the usual emblems of sacred prophecy, other
 “ parts of the same entire action; and declare with the greatest
 “ perspicuity the purport, the season, and the effect of the
 “ message.”

Cautious. There are undoubtedly wise purposes to be answered by this concealment; and although we may hope and pray, that our nation may have the high honour and advantage of being engaged, in contributing at the proper time to carry into effect God's now and long **HIDDEN AND MYSTERIOUS PURPOSES OF MERCY TOWARDS THE JEWS**; and although we may cry mightily unto the Lord, that we as a nation may be **STILL PRESERVED** from joining in the **GREAT CONFEDERACY** which will be formed against the **TRUTH** and the **GOD OF TRUTH**, yet let us not suffer our hopes to betray our discretion in pronouncing any positive and decided opinion upon matters, which for wise purposes have been, and may still be, studiously concealed from our view. I am persuaded that there is a designed **CONCEALMENT** in this matter, which is to answer gracious purposes: the Lord's intended mercy towards his own peculiar people is most amply declared in the books of the prophets, but there are certainly some circumstances attendant thereon which it hath pleased God to **CONCEAL FOR A TIME**. I need not repeat what I have already said upon this subject. If messengers are called and ordained to go on a message, and then without either the words of the message being recorded, or the proceedings of the messengers being declared, we are left to gather both the purport of the message, and the proceedings and success of the messengers, from the effects produced, viz. **THE RESTORATION OF THE JEWS IN POMP TOWARDS ZION, AS A PRESENT TO THE GOD OF THEIR FATHERS**, we can only supply the chasm by conjecture.

Zealous. It is very true; and although in a matter which so greatly interests our feelings, we cannot but be desirous to form an opinion, yet we should beware that we do not become **POSITIVE**. When we observe that there is but little light upon the path we tread, it should induce us to step very cautiously.

Cautious. The learned bishop looks forward to a renewed preaching of the gospel, of which the conversion of the Jews will probably be the first effect.

Zealous. The bishop doth not seem to view this purport of the message in the least degree **CONJECTURAL**; doubtless he views the unbelief of the Jews as a **CRIME** which is the **BAR** to their **PROSPERITY**, and that this bar must be first removed, and therefore concludes that this message to be delivered to them by the swift messengers, who are noticed in Isaiah xviii. will be efficacious **TO CONVERT THEM** to Christianity.

Cautious. Whatever may be the purport of the message, this is certain, that the effects resulting from it are most conspicuous:

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THE JEWS ARE RESTORED WITH POMP TO THEIR OWN LAND! Contrast this with the present situation of the Jews; they are not now permitted to dwell in any considerable numbers in the Holy Land, and if there are a few permitted to reside at Jerusalem, it is by purchase, and under the eye of a jealous government: how very great then must be the effect of that divine message, which can thus overturn and eradicate the prejudices both of Jews and Gentiles!

The greatest instance of the returning favour of the Lord God of Israel towards his own peculiar people, will be THE REMOVAL OF THE VEIL FROM THEIR HEARTS, (2 Cor. iii. 15.) when they shall look upon him "whom they have pierced;" and mourn for him, as one mourneth for his only son; and "shall be in bitterness for him, as one that is in bitterness for his first-born." This is evidently spoken of in Zech. xii. as an event to happen when they shall be at Jerusalem, and many of them returned and settled in the Holy Land; and from hence I think it is clear, that at their FIRST AND PARTIAL RETURN to their ancient possessions, THEY WILL NOT EVEN THEN BE ENABLED TO SEE CLEARLY THAT OUR BLESSED LORD IS THAT VERY MESSIAH THAT WILL APPEAR FOR THEIR DELIVERANCE, AND TO EFFECT THE GLORIOUS RETURN OF THE REST OF THEIR NATION TO ZION. No human power can remove this veil. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant,

"and

“ and the houses without man, and the land be utterly desolate, “ and the Lord have removed men FAR AWAY, and there be “ a great forsaking in the midst of the land.” Isa. vi. In Matt. xiii. 14. Mark iv. 12. Luke viii. 10. and John xii. 40. it is recorded that our blessed Saviour and his apostles ACCOUNTED FOR the want of faith of those who believed not in him, BY REFERRING TO THIS PASSAGE: “ But though he had done so “ many miracles before them, yet they believed not on him: “ that the saying of Esaias the prophet might be fulfilled, “ which he spake, Lord, who hath believed our report? and to “ whom hath the arm of the Lord been revealed? Therefore “ THEY COULD NOT BELIEVE, because that Esaias said again, “ He hath blinded their eyes, and hardened their heart; that “ they should not see with their eyes, nor understand with their “ heart, and be converted, and I should heal them. These “ things said Esaias, when he saw his glory, and spake of him,” John xii. 37—41. The apostle Paul refers to the same passage in Acts xxviii. 26. and again in his epistle to the Romans, ch. xi. 8. If therefore we are enabled to trace their unbelief to its source, we must see THE UNREASONABLENESS OF RETAINING THE LEAST SPARK OF RESENTMENT AGAINST THE JEWS, ON ACCOUNT OF THEIR UNBELIEF!

Zealous. I do from my heart admit it.

Cautious. If the knowledge of Christ as the true Messiah is an INESTIMABLE ADVANTAGE; if it is an advantage which it hath pleased God for wise purposes, in which mercy is blended with judgment, to withhold from the bulk of the Jewish nation hitherto; if it is an advantage that the Lord will in due time bestow suddenly upon the whole Jewish nation: “ Before she “ travailed, she brought forth; before her pain came, she was “ delivered of a man-child. Who hath heard such a thing? “ who hath seen such things? Shall the earth be made to bring “ forth in one day, or shall a nation be born at once? for as “ soon as Zion travailed, she brought forth her children,” Isaiah lxvi. 7, 8. If then until this time arrives they CANNOT believe, (John xii. 40.) if their unbelief proceeds from the veil being upon their hearts, (2 Cor. iii. 15.) if they are by the act of God shut up in unbelief, (Deut. xxxii. 30. Rom. xi. 32.) we might as well despise and entertain resentment against the prisoner because he is in bonds, or express displeasure that the ingathering doth not arrive in a week after the seed is sown; we might as well entertain resentment against them because they are not yet in possession of Zion!

Zealous. Experience proves that it is not in the power of man to remove this veil from their hearts.

Cautious. If for wise purposes their hearts have been covered with a veil, we may rest assured that it is the Lord alone that can remove it: attempts have been made by man, but they have been ineffectual;

ineffectual; and it is a circumstance well worthy our attentive examination, whether IN THIS MATTER there hath not been AS GREAT AND AS THICK A VEIL upon the hearts and minds of CHRISTIANS, as there hath been upon the hearts of the Jews: until the time arrives, Christians have been permitted to adopt such ideas, as have contributed to CONTINUE the veil upon the hearts of the Jews: it is possible that a TRUE DOCTRINE may be disbelieved by its being mixed with error; it is possible that a GOOD CAUSE may be so lamely pleaded by an advocate, that it may be injured, instead of being benefited, by his pleading it; it is possible that A PROPOSITION, containing great advantage, may be introduced in such a questionable shape, that it will revolt the feelings, and cannot be considered with patience.

Zealous. I have often observed instances of it.

Cautious. Let us suppose a proposition of any kind should be submitted to the lords and commons of this land, and they were to find that those who proposed it were of that party that would exult in breaking to pieces the coronets of the peers, in cancelling the patents of their honours and precedence, in destroying the title-deeds of the men of landed estate, and in burning the statute-book, would they not revolt at any proposition coming from such a quarter? Would they possess patience to examine it? The simile is not put in stronger language than is due to that which it is intended to illustrate. Those Christians who have in periods (since the apostolic age) sought to convert the Jews to Christianity, have proposed to them to RENOUNCE JUDAISM, and embrace Christianity, not remembering that the renunciation of Judaism is in holy scripture described as the GREATEST CRIME that a Jew can commit, and that our Lord was circumcised the eighth day, presented in the temple, and an observer of all the Jewish laws, feasts, and customs! and that we have the authority of the New Testament, that NOT ONE JEW WHO BELIEVED IN HIM, EVER YET RENOUNCED JUDAISM! Those who have sought to convert the Jews to Christianity, have taught, that THOSE HIGH HONOURS, and THAT GREAT DISTINCTION which they expect, and delight to contemplate, are vanished and obliterated for ever; that they are in no wise to continue to expect any superior honour or distinction as a nation; not remembering those glorious promises of the high honour and great distinction which the prophets exult in describing as yet reserved for Israel! not remembering the anxious inquiries so repeatedly made by the apostles of our Lord, concerning this important point, (Acts i. 6.); and, that although the time when it would come to pass was for wise purposes hid from the knowledge of men and angels, yet that they were taught still to look forward with patient expectation to the great event: so much for the simile of breaking the coronets, and cancelling the patents of precedence.

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Those who have sought to convert the Jews to the profession of Christianity, have held and taught, that the glorious descriptions of the kingdom of God being established upon the earth, were fulfilled when Constantine changed the religion of the empire; **THEY** (the Christians) are the saints, they are the Israel of God, and all the glorious promises which speak of the prosperity of Israel, and the kingdom of the saints, are by them turned into figure, and applied to themselves as the **ELECT** of God; and they cannot endure the idea that the Lord can have reserved distinctions, privileges, and possessions, as marks of his **PECULIAR FAVOUR TO THE JEWS**, who are according to them **UTTER OUTCASTS** from the favour of God, without a possibility of being restored to any favour, without a possibility of escaping everlasting damnation, except by renouncing Judaism, and embracing Christianity: so much for the simile of destroying the title-deeds. It may strike the mind, that the deeds of the one are deeds protecting the enjoyment of an estate **IN POSSESSION**, and that the other is only an estate **IN REVERSION** and **EXPECTANCY**; but the Jew who would part with an acre of his paternal inheritance, though as yet but a reversionary interest, for an hundred in possession, even in the fertile plains of England, is **UNWORTHY OF THE NAME OF JEW!** Those who have sought to convert the Jews to the profession of Christianity, have taught, that the whole of the Levitical law is entirely abolished, and none of the precepts of Moses in force, except what they denominate the moral law: so much for the simile of burning the statute-book; and yet these Christians have been in the uninterrupted possession of books, the divine authority of which they admit, in which these words of our Lord are recorded, "**THINK NOT THAT I AM COME TO DESTROY THE LAW, OR THE PROPHETS: I AM NOT COME TO DESTROY, BUT TO FULFIL.** For verily I say unto you, **TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED,**" (Matt. v. 17, 18.); and in which it is recorded, that although the peculiar customs of the Jews were not obligatory upon believers of other nations, (Acts xv.) being privileges peculiar to the Jews, yet that the **MANY THOUSANDS OF JEWS WHO BELIEVED, WERE "ALL ZEALOUS OF THE LAW,"** Acts xxi. 20. If such strange conduct had for its object any common thing, we should say, Surely this is **INFATUATION!** I might observe some of the other means whereby Christians have sought to convert the Jews; as for instance, stripping them of all their property, and then holding out half of it to be restored, on their renunciation of Judaism, with the sentence of banishment (which was executed) against those who would not comply; or I might mention, those terrors of hell-fire, in which they have been told that their ancestors, during the last 1700 years, have all been cast, and the flames

flames of which they were still enduring. The Jews were better informed, they had still some recollection of that song, the chorus of which speaks better things, "FOR HE IS GOOD, HIS MERCY "ENDURETH FOR EVER!" And yet these Christians were in the possession of the same scriptures as we are, in which they might read, "That servant, which knew his Lord's will, and "prepared not himself, neither did according to his will, "shall be beaten with many stripes. But he that KNEW NOT, "and did commit things worthy of stripes, shall be beaten with "few stripes: for unto whomsoever much is given, of him shall "be much required: and to whom men have committed much, "of him they will ask the more," Luke xii. 47, 48. Could they help being Jews? Could they remove the veil from their hearts? They could not; but the conduct of Christians in former times towards them hath been sufficient to close their eyes, and stop their ears, if they had been the MOST PATIENT, MOST CANDID, MOST UNPREJUDICED PEOPLE UPON EARTH.

Zealous. I admit, that in THIS MATTER there hath been as thick a veil upon the hearts of Christians as there hath been upon the hearts of the Jews.

Cautious. Such conduct is evidence of a kind of partial INFATUATION; and as "blindness in part is happened to Israel "until the fulness of the Gentiles is come in," (Rom. xi. 25.) so in like manner concerning these things, blindness in part hath happened to the Gentiles UNTIL THAT TIME IN WHICH THE MYSTERY OF GOD SHALL BE FINISHED, AS HE HATH DECLARED TO HIS SERVANTS THE PROPHETS; THE WORDS OF THE VOICES OF THE SEVEN THUNDERS ARE SEALED! There are WITHHOLDING MERCIES of God as well as MERCIES BESTOWED; and if from the prejudices of a nation, or from the pride of a nation; if from the situation in which it happens to be placed, with respect to other nations, or from any other cause, it appears plain to the eye of Divine Wisdom, that the gift of superior means of grace, ADDITIONAL TALENTS would at such time only increase their RESPONSIBILITY without producing a correspondent advantage; it then consists with THE GREATEST LOVE to them that such additional talent should be withholden from them! THE JUDGE OF THE WHOLE EARTH, (Gen. xviii. 25.) WILL ASSUREDLY DO RIGHT, and it is matter of great consolation that GOD HIMSELF IS THE JUDGE, Psal. lxxxii. 8. HE WHO SEARCHETH THE REINS AND THE HEARTS, and who will give unto every man according to his works, Rev. ii. 23. Rash men may fulminate damnation against those who will not believe their report and conform to their sentiments: we meet with modern instances of such zeal without knowledge. Doubtless, our ancestors when they robbed the Jews of all their property, and offered to return them half
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if they would renounce Judaism, and embrace Christianity, strengthened their argument with fulminations of damnation; but **THE LORD IS THE JUDGE!** He is no hard master, expecting to reap where he hath not sowed, or expecting to gather where he hath not strawed, (Matt. xxv. 24—30.); but **HE IS "THE LORD, "THE LORD GOD, MERCIFUL AND GRACIOUS, LONG SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH,"** (Exod. xxxiv. 6.) "Say among the heathen, that the Lord reigneth! the world also shall be established, that it shall not be moved: **HE SHALL JUDGE THE PEOPLE RIGHTEOUSLY:** let the heavens rejoice, and the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord, **FOR HE COMETH, FOR HE COMETH TO JUDGE THE EARTH,** he shall judge the world with righteousness, and the people with his truth." Psalm xvi.

"O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things, **TO WHOM BE GLORY FOR EVER! AMEN.**" Rom. xi. 33—36.

Zealous. Truly his judgments are unsearchable, and his ways past finding out, until he reveals them unto his servants, and opens their understandings, (Luke xxiv. 45.) to understand the scriptures, and to see that **HIS MERCY** is manifest in all his dispensations! "God hath **SHUT THEM ALL UP TOGETHER** in unbelief, that he might **HAVE MERCY UPON ALL!**" Rom. xi. 32. marginal reading.

Cautious. The chief end I have had in view in what I have said, is to shew that we must **RENOUNCE OUR PRIDE.**

Zealous. We certainly should watch against, and endeavour to forsake pride, if we have unhappily given place to it; but I am at a loss to know to what you now refer.

Cautious. I refer to the point in contest between Christians and the Jews. Human passions are apt to mix with religious subjects. Two neighbours have been so unhappy as to fall into a misunderstanding, the disagreement is of long standing, and they have been estranged for years; under such circumstances there will naturally arise cross accidents that tend to widen the breach, and month after month places them at a greater distance from each other: a mutual friend endeavours to effect a reconciliation, in one he finds a disposition to forget and forgive, and to bury past events in oblivion; the other uses higher language, he cannot bear the idea of adopting a line of conduct which seems to fix any part of the blame upon himself; he requires an apology, his
neighbour

neighbour must beg his pardon, and acknowledge that he has offended him; if he will submit to this, he will become his friend again.

Although we have reason to thank God for a very considerable alteration in the minds of Christians concerning the Jews, and a very different line of conduct towards them, yet even those who encourage favourable thoughts and expectations concerning them, still retain the opinion, that they **MUST BE** converted to Christianity, they must make their apology, they must beg pardon, they must take all the blame to themselves, and acknowledge and repent of the specific act with which they have been charged, and this **BEFORE** any favours are again bestowed upon them.

Those who retain this opinion, which I fear in a great measure springs from pride, would do well to consider whether the great difference that hath already taken place in the situation of the Jews, is not **EVIDENCE** of the returning favour of the Lord God of Israel towards them; they would do well to examine diligently, whether in those parts of Leviticus and Deuteronomy (which speak of the alterations in their dispositions preparatory to their return) there is any intimation that they will be required to repent of one particular act of their fathers; they would do well to inquire without prejudice, whether the sacred page doth not establish it as a fact, that in consequence of God's favour towards them, they will be restored in great numbers to the possession of their ancient inheritance **BEFORE** any very considerable alteration is effected in their minds concerning the points in dispute between them and Christians; they would do well therefore to leave this matter in the hand of God, and to cease to strive to do that, which scripture and experience also proves to be above the power of man to perform, and instead of endeavouring to effect an alteration in the Jews, to seek grace to renounce their pride, and to effect an alteration in themselves. Whatever crimes the Jews may have to acknowledge towards God, I have already, I trust, proved that with respect to men, they are a people more sinned against than sinning.

Zealous. From what you have said then, I gather, that you do not conceive that this message committed to the swift messengers, hath for its **PRIMARY OBJECT** to convert the Jews to Christianity.

Cautious. I do not believe that it has, but we may possibly resume this subject with more advantage when we have considered some of the other questions which are before us.

Zealous. Before we quit this subject (although we are to resume it again) I think it will be proper for you to consider, that the learned bishop gives his reasons for asserting that the Jews **WILL BE CONVERTED TO CHRISTIANITY** previous to their restoration. He argues thus: "When the present offered consists of persons, **THE OFFERED**, as well as the offerers, **MUST**

“BE WORSHIPPERS. For to be offered, is to be made a worshipper; or, in some instances, to be devoted to some particular service, in which the general character of a worshipper is previously implied, both in the person who hath authority to devote, and in the devoted: as in the instances of Jephtha’s daughter, and the child Samuel. The people therefore brought as a present to Jehovah, to Mount Zion, will be brought thither in A CONVERTED STATE. The great body of the Jews will be converted previous to their restoration; and being converted, will be assisted by Christian nations of the uncircumcision, in settling themselves in their ancient seats.”

Cautious. I agree that the persons offered must be worshippers, and it gives me pain to acknowledge, that the passage you have quoted from the learned bishop, strongly implies, that the Jews are not now worshippers of the God of their fathers; in this I must say, that I think the learned bishop is mistaken. The mistakes and prejudices of the Jews against the Christian religion have not been more inveterate than the prejudices of Christians against the Jews; and I think I have proved why these MUTUAL mistakes have been permitted to prevail for so long a time. We are all in the sight of God poor and weak creatures, both in body and mind, and neither Jew or Gentile, neither those of the circumcision, or the uncircumcision, have any good ground to glory in themselves. Possibly the learned bishop may have never deigned to enter a Jewish synagogue, and may not be aware, that no Christian cathedral, church, kirk, chapel, tabernacle, or meeting-house, as far as appearances may be credited, present a prospect of greater piety towards God, greater humility before him, and greater zeal in his service, than are to be observed in the synagogue.

Whom do they worship, if they do not worship the Lord God of their fathers?

Charity is the very essence of the Christian religion, and not only charity to our Fellow-Christians, but to ALL MANKIND, (Matt. v. 43—48. John xiii. 35. Luke x. 30—37. 1 Cor. xiii.); it is well deserving of the serious consideration of those who think that the Jews are not now the worshippers of the Lord God of Israel, whether such thoughts do not proceed from want of charity towards them. Let us not judge, lest we be judged, Matt. vii. 1—5. “Who art thou that judgeth another man’s servant? to his own master he standeth or falleth;” and he who searcheth the reins and the hearts, he alone is able to decide whether those who profess to worship him are sincere in their profession, and do worship him in spirit and in truth, John iv. 23, 24. Were not David, and Isaiah, and Jeremiah, and Daniel, and Ezekiel, worshippers of the Lord God of Israel, and yet they, as well as the Jews of the present day, looked for a glorious Messiah TO COME; he will come in glory to

to judge the world in righteousness, and the people with his truth; he will come in the clouds of heaven with power and great glory, to gather together his elect from the east, and from the west, and from the north, and from the south, and then it will be seen who are the true worshippers of the Lord God of Israel!

You will recollect, that the Jewish worship is not supported by the laws of man, it is a VOLUNTARY SERVICE; there are no tithes which the ministers of the Jewish religion can CLAIM, and the payment of which they can enforce by law: there are no situations of great dignity and ample revenue among them; their sincerity therefore cannot be called in question.—They have also endured great sufferings rather than renounce that worship, which they conceive at least to be the true worship of the Lord God of their fathers.

Zealous. It certainly is possible to profess an attachment to religion, merely for the temporal advantages that are attached to such profession, (Mal. i. 10.); and those who are its adversaries are apt uncharitably to impute insincerity and interestedness to those who derive temporal advantages from the profession of religion. No such unworthy motives can however be NOW imputed to the Jewish nation, or to their ancestors for the last 1700 years; and I am firmly persuaded that the Jews are sincere in their religious profession, and are in spirit and in truth worshippers of the Lord God of Abraham, and Isaac, and Jacob, their fathers.

Cautious. If so, notwithstanding the persons offered, and the offerers, may not be exactly of the same sentiments, both may be, and doubtless will be, WORSHIPPERS OF THE LORD GOD OF ISRAEL.—We will therefore proceed to the next subject.

Zealous. The bishop's words are as follow: "I have an unfashionable partiality for the opinions of antiquity, I think there is ground in the prophecies for the notions of the early fathers, that Palestine is the stage on which Antichrist in the height of his impiety will perish. I am much inclined too to assent to another opinion of the fathers, THAT A SMALL BAND OF THE JEWS WILL JOIN ANTICHRIST, AND BE ACTIVE INSTRUMENTS IN HIS PERSECUTIONS. And I agree with you, that it is not unlikely, THAT THIS SMALL PART OF THE JEWS WILL BE SETTLED IN JERUSALEM UNDER THE PROTECTION OF ANTICHRIST." And again, "I agree with you, that some passages, in Zechariah in particular, make strongly for this notion of a previous settlement of worse than unconverted Jews. But I am not without hope, from the same passages, that the great body of converted Jews returning will find these first settlers broken off from the antichristian faction, in a state of deep contrition, and ready to receive their brethren with open arms. So the whole race shall be offered to Jehovah at Mount Zion, and not one

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“ of Israel shall be lost. And so far, but no farther, I can admit an inchoate restoration of the Jews, antecedent to their conversion, and a settlement of a small body of them in the Holy Land by the antichristian powers.” You are therefore to produce evidence for your opinion, that the first expected return of the Jews to their own land will not be merely a return of a SMALL BODY of them.

Cautious. The same passages which convince me that this FIRST AND PARTIAL RETURN of the Jews to their own land will not be merely a return of a SMALL BODY of them, also appear to me to afford reason to hope, that so far from this previous settlement of them being a settlement of WORSE THAN UNCONVERTED JEWS, the active instruments in the persecutions of the GREAT ANTICHRIST, they (although at that time not yet converted) are persons of a very different character, the favoured worshippers and servants of the true God. We will first refer to the book of the prophet Zechariah.

Zealous. I have lately read the book of the prophet Zechariah with deliberate attention, in order to discover those passages to which the learned bishop refers, when he says, “ I agree with you, that some passages in Zechariah, in particular, make strongly for this notion of a PREVIOUS SETTLEMENT OF WORSE THAN UNCONVERTED JEWS;” but I must acknowledge that I could not find them.

Cautious. I also have sought for them with no more success; I cannot discover a single text which gives encouragement to the idea, that any of the Jews will be so wicked as to join in the persecutions of Antichrist. The learned bishop certainly had some passages before him which he thought to express or imply it; but as he hath not particularized them, we must either be contented to take it upon his authority, or examine scripture for ourselves.

Zealous. It does not seem improbable; for if any of the Jews are compelled by his persecution to turn apostates, we always find that apostates make the fiercest persecutors.

Cautious. I admit it; but it is my hope that such will be the REPENTANT PIETY of the Jews that will be restored to their own land, that NONE of them will be base enough to revolt and apostatize from the worship and service of the God of their fathers; I am confirmed in this hope by the consideration that the return of Israel to their own land will not only be an exemplification of God’s returning favour to their nation, but that their motives will be judged by him who searcheth the hearts. Those who attempt to return from unworthy motives, and with improper dispositions, will not be suffered to accomplish their purposes. The Lord declares, “ I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and THEY
“ SHALL

“SHALL NOT ENTER INTO THE LAND OF ISRAEL, and ye shall know that I am the Lord,” Ezek. xx. 38.

Zealous. Your hopes are ever directed to the honour and respectability of the Jewish nation; and I also sincerely hope that your CONJECTURE in this instance may prove well-founded, and that the bishop and the fathers, whose opinions he in this matter adopts, may be proved to be mistaken.

Cautious. When David was pursued by Saul and his three thousand men, he saith unto him, “The king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains,” 1 Sam. xxvi. 20. The means made use of (as far as human prudence was concerned) appeared FAR GREATER than the occasion required. We form an opinion of the difficulty and importance of any operation, by the numbers employed to effect it. If therefore when they have by God’s favour towards them returned to their own land, we read of “all nations” being gathered against them, Zech. xiv. 2. I think we can by no means admit that this first return and settlement of them in their own land, is merely the settlement of a SMALL BODY OF THEM. If the great enemy comes AGAINST THEM, and calls to his aid all nations, in order to subdue and destroy these favoured servants of the one true God, can we without examination admit, and take it for granted, that they are his accomplices, and the active instruments in his persecutions? If the divine favour is so conspicuously exerted in their behalf, that even before that mourning is recorded which we have noticed, it is said, “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. vii. 2, 3.); can we view these favoured servants of God in an unfavourable light, as the accomplices of the very enemy who assaults them, AS WORSE THAN UNCONVERTED JEWS.

In the 20th chapter of Ezekiel are these words, “As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” I am persuaded, that in consequence of the Lord thus pleading with them face to face in
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the wilderness of the people, an alteration will take place in them similar to that recorded concerning those of them that are then at Jerusalem, Zech. xii. 10. They will mourn when they look upon him whom they have pierced, and be brought into the bond of the covenant: but is there any intimation in this passage, that those who are brought into the wilderness of the people, are A SMALL BODY, few in number? Is there any intimation that they, or any of them, are active instruments in the persecutions of the great enemy, or his accomplices in guilt? Is there any evidence that they are brought into the Holy Land, and settled therein by the adversary himself?

Zealous. So far otherwise, that I think it is much more natural to suppose that they thus flee into the wilderness to AVOID the persecutions of the enemy, (Rev. xii. 1—17. xiii. 17.); and I acknowledge that the passages to which you have referred imply, that the first emigration of the Jews towards their own land, and settlement of them therein, although it is a PARTIAL, and not an UNIVERSAL return, as is that which succeeds it; yet that this first return is by no means a return of a SMALL BODY OF THEM, but a return of great numbers of them; and that so far from these being settled therein, and thus permitted to return by the antichristian powers, that the antichristian powers are their bitter enemies, and fierce persecutors; and therefore I cannot but hope with you that the fathers are mistaken in supposing that they will be accomplices, the active instruments in his persecutions.

Cautious. I was going to refer to Jer. xxx. and xxxi. especially to the LABOUR PAINS which will precede the great deliverance of the Jews, (Jer. xxx. 6, 7.) and also to that minute description of their great deliverance which we have in Ezekiel xxxvii.—xlvi. but as you are convinced already, I shall forbear.

Zealous. In the 66th chapter of Isaiah, after the Jewish nation have experienced that conversion, that great alteration in their minds and sentiments, which is described in verses the 7th, 8th, and 9th, as a NEW BIRTH to their nation, effected in one day, which immediately precedes the great destruction of their enemies, recorded in the 15th and 16th verses, we find MESSENGERS sent; the words are as follow: “And I will set a
“ sign among them, and I WILL SEND THOSE THAT ESCAPE
“ OF THEM unto the nations, to Tarshish, Pul, and Lud, that
“ draw the bow, to Tubal, and Javan, to the isles afar off, that
“ have not heard my fame, neither have seen my glory; AND
“ THEY SHALL DECLARE MY GLORY AMONG THE GEN-
“ TILES. And they shall bring all your brethren for an offer-
“ ing unto the Lord out of all nations upon horses, and in
“ chariots, and in litters, and upon mules, and upon swift beasts,
“ to my holy mountain in Jerusalem, saith the Lord, as the
“ children of Israel bring an offering in a clean vessel into the
“ house

“house of the Lord. And I will also take of them for priests
“and for Levites, saith the Lord,” *Isaiah lxvi. 20, 21.* Are
not these the same MESSENGERS as are described in the 18th
of *Isaiah*?

Cautious. In the 18th of *Isaiah* the message is not recorded;
and the learned bishop, as hath been already observed, gathers the
purport of the message from the effects produced by it. These
effects produced by it are exactly similar to the effect produced
by this message, but we are not from thence to conclude that
they are the same: so far from their being the same, I think that
they are evidently distinct; the messengers noticed in this passage
which you have referred to, are those that ESCAPE the destruc-
tion which comes upon the Lord’s enemies. Five parts in six of
the immense multitude that are to come against the Jews after
their partial return, will be destroyed by the mighty power of
the Lord God of Israel, (*Ezek. xxxix. 2.*) and the preserved
sixth, those THAT ESCAPE THE AWFUL OVERTHROW, are
spared to declare the glory of the Lord God of Israel among
the Gentiles, and to carry God’s message to the nations; the
consequence of which will be, that all nations will present that
offering which will be well pleasing to him, with honour and
most respectful reverence CONVEY HIS PEOPLE TOWARDS
ZION: but these messengers, though they are collected from all
quarters, SET OUT from the Holy Land to deliver their message,
for there it is that their companions perish; on the contrary, the
swift messengers mentioned in *Isaiah* the 18th, are messengers
from “the land spreading wide the shadow of her wings, be-
“yond the rivers of Cush; accustomed to send ambassadors by
“the sea, even in bulrush vessels, upon the surface of the
“waters;” they may be called MARITIME MESSENGERS, but
in the passage in *Isaiah lxvi.* they are not so described: this differ-
ence as to the place from which they set out proves that they are
not the same. The messengers noticed in *Isaiah lxvi. 19.* deliver
their message to the Gentiles: “THEY SHALL DECLARE MY
“GLORY AMONG THE GENTILES.” On the contrary, the
message of the swift messengers, mentioned in *Isaiah xviii.* (be
their message what it may) is a message sent to “the people
“dragged about and plucked—expecting, expecting, and trampled
“under foot!” The Jews! that people, who have been from
their very beginning, are at this day, and will be to the end of
time, a people VENERABLE IN A RELIGIOUS SENSE, awfully
remarkable on account of the special providence visibly attending
them. The messages therefore, notwithstanding the effects pro-
duced, are in unison together, are evidently distinct messages;
and I think it is clear that the swift messengers noticed in *Isaiah*
xviii. precede the others noticed in *Isaiah lxvi. 19.*

I think it is also deserving of particular notice, that the offer-
ing presented in consequence of the message recorded in *Isaiah*
lxvi.

IXVI. 19. is conveyed upon horses, and in chariots, and in litters, (query, palanquins) and upon mules, and upon swift beasts; SHIPS are not mentioned, whereas the swift messengers are MARITIME messengers; and in the first emigration, SHIPS form a distinguished object: "Surely the isles SHALL WAIT for me;" become desirous to carry God's purposes of mercy towards Israel into effect, and watch and wait for the opportunity: "Surely the isles shall wait for me, and THE SHIPS of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee; and the sons of strangers shall build up thy walls, and their KINGS shall minister unto thee," Isaiah lx. 9, 10.

Zealous. I think you have proved the messages to be distinct, although both employed to produce the same effect; and as you do not think that this message to be delivered to the Jews by the swift messengers, mentioned in Isaiah xviii. hath for its primary object the conversion of the Jews to Christianity; I must request you to inform me what you do conceive TO BE THE PURPORT of the message which will be delivered to them by these swift messengers.

Cautious. I conceive that the message hath for its object to overcome the fear, timidity, diffidence, and disinclination that may exist in the Jews, as to their RETURN; although the Jews, in the times of Trajan and Adrian, were fired with such a flaming zeal to obtain possession of the seats of their ancestors, we are NOT to imagine (however they may ardently desire it) that they would now be easily persuaded to emigrate even to Zion; they formerly suffered so MUCH, that it is my opinion that they would not catch at the first offer that might be made unto them; I hope and believe that they would in general proceed with great caution, and make it a subject of continued and ardent prayer, and would wait patiently until they were from good evidence assured, that the opportunity was presented to them by the bounty of their God, who hath all hearts in his hand! And I think that we have some authority in scripture for believing that the timidity of the Jews, the fear lest they should move before the appointed time, may, as it were, keep them back, and render them almost too backward in accepting of the offer to assist them in their return: in Jeremiah xvi. 16. is the following passage, which seems to imply it, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks." This great caution, which it seems to me will be exercised by the respectable part, the great body of their nation, is what might be reasonably expected from those educated and improved in the school of affliction; for they must be aware, that many will set
out

out with improper motives, and perish in the way, as the disobedient of their ancestors perished in the wilderness: "And I
 " will purge out from among you the rebels, and them that trans-
 " gress against me: I will bring them forth out of the country
 " where they sojourn, and they shall not enter into the land of
 " Israel, and ye shall know that I am the Lord," Ezek. xx.

38. Another consideration which may contribute to impress this caution upon them, may be an idea, similar to that ancient tradition which is mentioned by the learned prelate in page 103, that a small band of apostate Jews may join the great enemy, and be active instruments of his persecutions; thus it was in the time of his type, the persecuting Antiochus: "In those days
 " went there out of Israel wicked men, who persuaded many,
 " saying, Let us go and make a covenant with the heathen that
 " are round about us: for since we departed from them, we
 " have had much sorrow. So this device pleased them well.
 " Then certain of the people were so forward herein, that they
 " went to the king, who gave them licence to do after the or-
 " dinances of the heathen: whereupon they built a place of
 " exercise at Jerusalem, according to the customs of the heathen;
 " and made themselves uncircumcised, and forsook the holy
 " covenant, and joined themselves to the heathen, and were sold
 " to do mischief," 1 Mac. i. 11—15. In like manner there

may be those who may say, "We will be as the heathen, as the
 " families of the countries, to serve wood and stone," Ezek. xx.
 32. But I trust we have good reason to believe, that if such a desire were to arise in any of their hearts, it would be nipped in the very bud: "That which cometh into your mind SHALL NOT
 " BE AT ALL, that ye say, We will be as the heathen, as the
 " families of the countries to serve wood and stone;" IT SHALL
 NOT BE AT ALL; it will be in vain to RESIST: "As I live,
 " saith the Lord God, surely with a mighty hand, and with a
 " stretched-out arm, and with fury poured out, will I rule over
 " you." When it is the will of God for them to return, it will
 be in vain to resist: "I will send many fishers, and they shall
 " fish them;" they shall be allured, and convinced that they are
 to be restored to Zion; and for those who yet are timid and fear-
 ful, and are desirous to evade the message, "after them will I
 " send many HUNTERS, and they shall HUNT them, from every
 " mountain, and from every hill, and out of the holes of the
 " rocks," Jer. xvi. 16.

Zealous. Your idea of the purport of the message being to convince the Jews, that it is the will of God that they shall return to Zion, is certainly strictly agreeable to the effect produced by it, which is their ACTUAL RETURN.

Cautious. Although we have not the words of the message in Isaiah xviii. yet I think that we may gather the purport of it from various parts of holy scripture; thus in Jeremiah

the 3d, we have A PROCLAMATION upon record, which may, I think, be considered as part of the message committed to the swift messengers to PROCLAIM to God's favoured people; it is in these words: "Go and proclaim these words towards the north, and say, Return thou blacksliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O blacksliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers," Jer. iii. 12—18. "Return, ye blacksliding children, and I will heal your blackslidings! BEHOLD! BEHOLD! WE COME UNTO THEE, FOR THOU ART THE LORD OUR GOD! TRULY IN THE LORD OUR GOD IS THE SALVATION OF ISRAEL!" Jer. iii. 22, 23.

Zealous. It is certain that these swift messengers are not of the Jewish nation, but are sent with God's message to the Jewish nation; it is also certain that the subsequent message is not committed to messengers of the Jewish nation, but to those who once were their enemies, and who, by the awful destruction of their companions, are converted to the fear and worship of the Lord God of Israel, the only true God; these will be sent unto the nations: so that the latter messengers are not only not of the Jewish nation themselves, but they are also sent to those who are not of the Jewish nation, but unto "Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory;" and the object of their mission is, to declare the glory of the Lord God of Israel "among the Gentiles;" and the consequence is, that they with piety restore all the rest of the children of Israel out of all nations, as an acceptable present unto

unto the Lord, at his holy mountain Jerusalem, Isaiah lxvi. 19, 20.

Cautious. We have hitherto seen but two distinct messages ; but I am much mistaken if there is not a PREVIOUS MESSAGE which will be delivered before either of those which have come under consideration : the nations must be PREPARED to carry God's purposes of mercy towards Israel into effect ; this previous message I conceive is described in Jer. xxxi. 10. " HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERED ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord," Jer. xxxi. 10—14. " O sing unto the Lord a new song : sing unto the Lord, all the earth. Sing unto the Lord, bless his name ; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised : he is to be feared above all gods. For all the gods of the nations are idols : but the Lord made the heavens. Honour and majesty are before him : strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. O worship the Lord in the beauty of holiness : fear before him, all the earth. SAY AMONG THE HEATHEN THAT THE LORD REIGNETH : the world also shall be established that it shall not be moved : he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord : FOR HE COMETH, FOR HE COMETH TO JUDGE THE EARTH : HE SHALL JUDGE THE WORLD WITH RIGHTEOUSNESS, AND THE PEOPLE WITH HIS TRUTH," Psalm xcvi.

We have not only the authority of the Old Testament, that this message will be thus delivered unto the nations, but the authority of the New Testament also. The everlasting gospel will

will be preached unto them that dwell upon the earth, and “to every nation, and kindred, and tongue, and people;” and the sum and substance of this everlasting gospel, which will thus be universally preached, is comprehended in these words: “Fear God, and give glory unto him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water,” Rev. xiv. 7. These divine messages are the proper preparatives for the accomplishment of God’s purposes of mercy towards Israel.

Zealous. They are, and they open to our view a boundless prospect of good to those who wait for the redemption of Israel; and God grant that the highly favoured land in which we live, may be among the first to receive and disseminate the glad-tidings!

Cautious. It is a very interesting question, how and by what means these divine messages will be delivered unto the nations? Let us look around us and consider, can we expect that this pious service will be performed by the heathens, those who know nothing of the laws and ordinances of the Lord God of Israel? Certainly not; the message may be and will be delivered to them, but certainly not in the first instance by them. Will this message, which is to effect so great a change in the dispositions of mankind towards the Jews, be delivered to the nations by the Jews themselves? That would look suspicious; for in that case they would be bearing witness of themselves. It certainly will not be delivered to the nations by them. Will it be delivered by the philosophers? It is not probable; for too many of them have unhappily like their predecessors, the heathen philosophers, set their faces against the truths of revelation; and no good can be expected from such a quarter. Will it be delivered to the nations by the Mahometans? It is true they do not deny the truth of the scriptures of the Old Testament, but they accuse the Jews, and allege that they have corrupted them. Never was there a more unfounded charge against any body of men. If the Jews had been disposed to commit so great a crime, if they had not been restrained by their great piety from the temptation to alter their sacred books, it would be in those parts which speak of their sins and punishments, that record their dishonour, that they would have altered them. The charge is unfounded, and the Mahometans have exceeded others in hatred towards the Jews, and have been bitter enemies and persecutors of them. We therefore have strong reasons to presume, that though God’s message to the nations may be delivered to them as well as others, yet that it will not (at least in the first instance) be delivered by them. The same reasons will be found to apply to the church of Rome. Where then are we to look for these messengers, who will declare God’s purposes of mercy towards Israel, but among the Protestants; the way has long been preparing for them among Protestants;

Protestants; and I glory in making the assertion, that among the most conspicuous party of Protestants, THE CHURCH OF ENGLAND, there has arisen a desire to investigate these things, and bishops, and ministers, and even laymen also, have declared that God's purposes of mercy towards Israel, which are so fully displayed in his most holy word, will assuredly be accomplished. The rise and progress of this hope concerning Israel, is much more extensive than may be imagined, and will, I trust, increase. This message is to be declared in the ISLES which are afar off from Zion! and the ships of Tarshish, the island Tarshish, are the first that will be employed in the pious service: "Surely the isles
 " shall wait for me, and the ships of Tarshish first, to bring thy
 " sons from far, their silver and their gold with them, unto the
 " name of the Lord thy God, and to the Holy One of Israel,
 " because he hath glorified thee," *Isai. lx. 9.*

This therefore is the great object, for inasmuch as the Jews are thus to be restored to their own land, in consequence of this great alteration in the inclination of mankind towards them, and towards their most holy religion, we are to expect that this great alteration in the public mind will be the first effect that will be produced; the lever with which the work is to be performed must be first constructed, when made, it will be applied to produce the great effect!

Zealous. This great alteration in the minds of mankind will doubtless be produced by the Lord's overruling the events of his providence, and causing the knowledge of his word and will to be disseminated; for this purpose he will raise up messengers who will declare his will, his word unto the nations, and especially in the ISLES afar off from Zion: but it is not only the people that must be prepared for this purpose, sovereigns also must be influenced, for what would it avail, if the divine message were to be received by the people, if they were not only to hear the word of the Lord, that he hath ordained to be declared unto the nations, and especially in the ISLES afar off from Zion; what would avail their belief of the divine declaration, "He that
 " scattered Israel will gather him; and keep him as a shepherd
 " doth his flock." What would it avail if the people also, that have been expecting, expecting, and trampled under foot, were to be prepared, and even anxious to return, unless the Lord, he who removeth kings and setteth up kings, were so to dispose the affairs of this world, as to prepare the way and afford opportunity for their return.

Cautious. I admit the force of your observation, all hearts are in the hand of the Lord God of Israel; and as the Lord stirred up the spirit of Cyrus, king of Persia, to make a proclamation, saying, "Thus saith Cyrus, king of Persia, all the kingdoms of
 " the earth hath the Lord God of heaven given me; and he hath
 " charged me to build him an house in Jerusalem, which is in
 " Judah:

“ Judah : who is there among you of all his people ? the Lord
 “ his God be with him, and let him go up.” So may the Lord stir
 up the spirit of some pious sovereign, to carry into effect his expected purposes of mercy towards Israel ; but the EVENTS OF HIS PROVIDENCE must prepare the way, for it would not avail that sovereigns, or people, were to be affected by the message, and desirous of carrying God’s purposes of mercy towards Israel into effect, unless ability was given therewith.

Let us then for the sake of the argument suppose, that in consequence of the prophecies being investigated, and in consequence of the divine messages to the nations being declared, a pious sovereign, great in power, and greater in piety and virtue, beloved by his subjects as their father, was not only to become peculiarly compassionate and kind, like Cyrus to the Jewish nation, but like him also to desire their prosperity : let us suppose also, that multitudes of his subjects are become influenced by the same principles, and that they ardently desire to see the kingdom restored again unto Israel, Acts i. 6. So much do they desire the prosperity of Zion, that they deeply interest themselves in all that concerns the Jews ; “ Remember me, O Lord, with the favour
 “ that thou bearest unto thy people : O visit me with thy salvation ; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.” Psal. cvi. 4, 5. This disposition being a pious disposition, would never be found to proceed with violence, or indiscretion, but with a firm reliance, and unshaken dependance upon God alone. When it was the will of God that the children of Israel should depart out of Egypt, and they were encamped on the shore of the Red Sea, he commanded them to GO FORWARD, and the sea became dry land before them, Exod. xiv. It is the providence, the mighty acts of God, that will point out the time and circumstances ; for assure yourself that true piety is ever attended by prudence : religion is a reasonable service ; and notwithstanding there may be an ardent desire to see the Jews restored to their own land, if this desire is founded on true faith, it will not occasion any hasty and unadvised steps to be taken.

We may presume that such a sovereign would say, “ It is true
 “ that I greatly desire to see the restoration of the children of the
 “ patriarchs ; it is true, that I should esteem it the highest honour
 “ that I could possess on earth, if it were to please the Lord to
 “ STIR UP MY SPIRIT as he did Cyrus of old, to decree that his
 “ holy temple (2 Chron. xxxvi. 22, 23.) should be rebuilt ; it is
 “ true, that I believe his word which he hath ordained to be published to the nations, that ‘ He that scattered Israel will
 “ gather him, and keep him as a shepherd doth his flock,’ Jer.
 “ xxxi. 10. It is true that I ardently hope that my beloved
 “ nation will be the first to obey the divine message, and that we
 “ shall not only willingly employ our ships in conveying THAT
 “ PRESENT

“ PRESENT unto the place of the name of the Lord of hosts, the
 “ Mount Zion, with which he will be well pleased, (Isai. xviii. 7.)
 “ even in conveying his sons from far, their silver and their gold
 “ with them, unto the name of the Lord their God, and to the
 “ Holy One of Israel, (Isai. lx. 9.) but even in forwarding them
 “ in their journey towards Zion, upon horses, and in chariots,
 “ and in coaches, and upon mules, and upon swift beasts, to the
 “ Lord’s holy mountain Jerusalem, Isai. lxvi. 20. Nay more, I
 “ hope that my beloved nation will so fully engage in the pious
 “ act, with all their heart, and with all their soul, that they will
 “ rejoice in carrying the sons of Israel in their arms, and the
 “ daughters of Israel upon their shoulders ! Isai. xlix. 22. These
 “ are my hopes, but it is the Lord that must call these our hopes
 “ into action, by his providential government, by his mighty acts,
 “ by preparing the way, by removing obstacles, and by causing
 “ circumstances so to concur, that we may act with full assurance
 “ of faith, that in thus doing, we are performing that which is an
 “ act of piety, well pleasing in his sight.”

Zealous. The most difficult question therefore is, as to the state of the nations ; are there any symptoms, any appearances which seem to indicate, that the Lord is by his providential government preparing the way for Israel’s return to Zion : is there any appearance of obstacles being removed, and circumstances concurring, which indicate that this blessed event is drawing near ? And if so, do they amount to such clear, unequivocal, and complete manifestations of the will of God, that a pious sovereign might, without imprudence or presumption, act thereon ?

Cautious. It is my opinion that there are in the present state of the nations, appearances which should induce us to conclude, that the Lord is preparing the way, and that the time to perform this pious service approaches very near, although it is not yet come.

1st. First then, it is clear, from the very words of the divine message, that the TIME when it is to be delivered with power and effect to the nations, is, when the Jews have in fulfilment of the divine denunciations been scattered into all nations, Deut. xxix. 28. And inasmuch as this divine message has for its main object, THEIR RETURN TO ZION, THEIR RESTORATION TO THE INHERITANCE OF THEIR FATHERS, we have good reason to conclude, that THE TIME when it will be delivered unto the nations with complete effect, will be, shortly previous to the great EVENT. It is God’s message, and must be, and will be efficacious ; the seed is sown, and is hidden from the eye, until it shoots through the soil : it then requires time to grow ; but at last by God’s blessing, the golden harvest ripens ! I cannot but think, that the seed is already sown, and that it hath begun to vegetate ; I cannot but consider the more liberal treatment the Jews now experience, especially in Protestant countries, as under God, to be ascribable to it ; and ardently do I hope, that every root, springing from this good seed, may throw out an hundred offsets, and that the earth

earth may shortly be covered with the bending harvest! "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." *Isai. xi. 9. Hab. ii. 14.* "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," *Matt. xiii. 33.* If the harvest approaches, let us pray unto the Lord of the harvest, that he will send forth more labourers into his harvest, for the labourers are comparatively few, *Matt. ix. 37, 38.*

2dly. It is the Lord God of Israel, that "liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:" and before whom "all the inhabitants of the earth, are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou," *Dan. iv. 34, 35.* The Lord God of Israel is "a God of gods, and a Lord of kings, *Dan. ii. 47.* He is "King of kings, and Lord of lords," *Rev. xix. 16.* "He removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him," *Dan. ii. 21, 22.* And he hath revealed to his servants the JEWISH PROPHETS, his designs towards the children of men, in respect to the empires he hath ordained to rule the earth; and we have the satisfaction to find them uniform in their testimony, that AN EMPIRE will, in due time, be established, which will be a blessing to all the inhabitants of the earth; and this blessed empire is clearly and explicitly declared in holy scripture, to be that kingdom which will be established when all the preceding empires, "the iron, and the clay, the brass, the silver, and the gold," will be "broken to pieces together," and become "like the chaff of the summer threshing-floor." When they are carried away by the wind, and no place found for them, then it is that the stone that smote the image will become a great mountain, to fill the whole earth, *Dan. ii. 35.* It is when the 4th empire, the iron kingdom, hath become divided into ten, and when these ten approach towards their end, that it is said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," *Dan. ii. 44.* The Jews, therefore, who, in the time of Julian, were deluded by him to join in the attempt, to restore their city, and their temple, were inattentive to their own sacred books: they had seen the golden empire of Nebuchadnezzar pass away, and the silver Medo-Persian empire succeed it; they had seen the brazen dominion of the Grecians, overcoming in its turn, and this in course crushed by the iron force of the Roman arms: but at that time, this iron
 empire

empire was not divided, as it has since been, into ten distinct kingdoms; and, consequently, the time was not then come, in which **THE LORD'S KINGDOM** upon earth was to be established.

Zealous. But how is it now?

Cautious. Almost all commentators allow, that we live in the times of these ten kingdoms, into which the Roman empire was to be split, and divided: I entirely agree with them in this, although I have already given you my reasons for hoping and believing that we are not one of the ten. (See Observations on Mr. Bicheno's book, pages 77—89.) If we see the iron Roman empire divided into ten kingdoms, we have good reason to believe that the next change in the empires of the earth, will be a **GLO-RI-OU-S CHANGE**, in which **THE KINGDOM OF GOD** will be established upon earth, Dan. ii. 44. But this is certainly not to be expected, until these ten kingdoms approach towards their close.

Zealous. Have we therefore any evidence, any good reason to think, that these ten kingdoms approach towards their close?

Cautious. I think we have: in the 7th chapter of Daniel we have another representation of the same facts, and we are given to understand, that among the ten horns, another **LITTLE HORN** would arise. He arises among them, so that he is not the regular and legal representative of any of them, but is a new power. Have we not seen the rise of a **NEW POWER** in that part of the world, which clearly formed a part, and a conspicuous part too, of the Roman empire? Have we not seen a new power, a power different from any that ever existed, arise in one of the most conspicuous of the kingdoms into which the Roman empire was divided?

We cannot but acknowledge, that the present are awful times, and that the kingdoms of this world have been dreadfully shaken: but let us proceed with our inquiry:—What is the character that is in scripture given of this **LITTLE horn**? It is said of him, that three of the first horns were plucked up before him. Have we not seen him acknowledged as the head, not only of that kingdom in which he arose, but of other states also, which once likewise formed an integral part of the Roman empire?

A mouth speaking great things is also ascribed to him: have we not heard great swelling words? I must again refer you to the book last quoted, pages 296—311.

We have already had occasion to quote the words of a learned prelate, in which he clearly and explicitly declares his opinion, that “The French democracy, from its infancy to the present moment, has been a conspicuous and principal branch, at least, of the western Antichrist.”

This testimony of the learned prelate was published in April 1799, when there was no individual so peculiarly eminent among this gang of conspirators against the liberties and happiness of mankind, as to attract the general attention; but in these few

years which have elapsed since the publication of the bishop's work, from which these words are extracted, the head and heart (in which all the ferocity, malace, and ambition of the monster, hath become concentrated) is become conspicuous.

Does it occur to you, that high as is the station, and great as is the learning of the prelate who thus expresses himself, yet that he is but an individual, and that those who are as eminent as himself, and as well able to discern the signs of the times, may not view the present agitations of the world as so awfully important? I admit, that if these words had been the words of THE CONVOCATION, they would have born the stamp of an higher authority; but we are not left in doubt concerning the opinions of those in the highest authority among us, as to the signs of the times: I conceive that they have clearly expressed their opinion, that we are not engaged in any common contest.

It is, I believe, admitted on all hands, both by Jews and Christians, that ANTIOCHUS, the furious persecutor of the Jews, was a type of the great enemy of the people of God, that was to arise for the trial of the faith of God's people in after ages, Dan. vii. 8, 11, 20, 21—27. xi. 36—45. If therefore the rulers in our church refer to such events, it is plain that they conceive that there is an analogy between them. These things are referred to in the following prayer, which now forms a part of our Liturgy:

“ O almighty God, maker of the universe, and sovereign disposer
 “ of the affairs of men, at whose command nations and empires
 “ rise and fall, flourish and decay; we, thine unworthy servants,
 “ most humbly implore thy gracious aid and protection. We
 “ flee unto thee for succour, in this time of peril and necessity,
 “ when in defence of our liberty, our laws, and our religion, we
 “ are exposed to the dangers and calamities of war, and threatened
 “ with invasion by a fierce and haughty foe, who would swallow
 “ us up quick, so wrathfully is he displeased at us: for that we
 “ alone among the nations are found to withstand his violent and
 “ unjust ambition. Vouchsafe, we beseech thee, thine especial
 “ blessing and protection to our most gracious sovereign lord,
 “ King George. Go forth with his fleets and armies; and let
 “ thy mighty arm be with his chiefs and captains, as it was of old
 “ with thy servants, *Judas, and †Jonathan, and †Simon, when
 “ they valiantly withstood the wicked tyrants of their times, the
 “ enemies of thy truth, and the oppressors of thy people. Di-
 “ rect his counsels, prosper all his measures for the welfare of
 “ this kingdom, and the preservation of our church, and of our
 “ civil constitution. And let no internal divisions, nor any other
 “ sins and provocations of this nation, obstruct his designs for the
 “ public good, nor bring down thy judgments upon us. But
 “ spare thy people, O Lord, spare them; and, by thy grace, so
 “ unite us in a spirit of obedience to thy law, zeal for thy truth,
 “ and loyalty to thine anointed servant, whom thy good provi-
 “ dence

“ dence has set over us, that we may evermore rejoice in thy
 “ salvation, through thy Son Jesus Christ our Lord. Amen.”
 * 1 Maccabees, chap. ii. 66. † 1 Maccabees, chap. v. 17. If
 you revise the “Form of Prayer” on the late general fast, you
 will observe that the same sentiments are conspicuous.

It is well worthy of serious consideration also, that it is towards
 those nations, which were once united under the empire, the iron
 empire of the Romans, that this new power hath become so for-
 midable. THEY are those that crouch before him, and who
 are disposed to say, “Who is able to make war with him?”
 Rev. xiii. 4. But thank God, there are other empires which
 now exist, and by no means inferior in power to those kingdoms
 into which the Roman empire was divided. You will remember
 that neither Germany nor the British Isles were ever completely
 subjugated by the Romans. Denmark and Sweden also, were
 never under its iron hand; and as to the greatest northern empire,
 Russia, an empire greater in EXTENT than the Roman em-
 pire at the very zenith of its power, greater than the empire of
 Darius, subdued by Alexander, (Guthrie vol. i. p. 117.); the
 major part of it was scarcely known to the Romans.

These northern powers produced those millions of hardy sol-
 diers, who, though repelled whilst the Roman empire retained its
 vigour, were afterwards victorious, and, in the end, divided it
 among them. The Roman was a great empire it is true, and
 the tide of its victories overspread the then civilized world; but
 when the tide hath attained its summit, the ebb takes place.
 If we were required to form a chart of the sea, we should not in-
 clude therein those lands which, by a very high tide, have now
 and then been overflowed by its impetuous waves; and in like
 manner, if we were to form a map of the Roman empire, we ought
 not to include therein those countries which were partially, and
 for a short time, inundated by the high tide of its victorious arms.
 The wall of Severus, commonly called the Picts wall, running
 through Northumberland and Cumberland, from Tinmouth to
 Solway Frith, a distance of 80 miles, is evidence existing at this
 day, that Britain was never completely subjugated by the Ro-
 mans; and notwithstanding the colonies from the northern hive,
 as it hath been called, were absorbed in the empire which they
 subdued, and separated from their parent states, yet these northern
 countries have latterly, by civilization, become important, and
 powerful in the scale of empire! America also, now forms an
 important object; and no part of this immense continent was
 known until the Roman empire was completely broken and
 divided. Notwithstanding therefore the power which the great
 enemy will usurp and assume, we have, I trust, good reason to
 hope and believe, that some of these great powers which it hath
 pleased him, who removeth kings, and setteth up kings, to cause
 to arise in the world, will resist and oppose, and not only resist
 and

and oppose, but in the end, by the divine aid, successfully resist and oppose the great adversary! "He shall come to his end, and none shall help him," Dan. xi. 45. Notwithstanding his great success; notwithstanding that for a short time, it is given to him to make war with the saints, and to prevail against them, (Dan. vii. 21.); notwithstanding the multitudes that will be induced to worship him, saying, "Who is like unto the beast? who is able to make war with him?" (Rev. xiii. 4.) we have, thank God, no cause to be discouraged; for in the same place in which his extensive sway is so fully declared, it is declared to be LIMITED: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. xiii. 8. Who is there that will DARE to say, that this chosen number are but few? Who is there that will DARE to say, that whole nations, and great nations too, may not, through God's grace, be included in this exception.

The Old Testament, as well as the New, affords us good hope in this matter; for notwithstanding the great power of the enemy, it is declared that "at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships," and the fury of the enemy is brought to its height, by "tidings out of the EAST, and out of the NORTH, troubling him," Dan. xi. 40, 44. I trust, therefore, that you will derive consolation from the consideration, that some of the now greatest nations were never possessed by the Romans. The territories we possess in the East-Indies were, I conceive, never possessed by the Romans, no more than our West-India possessions. And tidings out of the EAST, and out of the NORTH, will trouble him. It seems to be the Roman empire against which the most awful denunciations are to be found in the word of God; and it is because of the GREAT BOASTING WORDS of the little horn, (Dan. vii. 11.) that its decreed destruction will be accomplished; for the remains of the three preceding empires are not so severely punished, they had their dominion taken away, yet their lives were prolonged for a season and time, Dan. vii. 12. We may therefore, I trust, encourage the hope, that some of the remains of these three great preceding empires, as well as those empires which have, by the good providence of God, arisen since the fall and division of the Roman empire, will not be hostile towards the cause and people of God; but hostile towards the great adversary himself. He will be attacked by the king of the south. Not only the king of the south pushes at him, but the king of the north comes against him like a whirlwind, with chariots, and with horsemen, and with many ships. By the fostering hand of Britain, Russia hath become a great naval power; and the British Isles, as well as Russia, Denmark, and Sweden, are great northern maritime

maritime powers. The northern countries are particularly noticed in holy scripture: "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God," Jer. iii. 12, 13. This proclamation will undoubtedly, in due time, be delivered towards the NORTH; for it seems clear, that the return of Israel will first commence from the NORTH: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the NORTH, to the land that I have given for an inheritance unto your fathers," Jer. iii. 18. **ARISE! ARISE!** "ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD! for thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations. Publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel! **BEHOLD!** behold I will bring them from the NORTH COUNTRY." (The north country is that which is first mentioned.) "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither; they shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." Jer. xxxi. 6—9. And their return from the north country will be so conspicuous an event, that it will be recorded, never to be forgotten: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land," Jer. xxiii. 7, 8. Civilization paves the way for religious truth. What was Russia two centuries ago? It is the Lord that setteth up kings, and giveth them wisdom to polish and improve their empires; and never was there a more sudden transition from rusticity to civilization, than has been effected in the last century in the empire of Russia.

The Roman empire was situate north-west with respect to Jerusalem, the central point from which the prophetic eye reviews the surrounding empires; and the great enemy, described in Ezek. xxxviii. and xxxix. is described as coming from the SIDES OF THE NORTH, Ezek. xxxix. 2. He is the chief prince of Meshech and Tubal, who were the sons of Japheth, by whom
the

the isles of the Gentiles (in Europe) were peopled, Gen. x. 1—5.

Zealous. I think that we may derive some consolation from the reflection, that there have, by God's good providence, arisen in these latter ages, powerful empires, which certainly never formed a part of the Roman empire, or of any of those empires which are described as broken to pieces in Dan. ii. ; and the circumstance that the king of the north will come against the great enemy like a whirlwind, with chariots, and with horsemen, and with many ships (which describes the king of the north to be a great maritime power) is also calculated to afford us consolation ; but it is first noticed that the king of the south pushes at him.

Cautious. I shall not hazard any conjecture as to that southern power which shall push at him ; I think it is clearly established from scripture, that the first emigration of the Jews will be from the north, and that although the great enemy comes from the sides of the north, yet that a great northern maritime power will be hostile towards him, and of course it is to be hoped favourable to the Jews. The land of Israel, the Holy Land, is that which is the interesting object, and if the emigration of the Jews is to commence from the north, we must conclude that some great northern power will, by God's providence, be invested with such influence in that part of the world, as to assist and protect them in their return.

Zealous. The observations you have already made concerning the great enemy, and concerning the northern powers, tend to confirm the opinion, that the great event approaches ; and if it approaches, the restoration of the Jews approaches ; and if the restoration of the Jews draws near, and the days of their tribulation are nearly expired, the glorious appearance of our blessed Saviour in the clouds of heaven with power and great glory, must not be considered as remote : “ Behold, he cometh with clouds, “ and every eye shall see him, and they also which pierced him : “ and all kindreds of the earth shall wail because of him. Even “ so, Amen.” Rev. i. 7.

Cautious. When the Roman empire had attained the summit of its power, the seat of empire was removed from Rome to Constantinople ; and by the great enemy coming from the sides of the north, and planting the tabernacle of his palace between the seas, in the “ glorious holy mountain,” it should seem that he will be induced to a conduct somewhat similar.

Zealous. The countries bordering upon Palestine having latterly become the theatre of great events, certainly tends to confirm the idea, that very considerable events are at no great distance.

Cautious. I think the idea is also confirmed by the circumstance, that the events to which you refer, did not result from inclination, but that the victorious party was, as it were, compelled

to act as it did. Egypt in its present state, is by no means a land to attract attention: it is subject to dreadful diseases, and is not calculated to repay the expence of colonization, except as it has reference to the trade of the East-Indies: in itself, it is of no great value; but as a rallying point from which the British possessions in India might be ultimately attacked, or its trade injured, it seems to be an object of importance to that restless power which cannot view the prosperity of a neighbour without envy; and who, notwithstanding his defeat, yet boasts, that sooner or later, Egypt must belong to him "either by the falling to pieces of the Turkish empire, or by some arrangement with the Porte." (See the conversation of Feb. 1803.)

It has frequently, and long since been asserted, that the Turkish power is unequal to the defence of its empire, and that it is chiefly indebted to the jealousy of its more powerful neighbours for its preservation: if the assertion is well founded (and circumstances seem almost to justify the assertion) and if the weakness of the Turkish empire gives occasion to an ambitious nation to covet its possessions, with a view to its own aggrandizement, to the injury of its neighbours, it may occasion arrangements to be made with the Porte which may be a means of preparing the way for ISRAEL'S RETURN.

The object I have had in view, in all I have said concerning the present state of the nations, hath been to guard against our viewing the awful events which approach through a magnifying medium: there is, I trust, no good cause for those who put their trust in God to be discouraged:

Zealous. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," Psal. xlv. 1—3.

Cautious. "The Lord reigneth!" the Lord God of Abraham and Isaac and Jacob, which is his name for ever, and his memorial unto all generations, Exod. iii. 15. He who created the heaven and the earth, the sea, and the fountains of waters, (Rev. xiv. 7.) and his providence is over all his works: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God; but even the very hairs of your head are all numbered; fear not therefore: ye are of more value than many sparrows," Luke xii. 6, 7. Nothing appears so uncertain as the dispositions of mankind, and princes are but men. We have seen instances of princes being in league against an overbearing power; and then the events of war, the death of a sovereign, or the change in a ministry, have disarranged all their plans. We have even seen nations that for ages have been hostile towards each other, uniting their forces, and resisting a power hostile to them both. These things

things scarcely admit of calculation, and those who lay most stress upon them are ever discovering that they are subject to great mistakes ; I would therefore particularly request you to do me the justice to remember, that in whatever I have said upon the state of the nations, whatever arguments I have drawn from this subject, in support of my opinion, that awful times approach, and that the restoration of the Jews, and the glorious appearance of our Lord, are events by no means remote, have been delivered by me with much diffidence, and more as hints for consideration than as fixed opinions. If I have not sufficiently, in what I have said, impressed it upon your mind, I wish to repeat it again and again to you, that the observations I have made upon this subject are not to be taken as assertions, but as hints for consideration. We are not required to shut our eyes, and if we observe antichristian features in any nation of the earth, we have a right to comment on the fact ; but we should beware of positive assertions. Positive assertions have done injury to the cause they have been intended to serve. The observations which I have so often repeated concerning the seven thunders being sealed, and the extent and duration of the tribulation of the Jews being purposely concealed, both in the Old Testament and in the New, all tend to this point, and should convince us that great caution is necessary, and that the most important and unexpected events may arise ; but this is our consolation, that the Lord God of Israel reigneth.

Knowledge is of no further use than as it is brought into action, and becomes influential ; and it is for this purpose that knowledge is given. Who is there that will presume to say, that that nation in which more antichristian features have appeared, than in any other party or nation, may not, through grace, repent and become monuments of the long-suffering mercy of him whose mercy endureth for ever. Let us remember that repentance was vouchsafed even to a MANASSEN ! who therefore shall presume to say, that it may not be vouchsafed to the most conspicuous character among them. Although it would be equally presumption were we to assert either, yet it is our duty to pray that repentance may be given them, and accordingly in our church we do pray for it.

If it should be that our prayers return into our own bosom, if it should appear that the great Antichrist is actually arisen, we are not to wonder at his success, for he is an ordained scourge ; but there are antichristian features which have not yet appeared. We have seen the remains of the Roman empire crouching before him, and saying, “ Who is able to make war with him ? ” We have had to lament that “ we ALONE among the nations are found to “ withstand his violent and unjust ambition.” We have observed the antichristian party APING the language, the titles, and the offices of the Romans ; and the name of CONSUL assumed, to acquire the power of a DICTATOR ; but we have not yet seen the
rise

rise of his deceiving associate in wickedness, Rev. xiii. 11—18. neither have we yet seen the ten kings, with united mind, giving their power and strength unto him, (Rev. xvii. 13.) or had to notice that deadly wound, and the healing of it, mentioned in Rev. xiii. 3. We will now drop this subject entirely, and confine ourselves to that which is more to our interest to dwell on. It is our duty and our interest, as much as in us lies, to endeavour to eradicate those prejudices which have been conceived against the Jews, and against their most holy religion.

Notwithstanding we have to thank God for the very great alteration in the conduct and sentiments of Christians concerning them and their religion; yet have we to lament that some of the most learned, even among Protestants, have disseminated unworthy sentiments concerning them and their religion; Bishop Warburton, in his famous book entitled “Julian,” asserts in page 10, that “The essence of the Jewish religion was ceremonial:” this assertion shews the disposition of the learned prelate towards the religion of the Old Testament! No one could express himself in this manner, that had not conceived most unjust and unworthy sentiments concerning the books of Moses and the prophets! Examine the Old Testament, and you will find that the assertion deserves a severer epithet than he himself bestows upon the stories of Philostorgius and Theophanes: theirs related to matters of small importance; whether they were believed or not, was of small moment: but, he that should subscribe to this assertion of the bishop, would, in my opinion, be justly chargeable with great impiety.

When a writer takes upon himself to decide without producing proof, when he takes a matter for granted without examination, it should always put us upon our guard; and thank God we have only to turn to the books of Moses and the prophets, in order to expose the falsehood of the assertion. In order to discover the ESSENCE of the Jewish religion, we must not search the works of the Christian fathers; they, very possibly, had as unworthy notions of it as the learned prelate himself, and I shrewdly suspect that he imbibed his ideas from them: but let every one speak for himself; what saith the books of Moses and the prophets to this charge, that the ESSENCE of their religion was ceremonial?

There was a question put to our blessed Saviour which appears to me to be exactly in point, it is not in the words, “What is the ESSENCE of the JEWISH religion?” but I conceive that it is exactly synonymous, “Master, which is the GREAT COMMANDMENT in the law?” Is not this the same question in other words? How does our blessed Saviour answer this question? Far differently indeed! He does not assert that the ESSENCE of the JEWISH RELIGION WAS CEREMONIAL, but he refers to the LAW; he quotes, he proves, “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

“ and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets,” Matt. xxii. 36—40. The **ESSENCE** is the strength, the spirit; the essence of the Jewish religion is contained in the **TWO TABLES**, the ten commandments; which teach us, 1st, our duty towards God; and 2dly, our duty towards our neighbour; and here we have this **SPIRIT**, and strength, and essence of the Jewish law, concentrated in the words of our blessed Saviour. In these words our Lord not only refers to the ten commandments, but to Deut. vi. 4, 5. x. 12. and xi. 13. Levit. xix. 18. and many other passages, which **ALL** speak the same doctrine; and assert the Jewish religion to be **THE RELIGION OF THE HEART AND SOUL**! So far from the essence of the Jewish religion being **CEREMONIAL**, that almost all the charges brought against the house of Israel, in holy scripture, hinge on this, that (like the learned bishop) they were too much disposed to consider them as such. So far from **CEREMONIES** constituting the essence of the Jewish religion, that I may assert that the Lord God of Israel was the hater of ceremonies: “ To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them,” Isai. i. 11—14. How is this? Were not these things appointed by the Lord himself? They were, and he would have delighted in those services which he had himself ordained, if they had been performed in sincerity and from the heart, as tokens of love and obedience to his law; but they disregarded his laws, and performed those services merely as **CEREMONIES**.

St. Mark, in chap. 12, records a similar question to, and a similar answer from our blessed Saviour; and it is added, that the scribe who asked the question, replied, “ Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices,” Mark xii. 32, 33. Were not these passages in the **BISHOP’S BIBLE**? Was there not the book of Psalms in the **BISHOP’S BIBLE**? and did not his “ Concordance,” under the article **HEART**, refer to such a number of passages, that they fill ten columns closely printed?

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The scribe who thus acknowledges the propriety of our Lord's solution of his question, evidently refers to Hosea vi. 6. but for fear the passage should not be in the reader's recollection, the translators of the Bible have referred to it in the margin: "I desire mercy and not sacrifice, and the knowledge of God, MORE than burnt offerings," Hosea vi. 6. Did not the possession of this spirit, and essence of the Jewish religion (which is so fully manifested in his Psalms) constitute David the man after God's own heart? 1 Sam. xiii. 14. xvi. 7. 1 Kings xi. 4, 6. xv. 3; 2 Kings xiv. 3. xvi. 2. xviii. 3; 2 Chron. xxviii. 1. xxix. 2. Extract the essence from any thing and it becomes a mere "caput mortuum;" but whilst the essence and spirit remains in any thing it is of worth. There was this essence or spirit in the sacrifices of Abel and of Noah; and in the sacrifices of Abraham, and the other JEWISH FATHERS; and THAT it was that rendered them well pleasing to God. There was this essence of the Jewish religion in the sacrifices of Solomon at the dedication of the temple, and "the glory of the Lord filled the house of God," (2 Chron. v. 14. Gen. iv. 4. viii. 21. xv. 17, 18. xxii. 1—19) and it is because, this spirit and essence of the Jewish religion was greatly evaporated, by their resting in the letter, and neglecting the spirit of the Jewish law, that they have been for their CORRECTION, and CHASTISEMENT, and IMPROVEMENT, dispersed into all nations. When they have become sensible of this, when they no longer continue to consider the ordinances of their most holy religion as ceremonious, that is, when they shall return unto the Lord their God, and obey his voice, according to all that Moses, the servant of God, commanded them, with all their heart, and with all their soul, then will be accomplished this promise, "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good,

“ as he rejoiced over thy fathers : if thou shalt hearken unto the
 “ voice of the Lord thy God, to keep his commandments and his
 “ statutes which are written in this book of the law, and if thou
 “ turn unto the Lord thy God with all thine heart and with all
 “ thy soul,” Deut xxx. 3—10. “ In that day will I raise up
 “ the tabernacle of David that is fallen, and close up the breaches
 “ thereof ; and I will raise up his ruins, and I will build it as in
 “ the days of old : that they may possess the remnant of Edom,
 “ and of all the heathen which are called by my name, saith the
 “ Lord that doeth this. Behold, the days come, saith the Lord,
 “ that the ploughman shall overtake the reaper, and the treader
 “ of grapes him that soweth seed ; and the mountains shall drop
 “ sweet wine, and all the hills shall melt. And I will bring
 “ again the captivity of my people of Israel, and they shall build the
 “ waste cities, and inhabit them ; and they shall plant vineyards,
 “ and drink the wine thereof ; they shall also make gardens, and
 “ eat the fruit of them. And I will plant them upon their land,
 “ and they shall no more be pulled up out of their land which I
 “ have given them, saith the Lord thy God,” Amos ix. 11—15.
 “ Sing, O ye heavens ; for the Lord hath done it : shout ye
 “ lower parts of the earth : break forth into singing, ye mountains,
 “ O forest, and every tree therein : for the Lord hath redeemed
 “ Jacob, and glorified himself in Israel,” Isai. xlv. 23.

Zealous. You have certainly the best authority, the authority of our blessed Saviour himself, for contradicting the assertion of the learned bishop ; the essence of the Jewish religion was not ceremonial, but it was and is like the Christian religion, which was founded thereon, the religion of the heart !

Cautious. A desire to exalt the Christian religion at the expence of the Jewish religion, was the GREATEST (as well as the EARLIEST) HERESY which hath disgraced the Christian church ; and we have seen that its influence, however weakened, hath extended to these times. The Jewish and the Christian religion are so inseparably united, that unless the true foundation, THE JEWISH RELIGION, is preserved, the Christian church must become weak and unstable. Whatever may be the ADDITIONAL manifestations of the divine nature, which are afforded us by the gospel, yet they must be, they cannot but be, ADDITIONS which accord, and are in unison with the previous manifestations of the divine nature under the Jewish dispensation ; but instead of dwelling upon this unity, it became the prevailing error, even in the first ages of the church, to consider them distinct, and to endeavour to magnify the Christian dispensation, by disparaging the Jewish religion.

The great prevalence of heresies and errors in the Christian church should by no means stagger our faith ; so far the reverse, that it should CONFIRM OUR FAITH, inasmuch as we have the express declarations of our Saviour himself and his apostles,

apostles, that so it would be, (Matt. xiii. 30. xviii. 7. xxiv. 24. Mark xiii. 22. Luke xvii. 1. 1 Cor. xi. 19. 2 Peter ii. 1 John ii. 19. 2 Tim. iii. 1.) and we have evidence from the apostolic writings, that heresies arose even in the apostolic age, and especially heresies concerning the DIVINE NATURE, 1 John ii. 18, 22. iv. 3. 2 John vii.

But of all the hateful doctrines which thus early sprung up, there is none spoken of in holy scripture with that detestation, which distinguishes the name of the Nicolaitans. As we have only their name in scripture, we must be contented with the account we have of them in ecclesiastical history. They are therein charged with holding, "that all married women should be common;" and Irenæus, Tertullian, Clemens, and others "affirm, that the "Nicolaitans adopted the sentiments of the Gnostics, concerning the two principles of all things, the Æons, and the "origin of this terrestrial globe," (Rees's Cyclopædia, article Nicolaitans.) This account is to me very satisfactory, for no deeds or doctrines could be more hateful to the true God; and the Nicolaitans are charged, not only with evil deeds, but, with evil doctrines also: "But this thou hast, that thou hatest the DEEDS of the "Nicolaitans, which I also hate."—"So hast thou also them that "hold the DOCTRINE of the Nicolaitans, which thing I hate," Rev. ii. 6, 15. This damnable doctrine of two principles of all things, TWO GODS, became the prevailing heresy, under various names and denominations; but in this most damnable blasphemy they almost all agreed, viz. in ascribing the creation of the world and declaring the great Creator, the Lord God of Abraham, Isaac, and Jacob, to be the source of evil! the evil principle, and Christ the good principle. I almost doubt whether it be right to repeat such blasphemy; but if you turn to the articles Gnostics, Valentinians, Simonians, and Carpocratians, in the Cyclopædia, you will see that I have not repeated it as some others have, without expressing my detestation of such enormity.

Far be it from me to charge the fathers who opposed these heresies, with being tainted with such damnable doctrine; but notwithstanding, I cannot but consider it STRANGE, that St. Chrysostom should speak of THE GOD OF THE CHRISTIANS in the way he does; for certainly it conveys the idea that the Lord God of Israel was not that God which the Christians worshipped. (See his account of Julian's defeat, Lardner, vol. viii. p. 378.)

Zealous. If the Lord God of Abraham, and Isaac, and Jacob, the Creator of heaven and earth, he who delivered his holy law unto Moses, and spake also by the mouth of the prophets, be not the God of Christians also, farewell! a long farewell to all our hopes! Although we retain a prayer of St. Chrysostom in our liturgy to this day, I cannot but admit, that using the term "THE GOD OF THE CHRISTIANS," in opposition to the Lord God of Israel, was very blameable.

Cautious.

Cautious. Altho' the fathers opposed the heresy of the Gnostics, yet it seems to me, that their errors diffused themselves, in some measure, among those who opposed them; and that the Christian church hath never yet been completely purified from the error. Unkindness towards the Jews, and low thoughts concerning their most holy religion, have prevailed even to these days.

Zealous. My dear friend, you have quoted the words of a bishop it is true, nay, you have quoted the words of more bishops than one; but we must not from thence infer, that low and unworthy thoughts of the Jewish religion still prevail.

Cautious. When I made use of the word prevail, I did not mean to say, that low and unworthy thoughts of the Jewish religion are now universal; God forbid! so far the reverse, that the Old Testament is now read with almost equal delight as the New; and there hath not taken place a greater alteration in the conduct of Christians towards the Jews, than there hath in the sentiments of Christians towards the Jewish religion. I only meant to say, that among the most learned, those who peruse the writings of the ancient fathers with the greatest respect, there DOES EXIST, in no small degree, unworthy thoughts concerning the Jewish religion. You know that neither my education or my line of life have permitted me to read much; but even in my small sphere I have had occasion to notice it in several instances; and as I have quoted the words of even BISHOPS, to make good my assertion, I will now quote the words of an ARCHBISHOP also, and an archbishop that was one of the greatest ornaments to our church.

Archbishop Tillotson, in his 5th sermon, expresses himself in these words, "The Christian religion gives a more perfect, so a
" more amiable, and lovely character of the divine nature. No
" religion that ever was in the world, does so fully represent the
" goodness of God, and his tender love to mankind, which is the
" best and most powerful argument to the love of God. The
" Heathens did generally dread God, and looked upon him
" as fierce, and cruel, and revengeful; and therefore they
" endeavoured to appease him by the horrid and barbarous
" sacrifices of men, and of their own children. And all along
" in the *Old Testament*, God is generally represented as very
" *strict*, and *severe*. But there are no where so plain and full
" declarations of his mercy and love to the sons of men, as are
" made in the gospel. In the *Old Testament* God is usually styled
" *the Lord of hosts; the great and terrible God*: but in the New
" Testament he is represented to us by milder titles, *the God*
" *and Father of our Lord Jesus Christ; the Father of mercies, and*
" *the God of all consolations; the God of all patience; the God of love*
" *and peace*: nay, he is said to be *love itself, and to dwell in love*.
" And this DIFFERENCE between the style of the OLD and
" NEW TESTAMENT is so remarkable, that one of the greatest
" sects in the primitive church (I mean that of the Gnostics)
" did

“ did upon this very ground found their herefy of TWO GODS ;
 “ the one EVIL, and FIERCE, and CRUEL, whom they called
 “ THE GOD OF THE OLD TESTAMENT ; the other good, and
 “ kind, and merciful, whom they called the God of the New.
 “ SO GREAT A DIFFERENCE IS THERE between the repre-
 “ sentations which are made of God in the books of the Jewish
 “ and the Christian religion, as to give, at least, SOME COLOUR
 “ AND PRETENCE FOR AN IMAGINATION OF TWO GODS.”

Zealous. I am really astonished at the passage you have read, and I cannot but say, that I think the learned archbishop speaks, at least, very rashly and unadvisedly.

Cautious. It is not enough that we condemn the blasphemy of the Gnostics. If we believe with the archbishop that “ all along
 “ in the Old Testament God is represented as very *strict* and
 “ *severe*,” and that “ in the New Testament he is represented to us
 “ by milder titles.” If we admit his assertion, that “ so great
 “ a difference is there between the representations which are made
 “ of God in the books of the Jewish and the Christian religion,
 “ as to give, *at least, some colour and pretence for an imagination*
 “ *of two Gods*,” we go half way, at least, towards the herefy
 of the Gnostics, and strike a blow at the foundation of the Christian religion ; for whatever may be the mutations in the opinions and dispositions of vain man, the Lord God of Israel is IMMUTABLE ; he was, and is, and ever will be the same : “ I am the
 “ Lord, I change not,” Mal. iii. 6. In every book of holy scripture we have in succession a further, and consequently a more full and enlarged revelation of the perfections of God, and of his righteous dispensations towards the children of men ; but if it could be established that a difference exists between the representations which are made of God in the books of the Old Testament, and that they are not in unison with the representations we have in the New, farewell ! a long farewell to all our hopes ! the Christian religion would in that case become a building without a foundation ! a tree without a root ! but never was there a more mistaken idea expressed on paper ; the Lord God of Abraham, and Isaac, and Jacob, the Creator of heaven and earth, is “ the
 “ Lord God, merciful and gracious, long-suffering, and abundant
 “ in goodness and truth, keeping mercy for thousands, forgiving
 “ iniquity, transgression, and sin,” Exod. xxxiv. 6, 7. The Lord God of Israel “ delighteth in mercy ;” Who, O Lord God of Abraham, and Isaac, and Jacob ! “ Who is a God like unto
 “ thee, that pardoneth iniquity, and passeth by the transgression
 “ of the remnant of his heritage ? He retaineth not his anger for
 “ ever, because he delighteth in mercy. He will turn again, he
 “ will have compassion upon us ; he will subdue our iniquities :
 “ and thou wilt cast all their sins into the depths of the sea.
 “ Thou wilt perform the truth to Jacob, and the mercy to
 “ Abraham, which thou hast sworn unto our fathers from
 “ the

“ the days of old,” Micah vii. 18—20. The Lord God of Israel is represented in the Old Testament, as “ the Lord God “ gracious and full of compassion, slow to anger, and great in “ mercy! The Lord is good to all: and his tender mercies are “ over all his works,” Psal. cxlv. 8, 9. Denial of this truth is not the way to obtain a blessing, for the Lord God of Israel delighteth in, and most miraculously preserveth those, who with all their heart, in spirit and in truth, celebrate his praise on account of his mercy. It was when “ the trumpeters and singers were as one, “ to make one sound to be heard in praising and thanking the “ Lord: and when they lifted up their voice with the trumpets and “ cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that “ then the house was filled with a cloud, even the house of the “ Lord; so that the priests could not stand to minister by reason “ of the cloud: for the glory of the Lord had filled the house of “ God,” 2 Chron. v. 13, 14. One of the greatest and most miraculous deliverances that the Jews ever experienced, was in the reign of Jehoshaphat; he appointed singers to go before the army, and they sung, “ Praise the Lord, for his mercy endureth “ for ever!” You know the result! (2 Chron. xx.) You must perceive that the distinction of the archbishop is UNFOUNDED. In celebrating the perfections, and especially the mercy and goodness of God to man, the Old Testament and the New Testament are in unison together.

Is not the husbandman commended for rooting up and burning the weeds, that would choke the corn? Is the shepherd accused of cruelty because he hath slain the wolves, which would destroy his sheep? Is the sovereign accused of cruelty because he hath caused evil doers to be punished? No, so far the reverse, that if he were not to do so, he might justly be chargeable with want of mercy to his peaceable subjects. TRUE JUSTICE and TRUE MERCY are in unison together, and justice and mercy are both attributes of the Lord God of Israel. The archbishop therefore speaks very unadvisedly, when he endeavours to find a difference where none exists; his words are, “ In the *Old Testament* God is usually styled, *The Lord of hosts; the great “ and terrible God*: but in the *New Testament* he is represented “ to us by *milder titles*: *The God and Father of our Lord “ Jesus Christ; the Father of mercies; and the God of all consolations; the God of all patience; the God of love and peace,* “ nay, he is said to be *love itself, and to dwell in love.*” But surely the archbishop was very inattentive when he penned this passage; for to establish his idea, he should have proved, that the Lord is not in any part of the New Testament represented as the great and terrible God, and that no attribute but MERCY AND LOVE is ascribed to him: so far from this being the case, there is no passage in the Old Testament which speaks of the
Lord

Lord God of Israel as the great and terrible God; there is no passage in the Old Testament that speaks of his wrath against sinners; there is no passage in the Old Testament that speaks of that holy vengeance that he will take upon his adversaries, the enemies of his truth, and the oppressors of his people, that will not be found to be in unison with the NEW TESTAMENT. It is just and righteous that "the wicked shall be turned into hell," (Psal. ix. 17.) that their worm should not die, neither their "fire be quenched," Isai. lxvi. 24. But awful as is this truth, is it not in unison with the New Testament? "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched," Mark ix. 43—48. Doth not the New Testament represent the Lord as the great and terrible God?" I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn ye whom ye shall fear: fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear him, Luke xii. 4, 5. "Our God is a consuming fire;" and is so called in the epistle to the Hebrews, chap. xii. 29. as well as in Exod. xxiv. 17. Deut. iv. 24. and ix. 3. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 7—10. He will "destroy them which destroy the earth," (Rev. xi. 18.) "for his mercy endureth for ever," (Psal. cxxxvi.) and "gather together the dispersed of Judah, for his mercy endureth for ever." Yea, "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," (Isai. xi. 12.) "for his mercy endureth for ever," Deut. xxx. 3. Isai. xliii. 5. liv. 7. Jer. xxiii. 3. xxix. 14. xxxi. 8, 10. Ezek. xxxvi. 24, &c. &c. He will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," (Matt. xxiv. 31. Mark xiii. 27.) "for his mercy endureth for ever."

NINTH DIALOGUE.

In which Reasons are given for the Opinion, that as previous to the Destruction of Jerusalem, and the great Tribulation of the Jewish Nation, there were to arise impious Impostors, Wars, and Rumours of Wars, Earthquakes, Famines, Pestilences, fearful Sights, and great Signs from Heaven, Persecution, Lukewarmness, and Apostacy; so will there, in like manner arise, similar Events, previous to the Coming of our Lord in the Clouds of Heaven with Power and great Glory, to gather together his Elect, his beloved Nation, the Jews! And as the Gospel was universally published before the Destruction of Jerusalem, so will there be a renewed Preaching of the Gospel in Time to come.

CAUTIOUS AND ZEALOUS.

Zealous. **I**N our last conversation, you fully considered the first question I had to submit to you, which was concerning the restoration of the Jews; the other was concerning the coming of our Lord; but as you have already intimated, that your opinions upon this important point, are not altogether in unison with the opinions of the learned; I must request that you will, before I bring forward my question, explicitly state your sentiments concerning it, and I will then bring forward my question.

Cautious. It is my opinion, that the destruction of Jerusalem, and the dreadful pruning that the Jewish vine experienced, is typical of that equally awful pruning, which the Christian vine will have to suffer, (Isai. xviii. 5, 6.) and as previous to the destruction of Jerusalem, and the great tribulation of the Jewish nation, the gospel was to be universally preached, and there were also to arise (Matt. xxiv. 3—29.) impious impostors, wars, and rumours of wars, famines, pestilences, and earthquakes, fearful sights and great signs from heaven, (Luke xxi. 11, 12.) persecution, lukewarmness, and apostacy; so will there, I am persuaded, in like manner, arise similar events, previous to the coming of our Lord in the clouds of heaven with power and great glory, to gather together his elect, his beloved nation, the Jews.

Pray turn to the 24th chap. of St. Matthew's gospel, and let us proceed to notice these circumstances distinctly.

Zealous. The first circumstance noticed, is by way of caution: "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many," (Matt. xxiv. 4, 5.) and again in verse the 11th, "And many false prophets shall arise, and shall deceive many;" and this at a time when

when persecution rages, and apostacy is frequent, (v. 10, 12.) and again when the prospect thickens, and distress increases, (v. 21.) it is added in verse the 23d, "Then if any man shall say unto you, 'Lo, here is Christ, or there; believe it not: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be,'" Matt. xxiv. 23—26. In the gospel according to St. Luke, it seems also to be intimated, that some of these impostors will lay a stress upon calculations of the times, for the words are, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; AND THE TIME DRAWETH NEAR: go ye not therefore after them," Luke xxi. 8. By attending to these admonitions the Christians escaped those dreadful sufferings in which the other Jews were involved, by attending to, and crediting these deceivers: I am not aware that any thing of this kind is likely to arise again; but I am open to conviction, and beg to hear what you can say to support your opinion, that such things are to be again expected.

Cautious. In times of distress, when the minds of mankind are perplexed and agitated, it is, that new sects and parties arise, and among them deceivers and impostors: so it was at the time of, and previous to the destruction of Jerusalem: so it was in a measure in this land, in the times of the great rebellion against Charles the first, and second: many sects arose, and some of them (as, for instance, the fifth-monarchy men) of a most anti-christian appearance: so it was in the late agitation in France; there arose sects and parties, who, by their idolatry, and indecent rites, sought to degrade human nature.

Zealous. I admit that these things, in general, abound with more virulence in times of distress, in which the minds of mankind are perplexed, and in a state of agitation; but it is from scripture that I must be convinced that these things are likely to arise again, and deceivers and antichrists to abound: if you cannot quote scripture in support of your opinion, you need not give yourself any further trouble.

Cautious. I should not have adopted the opinion, if I had not thought that scripture establishes it as a fact, that so it will be. Pray turn to the 2d chapter of the first epistle general of St. John, and you will find that this was the established opinion of the apostolic age, that ANTICHRIST was to flourish in the LAST TIMES; the apostle John considers this as a foundation doctrine, and founds an argument thereon, "Little children, it is the last time, and as ye have heard that ANTICHRIST SHALL COME," even

“ even now are there many Antichrists ; whereby we know that
 “ it is the last time. They went out from us, but they were
 “ not of us : for if they had been of us, they would, no doubt,
 “ have continued with us : but they went out that they might be
 “ made manifest that they were not of us,” 1 John ii. 18, 19.
 At the time St. John wrote this epistle, he might not be aware that
 the LAST TIMES were times of such long continuance : it is pre-
 sumed that he penned this epistle about six years before he received
 the Revelation, in which such ample information is given ; but
 the passage I have quoted proves, that it was the authorized, the
 established opinion, of the apostolic age (even before the book of
 the Revelation was given) that Antichrist was to flourish in THE
 LAST TIMES ; and it is clear that the term, THE LAST TIMES,
 conveyed the same idea as we should form from the words, “ the
 “ times immediately preceding the coming of our Lord with
 “ power and great glory.” St. Paul also, in his first epistle to
 Timothy, declares the same thing, “ Now the spirit speaketh
 “ expressly, that IN THE LATTER TIMES some shall depart
 “ from the faith, giving heed to SEDUCING SPIRITS, and DOC-
 “ TRINES OF DEVILS ; speaking lies in hypocrisy, having their
 “ consciences seared with a hot iron,” 1 Timothy iv. 1, 2. In
 chapter the 6th he gives us a faithful portrait of these evil men :
 “ He is proved, knowing nothing, but doting about questions,
 “ and strifes of words, whereof cometh envy, strife, railings, evil
 “ surmisings, perverse DISPUTINGS of men of corrupt minds,”
 chap. vi. 4, 5. We are not to expect that these tares will be
 rooted out until the harvest, for the apostle declares, that
 “ Evil men and seducers shall wax WORSE AND WORSE ;
 “ deceiving and being deceived,” 2 Tim. iii. 13. The longer they
 stand the ranker will they grow : “ Let both grow together
 “ until the harvest, and in the time of harvest I will say to the
 “ reapers, Gather ye together first the tares and bind them in
 “ bundles to burn them : but gather the wheat into my barn,”
 Matt. xiii. 30. “ He that soweth the good seed is the Son of
 “ man ; the field is the world ; the good seed are the children of
 “ the kingdom ; but the tares are the children of the wicked one ;
 “ the enemy that sowed them is the devil ; the harvest is the end
 “ of the world ; and the reapers are the angels. As therefore the
 “ tares are gathered, and burnt in the fire ; so shall it be in the end
 “ of this world. The Son of man shall send forth his angels, and
 “ they shall gather out of his kingdom all things that offend, and
 “ them which do iniquity ; and shall cast them into a furnace of fire :
 “ there shall be wailing and gnashing of teeth. Then shall the
 “ righteous shine forth as the sun in the kingdom of their Father.
 “ Who hath ears to hear let him hear,” Matt. xiii. 37—43.
 We have therefore scriptural authority for believing, that
 “ evil men and seducers will wax worse and worse, deceiving and
 “ being deceived,” (2 Tim. iii. 13.) and that so it will continue
 until

until the enemy arrives at the very summit of his impiety, which is noticed in 2 Theff. ii. when the man of sin, the son of perdition, will be fully revealed, “even him whose coming is after
 “the working of Satan, with all power, and signs, and lying
 “wonders, and with all deceivableness of unrighteousness in
 “them that perish; because they received not the love of the
 “truth that they might be saved; and for this cause, God shall
 “send them strong delusion, that they should believe a lie, that
 “they all might be damned that believed not the truth, but had
 “pleasure in unrighteousness.” Here is the working of Satan noticed, and power and signs of lying wonders, and deceivableness of unrighteousness; and when these things arrive to their height, the man of sin, the son of perdition, becomes fully revealed, for he “opposeth and exalteth himself above all that is called
 “God, or that is worshipped, so that he, as God, sitteth in the
 “temple of God, shewing himself that he is God:” the prospect is awful, but when these things arise, we know that however calamitous they may be for a time, yet we know that the harvest approaches, and the exaltation of this great enemy is the very prelude to his dreadful fall; which will be one of the great effects produced by the coming of our Lord: this great enemy is he,
 “whom the Lord shall consume with the spirit of his mouth,
 “and shall destroy with the brightness of HIS COMING, 2 Theff. ii. 8. Rev. xix. 20, 21.

Pray turn to Rev. xiii. and read the minute description of this monster of iniquity, who will be thus destroyed when at the very summit of his wickedness; observe the aid he receives from the false prophet, “And I beheld another beast coming up out of the
 “earth; and he had two horns like a lamb, and he spake as a
 “dragon. And he exerciseth all the power of the first beast before
 “him, and causeth the earth and them which dwell therein to
 “worship the first beast, whose deadly wound was healed. And
 “he doeth great wonders, so that he maketh fire come down
 “from heaven on the earth in the sight of men, and deceiveth
 “them that dwell on the earth by the means of those miracles
 “which he had power to do in the sight of the beast; saying to
 “them that dwell on the earth, that they should make an image
 “to the beast, which had the wound by a sword, and did live.
 “And he had power to give life unto the image of the beast,
 “that the image of the beast should both speak, and cause that
 “as many as would not worship the image of the beast should be
 “killed. And he causeth all, both small and great, rich and poor,
 “free and bond, to receive a mark in their right hand, or in their
 “foreheads: and that no man might buy or sell, save he that had
 “the mark, or the name of the beast, or the number of his
 “name,” Rev. xiii. 11—17. Their delusions, and deceptions, will at last spread over the whole world. The warning of the clock, is the signal that it is about to strike; the gathering of the grapes

grapes together, is the signal that the wine press will very soon be put into action, and the purple stream begin to flow, which will not cease until the very last berry is crushed: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great," Rev. xvi. 12—21.

Zealous. You have perfectly satisfied me. In fact, I had not sufficiently considered, that notwithstanding the gorgeous appearance of the enemies noticed in Rev. xiii. their power is founded on Satanic delusion, impious imposture, and lying wonders. The idea that I had conceived of false prophets and impostors, was that of deceivers of a meaner cast.

Cautious. The great Leviathan swims in the same ocean with meaner fish of prey: he is nourished by them, and by absorbing them he arrives at his enormous bulk. I think we have scriptural authority for believing that these deceivers of a meaner cast will also abound: there is nothing tends to cast such an odium on the professors of true religion as this, for the world at large will not make the distinction; they rejoice to class all together. If you turn to the 13th chapter of the prophet Zechariah, you will read these words: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the PROPHETS and THE UNCLEAN SPIRIT to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him, shall say unto
" him,

“ him, Thou shalt not live ; for thou speakest lies in the name of
 “ the Lord : and his father and his mother that begat him, shall
 “ thrust him through when he prophesieth. And it shall come
 “ to pass in that day, that the prophets shall be ashamed every
 “ one of his vision, when he hath prophesied ; neither shall they
 “ wear a rough garment to deceive,” Zech. xiii. 2—4. In
 fact, it seems that delusion will then have become so conspicuous
 and detestable, that the very idea of it will revolt the feelings of
 mankind.

Zealous. There certainly is no trial which is more grievous
 to be borne than CONTEMPT, and there is no circumstance which
 brings the profession of religion into such contempt, as the mad
 freaks of desperate enthusiasts, pretenders to inspiration, and
 the crafty wickedness of deceivers, who employ religion as a
 pretence to further their own evil purposes ; for as you justly
 observe, the world at large will not be at the pains to examine
 the difference there is between these deceivers and the professors
 of the truth ; those who are lukewarm and not zealous in the pro-
 fession of the truth, by these means become ashamed of the truth
 itself, for fear of being classed with such characters ; but woe
 unto him who apostatizes from the truth, because AN EVIL
 REPORT (2 Cor. vi. 8.) is falsely and wickedly raised up against
 it. I admit that you have scriptural authority for this your
 opinion, and in order to counterbalance it, I request you to
 proceed in the next place to the establishment of your assertion,
 that the gospel will receive a new and enlarged promulgation :
 we feel no hesitation in giving into the expectation of events
 which we hope for ; and it is possibly to this we are to ascribe
 the circumstance, that Christians of all denominations have cher-
 ished the opinion, that in due time the gospel will receive a new
 revival, and more extended and successful promulgation than it
 hath in times past : I acknowledge that this hath been my hope
 also, but at the same time I must confess, that my ideas upon
 the subject have been very general, and by no means fixed and
 established ; and I shall therefore receive much satisfaction if
 you can produce clear and indisputable scripture authority to
 confirm this our hope.

Cautious. This hope hath certainly been encouraged by Chris-
 tians of all denominations, it will therefore be necessary to
 examine the authority upon which they have in general grounded
 this hope ; and I have no hesitation in saying, that notwithstand-
 ing these hopes of Christians are CAPABLE of being built upon
 the rock of scriptural truth, yet that they have not in general
 been well founded.

Zealous. That is strange indeed.

Cautious. I think it is no less strange than true ; it is very
 possible to use an argument to confirm a truth which does not apply.

Zealous. It is so, and when an argument is used which does
 not

not apply, the best that can be done, is to shew that it does not apply, and in the next place to resort to those that do apply.

Cautious. That is my intention ; in the early part of my life I have heard these hopes of the more extended and successful promulgation of the gospel, in time to come, cherished and enforced by reference to many passages in the books of the prophets, which I now think do by no means apply to it : I wish to avoid prolixity, and I shall therefore only request you to turn to the 60th chapter of the prophet Isaiah ; pray read it and the five following chapters, and then inform me whether you have not been taught to found the opinion in question upon several of the promises contained in these chapters, and upon similar passages.

Zealous. I acknowledge that I have.

Cautious. So it was with myself ; we naturally receive with avidity those doctrines which are congenial to our hopes, and do not feel inclined to controvert the arguments which are resorted to, to encourage that which we hope for ; when therefore in the early part of my life, I have heard the encouraging promises contained in these and similar passages, applied to the Christian church, I have heard them with exultation, and THEN was by no means discouraged from giving assent to the flattering assertion, by the frequent mention of Zion, Jerusalem, and the Lord's people Israel, being the objects of these promises ; I was taught to consider the CHRISTIAN CHURCH, as the Zion of the Holy One of Israel, and Christians as the true Israel of God.

Zealous. I see we have both been taught in the same school, and the doctrines taught in this school are ancient doctrines ; as a proof of the antiquity, if not the orthodoxy, of thus applying the promises in favour of the Jews to the Christian church, I would refer to the heads of the chapters in question, they undoubtedly relate to the restoration of the Jewish nation, and to that state of blessedness and prosperity which is in store for them ; but you will find that no notice is taken of this in the heads of the chapters, the 60th chapter of Isaiah, for instance, which is so abundantly consolatory to Israel, is thus entitled by our translators, “ The glory of the CHURCH in the abundant access of “ the Gentiles, and the great blessings after a short affliction ; ” but I now see that these passages have no reference to the Gentile church, but wholly and solely refer to the Jews.

Cautious. These glorious promises do wholly and solely refer to the restoration of the Jews ; and the Gentile nations who profess Christianity, AND ARE INIMICAL TO THE IDEA OF THE RESTORATION OF THE PRE-EMINENCE TO ISRAEL, have no good ground to extract consolation from these passages ; on the contrary, they may here read of their own destruction, “ The nation and kingdom that will not serve THEE shall perish ; “ yea, those nations shall be utterly wasted,” Isaiah lx. 12.

Zealous.

Zealous. The context certainly establishes, that this promise is a promise in favour of the JEWISH NATION.

Cautious. When rightly considered, these promises also contain great consolation to Christians, but it is only SUCH CHRISTIANS as long for and ardently desire the restoration of the Jews, and are prepared and desirous to give the pre-eminence to their sacred nation; SUCH CHRISTIANS, although they would by no means endeavour to rob the Jewish nation of their promises, by figuratively applying them to the Christian church, can yet, by the proper application of them, enjoy great consolation; inasmuch as they know THE GREAT BENEFITS THEY ARE TO DERIVE FROM THE EXALTATION OF ISRAEL.

Zealous. You said, that notwithstanding the hopes of Christians, that there will be a renewed and more powerful and successful promulgation of the gospel, in time to come, is in general built upon the misapplication of scriptures, which on examination are found to apply entirely to the Jewish nation; yet that the HOPE was CAPABLE of being built upon scriptural foundation, I will now thank you to direct me to this foundation.

Cautious. Pray turn to the 24th chapter of St. Matthew, in verse the 14th are these words, “And this gospel of the KINGDOM shall be preached in all the world for a witness unto all nations: and then shall the end come,” Matt. xxiv. 14. These words are very clear; and, in St. Luke’s gospel, after noticing the persecutions they would have to endure, in which they would be brought before kings and rulers, for Christ’s sake, he hath these words, “And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist,” Luke xxi. 13—15. This great promulgation of the gospel, is to be preparatory to the end; “and then shall the END come:” it is to be preached in ALL THE WORLD, for a WITNESS unto ALL NATIONS; and then shall the END come: what do you conceive to be the end here noticed?

Zealous. I think that the context clearly points to the coming of our Lord in the clouds of heaven with power and great glory, (Matt. xxiv. 30.) as to the END here mentioned; but the term also applies, though in a more confined and limited sense, to the destruction of Jerusalem.

Cautious. Previous to the destruction of Jerusalem, the gospel of the kingdom was preached in all the world, for a witness unto all nations; and I am fully persuaded that previous to the coming of our Lord in the clouds of heaven with power and great glory, the GOSPEL OF THE KINGDOM will be again preached in all the world, for a witness unto all nations; and then will the end come.

Zealous. I trust that although this passage gives good ground

for the hope, yet that you can quote other passages to confirm this hope.

Cautious. Before I quote any more passages let me make this remark, which I firmly believe to be well founded, THAT THIS RENEWED AND MORE SUCCESSFUL PROMULGATION OF THE GOSPEL WILL MEET WITH MUCH PERSECUTION, AND SPREAD AND PREVAIL UNDER PERSECUTION, as in the first age of the church.

Zealous. If you can quote scriptural authority for this opinion, it will form a very considerable deduction from our hopes. I have told you that I have often heard the hope we are considering cherished and encouraged from the pulpit; but I do not remember to have ever heard that persecution was again likely to rear its intolerant head.

Cautious. I shall content myself with merely noticing it as it appears connected with the subject before us; and I must say that I think that it is manifest, that this gospel of the kingdom will be preached in all the world, for a witness unto all nations, in a time of PERSECUTION, when Christians will be delivered up to be afflicted and killed, and when they will be hated of all nations (v. 9.) for the name's sake of their blessed Master: in a time of PERSECUTION, which will rage to that degree that many will be offended, and betray one another, and hate one another, v. 10. At a time, in which false prophets and deceivers shall arise, and iniquity abound to that degree, that the love of many shall wax cold, v. 11, 12. If you turn to the parallel passages, Mark xiii. 9—13. and Luke xxi. 12—19. you will be satisfied, that the gospel never proceeds with such power as when it is persecuted. If therefore we have good ground to believe that the trumpet of the gospel will again sound with power in a time of persecution, it is a question of the greatest importance to us to consider what is the ground of this persecution.

Zealous. I acknowledge that it is; but I must declare myself wholly at a loss, and therefore request you to proceed.

Cautious. I think we shall receive considerable assistance in this matter, by considering what was the chief ground of persecution of the Christians in the apostolic age. It seems to me that it was not the doctrines of the gospel that were the chief grounds of the persecution which was raised against the Christian church in its infancy; it was not the doctrine of eternal life, that gave offence to the Jews and occasioned the persecution: for when our Saviour had directly and positively asserted this great doctrine, the scribes answering, said, "MASTER, THOU HAST "WELL SAID," Luke xx. 39. It was not the doctrine of the resurrection of the dead that gave rise to the persecution; for St. Paul availed himself of the faith of the great body of the Jews in this doctrine, to obtain their attention: "Of the hope and resur-

"rection

“rejection of the dead I am called in question,” Acts xxiii. 6. The great cause of the persecution was JEALOUSY, which at that time unhappily was general among the Jewish nation; and the great object of their jealous fear was, LEST THE GENTILE NATIONS SHOULD PARTAKE IN THEIR ADVANTAGES. They permitted Paul to declare unto them his conversion; they expressed no impatience or indignation until their jealousy was aroused, but then they could endure no longer. No sooner had he declared unto them his commission, “And he said unto me, “DEPART: FOR I WILL SEND THEE FAR HENCE UNTO “THE GENTILES,” than they break out—“they gave him “audience unto this word, and then lift up their voices, and “said, AWAY WITH SUCH A FELLOW FROM THE EARTH: “FOR IT IS NOT FIT THAT HE SHOULD LIVE,” Acts xxii. 21, 22. If you examine the New Testament, you will find this jealousy is the chief ground upon which almost all the primitive persecutions were founded.

Zealous. I admit it, but I would wish to know in what manner this applies to persecutions to arise in time to come?

Cautious. You will see in due time. It was by means of individuals of the Jewish nation that the glad-tidings of salvation were disseminated among the Gentile nations; and it will be by means of Christians that the glad-tidings of the restoration of the Jews will be preached and believed! This great doctrine may not, and I trust will not, give any occasion to persecution in Britain, and other Protestant countries, for they are not inimical to the Jews; but in those countries in which the Jewish nation is persecuted and oppressed, it may and most likely will be that those who declare THIS GREAT SCRIPTURAL TRUTH will be persecuted, and by being persecuted attract the attention of mankind; and have opportunity afforded them to publish these glad-tidings, with greater effect than they could if they were not to be persecuted: “But when they shall lead you, and deliver you up, “take no thought beforehand what ye shall speak, neither do “ye premeditate: but whatsoever shall be given you in that “hour, that speak ye: for it is not ye that speak, but the Holy “Ghost,” Mark xiii. 11.

Zealous. I see nothing unreasonable in your supposition, that as jealousy was the foundation of the first persecutions which the Christian church endured, so that jealousy and hatred to the glad-tidings of the restoration of the Jews, may be the ground of persecution towards those who may be called to declare these divine truths to those nations who hate the Jews; and I receive much consolation in joining with you in the hope, that Britain and other Protestant states will not join in the persecution, but encourage and protect those who, proceeding upon the authority of God’s word, declare these glad-tidings unto the nations.

Cautious. Thus saith the Lord, “I am a father to Israel, “and

“ and Ephraim is my first-born. Hear the word of the Lord,
 “ O ye nations, and declare it in the ISLES afar off, and say,
 “ He that scattereth Israel will gather him, and keep him, as a
 “ shepherd doth his flock,” Jer. xxxi. 9, 10. I must profess
 my belief that this message of glad-tidings will form a conspicuous
 article in the gospel of the kingdom, which will be preached
 in all the world, for a witness unto all nations, (Matt. xxiv. 14.)
 preparatory to the end; and that as the ships of the favoured
 island Tarshish are the first that will be piously devoted to the
 service of God, in bringing his sons from far, (Isa. lx. 9.) so
 that this message of glad-tidings will be most conspicuously in
 due time promulgated IN THE ISLES: “ declare it in the isles
 “ afar off.”

Zealous. It is clear that this is a divine message, which is in
 due time to be declared unto the isles. It is equally clear, that
 as this message is concerning the Jewish nation, that it is not
 committed to the Jews to deliver it. Who then is there so likely
 to become the deliverers of this divine message to the nations, as
 Christians?

Cautious. And you might have proceeded further still, and
 have said, “ What denomination of Christians appear to stand
 fairest to be employed in this high office? Certainly not the Ro-
 man Catholics, and those who retain an aversion to the Jews;
 certainly not those who lock up the Jewish scriptures from the
 perusal of the people; but rather those who read them, who
 study them, who highly esteem them, and who are friendly and
 kind to Israel. What Christians are so much so as THE PRO-
 TESTANTS? Do not these arguments point to Protestant states,
 as those most likely to be honoured by having this divine message
 committed to them, to be delivered by them to the nations?
 It is to be first declared in the isles afar off from Zion; and what
 Protestant isles are there at a distance from the Holy Land, so
 conspicuous as those under the dominion of our pious and beloved
 Sovereign?

Zealous. Your questions cause my heart to leap for joy; the
 Lord hath been abundant in mercy towards the British isles, and
 it may be that greater honour is yet reserved in store!

Cautious. When this divine message comes to be delivered with
 power, who shall say that it may not be followed by conspicuous
 effects being produced even upon Israel? “ Ho! land, spread-
 “ ing wide the shadow of thy wings which art beyond the rivers
 “ of Cush, accustomed to send messengers by sea, even in bul-
 “ rush vessels, upon the surface of the waters! Go, swift mes-
 “ sengers, unto a nation dragged away and plucked, unto a
 “ people wonderful from their beginning hitherto; a nation ex-
 “ pecting, expecting, and trampled under foot, whose land rivers
 “ have spoiled. All the inhabitants of the world and dwellers
 “ upon earth shall see the lifting up as it were of a banner upon
 “ the

“ the mountains, and shall hear the sounding as it were of a trumpet. For thus saith Jehovah unto me: I will sit still (but I will keep my eye upon my prepared habitation) as the parching heat just before lightning, as the dewy cloud in the day of harvest; for afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth; and upon it shall the bird of prey summer, and all beasts of the earth upon it shall winter. At that season a present shall be led to Jehovah of hosts, a people dragged away and plucked; even a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of Jehovah of Hosts, MOUNT SION.” Bishop of Rochester’s Translation of Isaiah xviii.

Zealous. I think that there is good hope, that, notwithstanding persecution may rage in other lands, and whatever distress may prevail in other parts, yet that we may be in a great measure exempted from them: to be sure the 18th of Isaiah, as the learned prelate has fully noticed, speaks of an awful pruning of the Christian vine; yet there is not, either in that chapter or in the 31st of Jeremiah, any intimation that those who deliver these divine messages will be persecuted on account thereof.

Cautious. I acknowledge that there is not, but that they are SUCCESSFUL; but still scripture is clear that there will be a great pruning of the Christian vine, and I think it is very probable that previous to the luxuriant branches being removed, they may become more corrupt than they even now are. It ever has been the case that doctrines which are detested have occasioned persecution; and I think there is too much reason to fear that these doctrines will be detested by those who detest the Jewish nation; and certainly the Roman church hath uniformly, by its cruel actions, shewn a most marked detestation of the Jewish nation. What other passages are there that speak of the revival and repromulgation of the gospel, that do not either express or imply that the TIME in which it takes place will be a time of great persecution? Let us first notice the Lord’s witnesses, whose testimony is recorded in Rev. the 11th. During the time allotted to them, in which they deliver their testimony, it is true they are INVULNERABLE, (v. 5.) but “ when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them,” (v. 7.) and although their enemies are not able to hurt them until they have finished their testimony, yet are they during the time of their testimony clothed in sackcloth, which indicates a state of mourning and depression; and

and the cause of their mourning appears to be that the holy city is then trodden under foot of the Gentiles, v. 2. In the 12th chapter of the Revelation we have a glorious description of the church in the latter day ; but glorious as is the description, it is the description of a PERSECUTED CHURCH, which hath to flee into the wilderness, where she is nourished from the face of that serpent which persecutes and would wish to devour her ; and the dragon is wrath with the woman, and maketh war with the remnant of her seed, which keep the COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF JESUS CHRIST, v. 17.

Zealous. You have indeed proved to my satisfaction, that notwithstanding a hope of the repromulgation of the gospel hath been allegorically founded upon passages that do not apply to it, yet that it is CAPABLE of being founded upon the rock of scriptural truth ; and you have also proved to my satisfaction, that the gospel which will then be preached in all the world for a witness to all nations, preparatory to the end, will sooner or later meet with severe persecution ; but that those who deliver the testimony that they are called and commissioned by God to deliver, will be protected by him, until they have acted the part which is assigned to them to perform.

Cautious. So it was with St. Paul, and he was sensible of it. In his epistle to the Philippians, he thus expresses himself : “ I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel ; so that my bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, WAXING CONFIDENT BY MY BONDS, ARE MUCH MORE BOLD TO SPEAK THE WORD WITHOUT FEAR,” Philip. i. 12—14. As you have expressed yourself satisfied, I might drop the subject, but I shall confirm what I have said by reference to other texts of scripture.

In the 14th chapter of the Revelation we have also indisputable evidence that there will be a powerful repromulgation of the gospel in time to come : “ And I saw another angel fly in the midst of heaven, having THE EVERLASTING GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven, and earth, and the sea, and the fountains of waters,” Rev. xiv. 6, 7.

Zealous. There is no mention of persecution being attached to the declaration of this divine exhortation.

Cautious. It is true that there is not : the universality of the promulgation of this everlasting gospel cannot be more powerfully expressed, than by its being represented as delivered by an angel flying through the midst of heaven, proclaiming it, with A LOUD VOICE, to them that dwell on the earth, and to EVERY NATION, AND
KINDRED,

KINDRED, AND TONGUE, AND PEOPLE; and although all the servants of God, like HIS WITNESSES, are invulnerable until they have executed their commission, and performed that which he hath committed unto them to do, or to declare; yet do I think that this divine exhortation is to be expected at a time of fierce persecution.

Zealous. Pray produce your reasons for thinking so.

Cautious. You will observe that this divine EXHORTATION to the fear and worship of the great Creator of heaven, and earth, and the sea, and the fountains of waters, IMMEDIATELY follows the description of the great enemies contained in chapter the 13th. When the enemy attains the summit of impiety, when "he openeth his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven;" when it is "given unto him to make war with the saints, and to overcome them:" when power is given unto him "over all kindreds, and tongues, and nations," and all are required to "worship him," (Rev. xiii. 6—8.); then it is that there is a peculiar propriety in his being counteracted by this DIVINE EXHORTATION: "Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters."

The exhortation is grounded upon the word of God, and it is enforced by the positive declaration of the fact, that the day of judgment is very near: THE HOUR OF HIS JUDGMENT IS COME! There is evidence of the fact. The withholding cause that kept the son of perdition within bounds, is then removed "out of the way," and he is fully REVEALED in all his malignant power: "The man of sin"—"the son of perdition"—"who opposeth and exalteth himself above all that is called God, or that is worshipped"—"as God, sitteth in the temple of God, shewing himself that he is God:" but awful as is the sight of such wickedness; fierce as is the persecution exercised in his cause, it is the very signal of BETTER TIMES; it is the EVIDENCE that THE HOUR OF GOD'S JUDGMENT IS COME; the wicked one is REVEALED "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of HIS COMING," 2 Thess. ii. 4—8. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him; even so. Amen." Rev. i. 7. "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. DECLARE HIS GLORY AMONG THE HEATHEN, HIS WONDERS AMONG ALL PEOPLE. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him:

" him : strength and beauty are in his sanctuary. Give unto
 " the Lord, O ye kindreds of the people, give unto the Lord
 " glory and strength. Give unto the Lord the glory due unto
 " his name : bring an offering, and come into his courts. O
 " worship the Lord in the beauty of holiness ; fear before him,
 " all the earth. SAY AMONG THE HEATHEN that the Lord
 " reigneth : the world also shall be established that it shall not
 " be moved : he shall judge the people righteously. Let the
 " heavens rejoice, and let the earth be glad ; let the sea roar,
 " and the fulness thereof. Let the field be joyful, and all that
 " is therein : then shall all the trees of the wood rejoice before
 " the Lord : for he cometh, for he cometh to judge the earth :
 " he shall judge the world with righteousness, and the people
 " with his truth," Ps. xcvi.

Babylon was the real name of that imperial city, under whose
 power the Jewish nation was subjugated and oppressed ; Babylon
 is also the mystical name of that great city that will become
 " drunken with the blood of the saints, and with the blood of
 " the martyrs of Jesus," (Rev. xvii. 6) ; it is therefore part of
 the great consolation that is reserved for the suffering saints of
 God, that its fall will be declared : " And there followed ano-
 " ther angel, saying, Babylon is fallen, is fallen, that great
 " city, because she made all nations drink of the wine of the
 " wrath of her fornication," Rev. xiv. 8. See also Revelation
 17th and 18th, in which the intimate connexion there is between
 the great enemies described in Rev. 13th, and the great Babylon,
 is so fully set forth, and its awful fall is so minutely related.

Zealous. When the time comes that these things are declared
 with power, it will certainly afford great consolation to the suf-
 fering saints of God.

Cautious. They will be admonished to come out of her :
 " And I heard another voice from heaven, saying, COME OUT
 " OF HER, MY PEOPLE, that ye be not partakers of her sins,
 " and that ye receive not of her plagues : for her sins have
 " reached unto heaven, and God hath remembered her iniqui-
 " ties, Rev. xviii. 4, 5. Her fall is matter of exultation to the
 servants of God in heaven and earth : " Rejoice over her, thou
 " heaven, and ye holy apostles and prophets ; for God hath
 " avenged you on her," v. 20. " And after these things I
 " heard a great voice of much people in heaven, saying, Alle-
 " luia ; Salvation, and glory, and honour, and power, unto the
 " Lord our God : for true and righteous are his judgments : for
 " he hath judged the great whore, which did corrupt the earth
 " with her fornication, and hath avenged the blood of his ser-
 " vants at her hand. And again they said, Alleluia ; and her
 " smoke rose up for ever and ever. And the four and twenty
 " elders and the four beasts fell down and worshipped God that
 " sat on the throne, saying, Amen ; Alleluia. And a voice
 " came

“ came out of the throne, saying, Praise our God, all ye his
 “ servants, and ye that fear him, both small and great. And I
 “ heard as it were the voice of a great multitude, and as the voice
 “ of many waters, and as the voice of mighty thunderings, say-
 “ ing, Alleluia: for the Lord God omnipotent reigneth. Let
 “ us be glad and rejoice, and give honour to him: for the mar-
 “ riage of the Lamb is come, and his wife hath made herself
 “ ready. And to her was granted that she should be arrayed in
 “ fine linen, clean and white: for the fine linen is the righteous-
 “ ness of saints. And he saith unto me, Write, Blessed are
 “ they which are called unto the marriage supper of the Lamb:
 “ and he saith unto me, These are the true sayings of God,”
 Rev. xix. 1—9.

Awful as is the divine denunciation that the third angel hath to enforce, it must also be classed among those things which are to afford strong consolation to the persecuted saints of God. It is manifest that this divine denunciation is delivered at the time when the worship of the beast is enforced with dreadful rigour, by his associate in iniquity; and when Satanic delusion is resorted to, to enforce uniformity to abominable idolatry; when the image of the beast is made to speak, and to cause that as many as will not worship the image of the beast shall be killed; when “ he
 “ causeth all both small and great, rich and poor, free and bond,
 “ to receive a mark in their right hand, or in their foreheads:
 “ and that no man might buy or sell, save he that had the mark,
 “ or the name of the beast, or the number of his name,” Rev. xiii. 16, 17. When TERROR is thus resorted to, it will afford great consolation to the true servants of God to contemplate the blessedness of those who are faithful unto death in this last struggle, and by the exercise of PATIENCE under sufferings OVERCOME! “ Here is the patience of the saints: here are they that
 “ keep the commandments of God, and the faith of Jesus.” Those who endure death in this contest are peculiarly blessed: “ And
 “ I heard a voice from heaven saying unto me, Write, BLESSED
 “ ARE THE DEAD WHICH DIE IN THE LORD FROM HENCE-
 “ FORTH: yea, saith the Spirit, that they may rest from their
 “ labours; and their works do follow them,” Rev. xiv. 12, 13. “ Be thou faithful unto death, and I will give thee a crown of
 “ life,” Rev. ii. 10. How great at this trying time, how great! How inestimably consolatory will be this passage to the suffering saints of God! “ And I saw as it were a sea of glass mingled
 “ with fire: and them that had gotten the victory over the beast,
 “ and over his image, and over his mark, and over the number
 “ of his name, stand on the sea of glass, having the harps of
 “ God. And they sing the song of Moses the servant of God,
 “ and the song of the Lamb, saying, Great and marvellous are
 “ thy works, Lord God Almighty; just and true are thy ways,
 “ thou King of saints. Who shall not fear thee, O Lord, and
 “ glorify

“ glorify thy name? for thou only art holy: for all nations
 “ shall come and worship before thee; for thy judgments are
 “ made manifest,” Rev. xv. 2—4.

When terror is resorted to to enforce conformity to idolatry, it is just and right that the veil should be withdrawn, and that the terrors of the Lord should be denounced against apostacy from his service: “ I say unto you, my friends, Be not afraid of
 “ them that kill the body, and after that have no more that they
 “ can do. But I will forewarn you whom you shall fear: Fear
 “ him, which after he hath killed hath power to cast into hell;
 “ yea, I say unto you, Fear him,” Luke xii. 4, 5. He is good and gracious, and his mercy endureth for ever towards them that love him: He “ is gracious and full of compassion,
 “ slow to anger, and of great mercy;” He “ is good to all, and
 “ his tender mercies are over all his works,” (Ps. cxlv. 8, 9.); but it is consistent with his mercy, that the destroyers of the earth should be destroyed, (Rev. xi. 18.) and when these destroyers of the earth resort to terror to compel apostacy from the worship of God, and conformity to the most cruel idolatry; it is right that the TERRORS OF THE LORD should be resorted to, to counteract the terrors of the wicked one, and to apprise mankind of that awful punishment that awaits the great enemy, and those who conform to his idolatry: “ And the third angel followed them,
 “ saying with a loud voice, If any man worship the beast and his
 “ image, and receive his mark in his forehead, or in his hand,
 “ the same shall drink of the wine of the wrath of God, which
 “ is poured out without mixture into the cup of his indignation;
 “ and he shall be tormented with fire and brimstone in the pre-
 “ sence of the holy angels, and in the presence of the Lamb:
 “ and the smoke of their torment ascendeth up for ever and ever;
 “ and they have no rest day nor night, who worship the beast
 “ and his image, and whosoever receiveth the mark of his name,”
 Rev. xiv. 9—11.

Zealous. The prospect is awful, yet abounding with consolation to those who look forward to and ardently desire that the kingdoms of this world may become the kingdom of our Lord and of his Christ! Rev. xi. 15. Let us now turn again to the 24th chapter of St. Matthew. You have fully convinced me that previous to the coming of our Lord in the clouds of heaven with power and great glory, there will in time to come arise impious impostors, false prophets, and deceivers, who will exert greater powers of delusion and seduction than have ever yet existed; you have also fully proved, to my satisfaction, that the gospel of the kingdom will receive a revival, and more powerful promulgation in all the world, so as to become a witness unto all nations; and in considering this latter article, you have been led to speak upon the subject of persecution, and have convinced me that the greatest persecution is yet to come, and that not only lukewarmness but

even apostacy itself will be the consequence. The 6th and 7th verses are those which will next engage our attention, although we have rather departed from the order of the text in not considering them before: "And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows," Matt. xxiv. 6, 7, 8.

There were wars and rumours of wars, famines, pestilences, and earthquakes, previous to the destruction of Jerusalem; and you have declared your opinion, that as these things arose previous to the awful pruning of the Jewish vine, so that similar events are to be expected at, and previous to, the awful pruning of the Christian vine, (Isa. xviii.) which will precede the coming of our Lord.

Cautious. There remains one more circumstance to notice, beside those contained in the 6th and 7th verses which you have quoted; and that is, "the abomination of desolation spoken of by Daniel the prophet," v. 15. The Roman armies were this abomination of desolation, which indicated that the destruction of Jerusalem, the great pruning of the Jewish vine, drew nigh: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," (Luke xxi. 20.); but although the Roman army was the abomination of desolation to the Jewish nation, yet I am firmly persuaded that the great abomination of desolation is yet to come; and as the Roman armies encompassing Jerusalem was the signal of its destruction, so will the manifestation of the great abomination of desolation be the means of that pruning of the Christian vine, which will be the harbinger of the coming of our Lord in the clouds of heaven with power and great glory, and the restoration, the full and complete restoration of the Jews. It is difficult to consider these subjects distinctly, without considerable repetitions; and I am conscious that you may have already observed that I have fallen into repetitions, although I have endeavoured to avoid them.

Zealous. However critics may cry out against repetitions, yet they have sometimes their use. It may certainly be carried to excess; but I have often received much edification from sermons in which the text and leading propositions have been many times repeated.

Cautious. First, then, as to wars and rumours of wars; pray turn again to 2 Thess. ii. we here find that "the mystery of iniquity," which in time to come is to give birth to the great abomination of desolation, the man of sin, the son of perdition, was already at work in the apostolic days, (2 Thess. ii. 7.) although it was then restrained and kept back; the older the serpent, the more is it increased in magnitude and power, and every renewed effort

effort to break that chain which keeps him within bounds, must be expected to be greater than the last. It is generally, and I am persuaded rightly, considered, that the Roman empire was that which withheld and prevented this wicked one from bursting forth. The kingdoms into which this empire is divided have continued to repress him; but what wars, and consequently rumours of wars, must precede the weakening them to that degree that he shall be enabled to exert his domineering fury without control? In the 7th chapter of the prophet Daniel we have another description of this wicked one; he is there described as a little horn to arise among the ten horns: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," Dan. vii. 8. What wars, and consequently what rumours of wars, must there exist or have existed before this wicked one succeeds in subjugating and plucking up by the roots these three horns, three independent kingdoms? I might refer to Daniel the 8th and 11th, 36—45. to confirm what I have said, but I wish to avoid prolixity. If we turn to the account we have of this man of sin, this son of perdition, this abomination of desolation, as he is described in Revelation the 13th, his military success appears to be the general subject of conversation in the times in which he lives; for it is part of the worship that is paid him: "And they worshipped the beast, saying, Who is like unto the beast? who is able to MAKE WAR with him?" Rev. xiii. 4. Here we have again to notice dreadful wars, and more extensive rumours of wars; but SEE THAT YE BE NOT TROUBLED: for all these things must come to pass; these are but "the beginning of sorrows," Matt. xxiv. 6. 8. It will be "given unto him to make war with the saints, and to overcome them:" and power "over all kinds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. xiii. 7, 8.

Zealous. You need say no more to convince me that there will be wars and rumours of wars; nation rising against nation, and kingdom against kingdom: I think that there is great probability that the wars and rumours of wars that at present exist are the beginning of those very wars and rumours of wars which are referred to, (Matt. xxiv. 6, 7.) neither do I want any more evidence to convince me, that the very "ABOMINATION OF DESOLATION" spoken of by Daniel the prophet, (v. 15.) will be revealed shortly, preparatory to the coming of our Lord in the clouds of heaven with power and great glory. I am fully convinced, that this very abomination of desolation spoken of by Daniel the prophet is THE ANTICHRIST spoken of by St. John, (1 John ii. 18.)

THE MAN OF SIN AND SON OF PERDITION spoken of by St. Paul, (2 Theff. ii.) who is evidently to be expected to be revealed very shortly before the coming of our Lord; for the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming, v. 8. I am fully convinced, that this abomination of desolation spoken of by Daniel the prophet, and referred to by our Lord, is that very enemy, whose malignant power is so minutely described in Revelation the 13th, and whose awful destruction is so clearly set forth in Revelation the 19th; it therefore only remains for you to notice these remaining words: "And there shall be famines, and pestilences, and earthquakes, in divers places," Matt. xxiv. 7. The words in St. Mark are, "earthquakes in divers places, and there shall be famines and troubles," Mark xiii. 8. The words in St. Luke are fuller still: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven," Luke xxi. 11.

Cautious. Wars, and even rumours of wars, have a natural tendency to produce scarcity, and even famine itself; famine may be produced by the wickedness of man, and famine is one of the means resorted to by the enemy to enforce CONFORMITY to his abominable idolatry: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might BUY OR SELL, save he that had the mark, or the name of the beast, or the number of his name," Rev. xiii. 16, 17. Famine, it hath generally been observed, is succeeded by pestilence; but it is the Lord's enemies that will be those who will be most conspicuously destroyed by pestilence: "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth," Zech. xiv. 12. Whatever are the secondary causes which give rise to wars, famines, and pestilences, yet they are all under the control of the Lord God of Israel; and he that heareth the cry of the ravens will not suffer his people to sink under calamities: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation," Habakkuk iii. 17, 18.

Zealous. These are troubles indeed; but the wickedness of man cannot produce earthquakes, fearful sights, and great signs from heaven.

Cautious. There will be great earthquakes, fearful sights, and great signs from heaven: it is clearly declared by our blessed Lord that

that so it shall be, (Luke xxi. 11.) ; and that which hath been but once declared by our blessed Lord needs no confirmation : “ Heaven and earth shall pass away, but MY WORDS shall not pass away,” Matt. xxiv. 35. At the same time it is a great confirmation of our faith, when we have line upon line, and precept upon precept, and are enabled to see the AGREEMENT of the Old and New Testament ; and therefore I request you to turn to Zechariah the 14th : “ Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished ; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains ; for the valley of the mountains shall reach unto Azal : yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah : and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark : but it shall be one day which shall be known to the Lord, not day, nor night : but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be. And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem : and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s wine presses. And men shall dwell in it, and there shall be no more utter destruction ; but Jerusalem shall be safely inhabited,” Zech. xiv. 1—11. Here we have not only to notice a great earthquake, but a great sign also, the remarkable appearance of the atmosphere : “ And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness,

“ nefs,

“nefs, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call,” Joel ii. 28—32. In Revelation the 11th, after the short three days and an half in which the enemy triumphs, after having slain the Lord’s witnesses, a great earthquake takes place: “And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither, and they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven,” Rev. xi. 11—13. Read the 16th chapter of the Revelation, in which the tremendous vials of wrath are described; and observe the effects produced by the seventh: “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great,” Rev. xvi. 17—21. See also Ezek. xxxviii. 19, 20.

Zealous. Notwithstanding the awful events that are before us; when we consider that all these events will be over-ruled, and have for their object the conversion of mankind to the faith and service of the Lord God of Israel, the only true God; when we consider that the end of these sufferings will be the restoration of Israel with pomp, as an acceptable present to Jehovah their God; when we consider that those who will be destroyed by the divine judgments are the destroyers of the earth, the enemies of truth; the prospect abounds with great consolation; and we cannot but encourage the hope, that in due time these things will engage the attention of those who have the highest authority among us; the CONVOCA-
TION itself could not be engaged in investigating any subject of greater importance to the Christian church! If the generally-received opinion of Christians, as to the great distance of the second advent of our Lord, IS ERRONEOUS; if they have scarce any ex-
pectation

pectation of his coming again in glory, except at the end of the world, to judge the quick and the dead; if learned bishops of the church of England have contributed to build up this erroneous opinion, by endeavouring to overturn what THEY ACKNOWLEDGE to have been the ANCIENT opinion of the Christian church; if they have endeavoured to persuade mankind, that passages which speak of his coming "IN THE CLOUDS OF HEAVEN WITH " POWER AND GREAT GLORY," have been accomplished; if, on the contrary, we are right in believing the assertion of another learned bishop, that the time of the restoration of the Jews is the season of our Lord's second advent, (Bishop of Rochester's Letter to Mr. King, p. 16.) it must be admitted, that the GREAT IMPORTANCE of the subject, the urgent cautions given us by our Lord himself to observe watchfulness in expectation of his coming, (Matt. xxiv. 36—51. xxv. 1—30.) the faithful warning given to us by our blessed Master, that the event will come to pass SUDDENLY, like lightning, (xxiv. 27.) to the world at large, UNEXPECTEDLY, (xxiv. 42—44.) and produce extensive effects, like the waters of the flood; (xxiv. 36—41.) it must be admitted that these things SHOULD BE URGENT INDUCEMENTS to the rulers in our church (and all Christian churches) to investigate this most important point IN CONVOCATION, to the intent that the people may be instructed in the truth, and preserved from error.

Cautious. That awful judgment, the destruction of a disobedient world by the waters of the flood, came SUDDENLY and UNEXPECTEDLY upon the ungodly, the preaching of Noah being disregarded, 2 Pet. ii. 5. Other as awful (yet not so wide spreading) judgments, have come as suddenly and as unexpectedly. That most awful judgment, which came upon the Jewish nation, came at a time when it was NOT EXPECTED by those who were the objects of it; the preaching of our blessed Lord and his apostles being (like the preaching of Noah) unheeded by them: and we have positive information, that the second advent of our Lord will come as SUDDENLY and as UNEXPECTEDLY; to the destruction of those who are unbelievingly unheedful of it! " But of that day " and hour knoweth no man, no, not the angels of heaven, but " my Father only. But as the days of Noe were, so shall also the " coming of the Son of man be. For as in the days that were " before the flood they were eating and drinking, marrying and " giving in marriage, until the day that Noe entered into the ark, " and knew not until the flood came, and took them all away; " so shall also the coming of the Son of man be. Then shall " two be in the field; the one shall be taken, and the other left. " Two women shall be grinding at the mill; the one shall be " taken, and the other left. Watch therefore: for ye know not " what hour your Lord doth come. But know this, that if the " good man of the house had known in what watch the thief " would

“ would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as YE THINK NOT the Son of man cometh,” Matt. xxiv. 36—44. The coming of the Son of man is therefore an awful day of judgment and visitation ; and as it is compared to that day of righteous judgment in which the waters of a flood overwhelmed a world filled with violence and corrupt manners, (Gen. vi.) so is it typified by, and blended with that awful judgment which came upon the Jewish nation. Those days were shortened for the sake of the elect : “ Except those days should be shortened, there should no flesh be saved : but for the elect’s sake those days shall be shortened,” Matt. xxiv. 22. All Christians will agree that we ought to be in a constant state of preparation. Although they have no peculiar service in their churches, in which that dreadful judgment, THE DESTRUCTION OF A WORLD OF DISOBEDIENT PEOPLE, is commemorated ; although one would think that (by neglecting the peculiar observances enjoined to keep it in constant remembrance, Gen. ix. 4.) mankind strove to forget that COVENANT under which they live, and enjoy all their blessings ; although they do not, like the PIOUS JEWS at the sight of a RAINBOW, bless God and say, “ Blessed art thou, O Lord our God, King of the universe, REMEMBERER OF THE COVENANT, faithful in his covenants and in performing of his words,” (Alexander’s Translation of the Tephilloth, p. 147.) but too forgetful of its being THE TOKEN OF GOD’S COVENANT with all creatures, amuse themselves with commenting on prismatic colours, and the reflection and refraction of light ; although they possess no directory as to mourning and lamentation for the anniversary of the destruction of Jerusalem ; yet they will agree that we should be always in a state of preparation for the coming of our Lord : but there is a most material difference between that preparation which is grounded upon a “ PERHAPS it may be so, although I do not believe it, but consider it an event very remote indeed,” and that preparation which is grounded on the expectation of its very near approach, or even on the PROBABILITY that it is at no great distance.

Zealous. If ever there was an interesting subject, it is this ; and no desire of awakening the attention of Christians, and keeping them in a constant state of preparation by the prospect of the near approach of that awful time, should induce any one to consider it at hand, or not very remote, unless there appears good reason for entertaining such an idea ; unless there appears some symptoms of its approach. When the church at Thessalonica, from misunderstanding some expressions in St. Paul’s first epistle to them, formed an erroneous opinion upon this subject, he did not suffer them to continue to retain it. Notwithstanding the temporary advantage that might have resulted from their being

induced to act as if in daily expectation of the coming of the Lord, he sets them right; for as there never hath been an event of greater, if so great importance, as **THE COMING OF OUR LORD**: “when the Lord Jesus shall be revealed from heaven
 “with his mighty angels, in flaming fire taking vengeance on
 “them that know not God, and that obey not the gospel of our
 “Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of
 “his power; when he shall come to be glorified in his saints,
 “and to be admired in all them that believe,” 2 Thess. i. 7—10.

As there never hath occurred an event of greater, if so great importance, so ought **NO MISTAKEN OPINIONS** concerning it to remain unnoticed, or be suffered to gain ground by not being opposed. St. Paul therefore sets them right; and informs them that before that day should come there would be a **FALLING AWAY**, and the **MAN OF SIN**, the **SON OF PERDITION**, be revealed. He refers to certain information before communicated to them, as to a power which **WITHHELD**, and kept this man of sin from being revealed: and he informs them, that when this withholding power would be taken out of the way, then would that wicked one be revealed; whom the Lord would consume with the spirit of his mouth, and destroy with the brightness of his coming. The primary intent of this passage, at the time in which it was written, had for its object to guard the church of Thessalonica from considering the event near at hand; but it hath a further use, in giving us sure and certain indications, whereby we may form some opinion upon this most important point. If therefore there hath existed of late years **AN APOSTACY**, a falling away, such as hath never before been observable; if what appears to be the withholding cause, hath been in very many instances greatly weakened, and in some removed out of the way; if one of the most learned of our prelates avows his opinion, that
 “It is now we see the adolescence of that man of sin, or rather
 “of lawlessness, who is to throw off all the restraints of religion,
 “morality, and custom, and undo the bands of civil society—
 “that son of perdition, who is to arise out of an apostacy;” if this learned prelate is induced from the prophetic page to connect the season of our Lord’s second advent with the restoration of the Jews to their own land; if his opinion of the approach of awful times is strongly expressed, and if he is right in asserting that there are “such symptoms of judgment gone abroad, as should
 “awaken all to repentance, lest all who repent not should likewise perish.” Surely these things are of **SUCH MAGNITUDE AND IMPORTANCE**, that they should give rise to some **FURTHER** investigation. If these things are so, the common people, who are acknowledged to be competent to understand them, should be instructed therein. On the contrary, if there exist **DOUBTS** upon such an important subject, those doubts should be proposed,
 and

and calmly considered; and I question whether there was ever a point of equal importance under consideration of ANY GENERAL COUNCIL, OR NATIONAL SYNOD, since the Christian church hath been established.

Cautious. The church, as by law established, is a great blessing to this land; and Christian princes are never more honourably and advantageously employed than when they are acting as NURSING FATHERS to the CHURCH, (Isa. xlix. 23.) but such were the intolerable encroachments of the Roman ecclesiastics, in ancient times, upon the rights of princes, that the state, although it hath cherished the church, hath been ever JEALOUS OF ECCLESIASTICAL ASSEMBLIES; and, by our law, no convocation can be held until it is assembled by royal authority. If therefore even the bishops and clergy were to be convinced that something were necessary to be done in this matter, they must wait until they were assembled, and permitted to proceed, by royal authority. I need not inform you, that in the exercise of the royal authority the king is ever presumed to act by the advice of his ministers; and such were the dissensions which subsisted between the upper and lower house of convocation, when they were permitted to act, in the reigns of King William, Queen Anne, and King George the First, that they have not been permitted to assemble for any purpose, except to preserve ancient forms, since the month of May 1717. It is much to be lamented! but we are not only attached to our church and its rulers; we are NO LESS attached to our sovereign. Doubtless we are to ascribe this restraint to good intention, to desire of serenity; and it must be confessed that, in their dioceses, in their charges to their clergy, and by the press, as well as in the pulpit, a large sphere is open for action; and much good has been done by the rulers of our church in these ways, in which they are FREE to act.

But notwithstanding the good thus done, every true son of the church of England must ardently desire to see an UNITY OF EXERTION in the CAUSE OF TRUTH. The times in which a spirit of contention agitated the convocation, were TIMES OF CONTENTION. Contention was not confined to them, it was the error of the times, and few there were who were not partakers of it. The present times are of a very different aspect; controversies are now carried on in a better spirit, and there seems to me to be good reason to believe that IMPORTANT SERVICE might be rendered to the cause of truth, by THE CONVOCATION BEING ASSEMBLED. When these things are taken into consideration, especially under the reign of a sovereign who has been so exemplary in his attachment to the church, may we not hope that no means will be left unattempted to remove error, and confirm the people in the profession of the truth?

All we can do is to HOPE that those who move in an higher sphere

sphere will in due time see the NECESSITY there is that these things should be investigated in a way that will attract the attention of mankind; but as to ourselves, we are to ACT as well as hope. Our blessed Lord hath said, "WHOSOEVER shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark viii. 38. "WHOSOEVER shall CONFESS me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matt. x. 32, 33. You must perceive, that these words will admit of NO LIMITATION; they are as OBLIGATORY upon the meanest, the lowest, the most unlearned layman, in the church of Christ our Lord, (and consequently as obligatory upon us) as upon the most learned and powerful prelate upon earth: "WHOSOEVER shall confess me before men, him shall the Son of man also confess before the angels of God," Luke xii. 8.

Our Saviour's sermon in the mount is recorded for the instruction and direction of Christians in EVERY sphere of life; it was not delivered in secret, to his apostles only, but to his disciples (Matt. v. 1.) and THE PEOPLE: "And it came to pass, when Jesus had ended these sayings, THE PEOPLE were astonished at his doctrine: for he taught them as one having authority, and not as the scribes," Matt. vii. 28, 29. And in this sermon are these passages: "Blessed are YE;" the words are by no means limited to Christian bishops, or ministers: "Blessed are YE, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. v. 11, 12. "WHOSOEVER therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but WHOSOEVER shall do AND TEACH THEM, the same shall be called great in the kingdom of heaven," Matt. v. 19. "Seek YE first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. vi. 33. From these words it is manifest, that notwithstanding we may with thankfulness acknowledge the mercy of God towards us, in giving us BISHOPS, (1 Tim. iii.) OVERSEERS, whose duty it is to "feed the church of God, which he hath purchased with his own blood," (Acts xx. 28.) presbyters, (1 Tim. iv. 14.) ministers, (1 Cor. iii. 5. iv. 1. 2 Cor. iii. 6.) elders, (Acts xiv. 23. xv. 6. Titus i. 5.) and deacons, (Phil. i. 1. 1 Tim. iii.) yet is it by no means forbidden, but the duty of EVERY CHRISTIAN, not only to pray for the establishment and extension of the kingdom of God,

"Thy

“Thy kingdom come,” (Matt. vi. 10.) but to the very extent of his ability to endeavour to LABOUR therein, and to shew that he is not ASHAMED OF CONFESSING his BLESSED MASTER, or the TRUTH OF THE WORDS of his BLESSED MASTER, (Matt. x. 32. Mark viii. 38.) nay more, if ERRORS PREVAIL, it is his right, and his duty, to the extent of his ability, to endeavour to counteract them, Matt. v. 19. vi. 33. 1 Cor. xiv. 1 Thess. v. 19, 20.

Zealous. I by no means deny it; although it is certainly the ORDAINED MINISTERS of religion that are more peculiarly called and ordained to this service; and great is the consolation to be derived from the consideration, that there will in time to come be a RENEWED PREACHING OF THE GOSPEL, as is declared by the learned prelate. Doubtless the number and the zeal of the REGULARLY ORDAINED MINISTERS will be greatly increased before this great republication of the gospel takes place.

Cautious. Permit me to inquire, when you speak of regularly ordained ministers, do you mean to confine that term exclusively to the ministers of our church?

Zealous. By no means; although it would give me the greatest pleasure to see an entire union among Christians, yet I should rejoice to see a renewed preaching of the gospel arise, in ALL the Christian churches; and possibly one of the first effects of such renewed promulgation of the gospel may be, the reconciliation of those small differences which exist between them. I do not refer exclusively to the regularly ordained ministers of our church, but to the regularly ordained ministers of all Christian churches, and especially the regularly ordained ministers of all Protestant churches; and I say again, that we must expect; and that previous to this great work that is to be committed to them, we cannot but expect that their number and zeal will be greatly increased.

Cautious. I hope it will be found, that the SWIFT MESSENGERS noticed in Isaiah the 18th, will be regularly ordained ministers of the Protestant churches; at least that the most conspicuous of them will be of that description; but I must say, I think that the DIVINE MESSAGE (which will be committed to those messengers who will be the HERALDS of that GREAT EVENT, the most conspicuous, the LATTER return of the Jews) WILL NOT BE DELIVERED BY REGULARLY ORDAINED MINISTERS OF ANY OF THE CHURCHES NOW IN EXISTENCE, but that they will be LAYMEN who will be employed in that great work; no more ministers of the Christian religion than Peter, James, and John, and the other apostles of our Lord, were ministers of the Jewish religion!

Zealous. I am much astonished to hear you say so.

Cautious. My dear friend, I trust that I am by no means deficient in respect towards REGULARLY ORDAINED MINISTERS;
I have

I have as ardent hope as you have, that there will be a powerful repromulgation of the gospel, by their means, in time to come ; but that which is declared in holy scripture **MUST** be accomplished. Pray turn to the 11th chapter of the book of Numbers, and you will find, that even Joshua's zeal for his master MOSES was reprov'd, when he thought it was a disparagement to him that divine gifts were communicated to others also : " And " Moses said unto him, Enviest thou for my sake ? would God " that all the Lord's people were prophets, and that the Lord " would put his spirit upon them !" Numb. xi. 29. If you turn to the 18th page of the learned prelate's work that we have so often referred to, you will find him quoting these very words of Moses, and expressing the same wish : " Would God, say I, " that all the Lord's people were prophets." You are therefore wrong in expressing displeasure at the prospect.

Zealous. I did not mean to express displeasure, although I felt much concern at your expressing yourself to that effect. One would naturally expect, that so important a message as the declaration of the divine will to all nations, to convey his people towards Zion, would be committed to the bishops and ministers of the churches to declare ; and therefore I could not suppress the concern I felt, when you declared it to be your opinion, that this most efficacious message will be delivered to the nations by **LAYMEN**, and not the **REGULARLY ORDAINED MINISTERS** of any of the churches now in existence.

Cautious. The Lord will send by whom he will send : " Who " hath made man's mouth ? or who maketh the dumb, or deaf, " or the seeing, or the blind ? have not I the Lord ?" Exod. iv. 11. Were Elijah or Elisha priests ? Were any of our Lord's apostles priests ? You know that they were not ; and I think it is clear, from Isaiah the 66th, that these messengers will not be **PRIESTS, OR THE REGULARLY ORDAINED MINISTERS, OF ANY OF THE CHURCHES NOW IN EXISTENCE.** Pray turn to the 19th verse : Who are these that **ESCAPE** ?

Zealous. They are doubtless those that are not destroyed in the great destruction of the Lord's enemies, Isai. lxvi. 16.

Cautious. They are those that by the long-suffering mercy of the Lord God of Israel are preserved from that great destruction in which their companions are involved ; those who have had ocular demonstration of the miraculous interposition of the Lord God of Israel in favour of his own peculiar people ; those who are most gratefully sensible of the mercy of the Lord God of Israel to themselves, in sparing them and preserving them from the great destruction, that **FIERCE INDIGNATION** which consumes their associates ; it is these **PRESERVED** that will be sent to declare what they have seen to the nations, to **DECLARE THE GLORY OF THE LORD GOD OF ISRAEL AMONG THE NATIONS** : " I will send those that **ESCAPE** of them unto the " nations,

“ nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; AND THEY SHALL DECLARE MY GLORY AMONG THE GENTILES. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord,” *Isaiah* lxvi. 19, 20.

These messengers have an important office committed unto them, and they are **ENABLED**, by God’s mercy, to **OBTAIN ATTENTION TO IT**, and great effects result from it; but they certainly are not what we call regularly ordained ministers of any of the churches now in existence. You would not look for **REGULARLY ORDAINED MINISTERS** of our church, or of any of the Protestant churches, among the host of adversaries that will be gathered against Jerusalem, would you? *Isai.* lxvi. 18.

Zealous. God forbid! This most efficacious message is certainly committed to those that **ESCAPE** the great destruction. I cannot contradict you. This is certainly that divine message which will be most efficacious.

Cautious. But is it not clear that this message is distinct from that divine message sent by the swift messengers noticed in *Isaiah* the 18th. The learned bishop has bestowed much pains to prove that this is a divine message sent by the swift messengers to the **JEWS**; whereas the divine message noticed in *Isaiah* lxvi. 19. hath for its object to **DECLARE THE GLORY OF THE LORD GOD OF ISRAEL AMONG THE GENTILES**.

Zealous. I acknowledge that they are distinct messages, although the effects and consequences resulting therefrom are the same. The places from which they are sent are different; the one is from the “land spreading wide the shadow of her wings,” (*Isai.* xviii.) the other is evidently from the Holy Land, *Isai.* lxvi. The people to whom the former is sent, is the **JEWS**: to the people “expecting, expecting, and trampled under foot.” Those to whom the latter message is sent, are **Gentiles**: “they shall declare my glory **AMONG THE GENTILES**.” I not only acknowledge that they are distinct, but confess that the learned bishop seems to apply the 18th of *Isaiah* to the immediate preparative, to the great, the general, the latter return.

Cautious. In *Ezekiel* the 38th, the great enemy is described as coming against “the land that is **BROUGHT BACK** from the sword, and is **GATHERED OUT OF MANY PEOPLE**” (not all people) “against the mountains of **ISRAEL**, which have been always waste: but it is brought forth **OUT OF** the nations, and they shall dwell safely all of them,” *Ezekiel* xxxviii. 8.

In Ezekiel the 20th, it is declared that the Lord will PLEAD WITH HIS PEOPLE (who are thus gathered out of the countries in which they have been scattered) FACE TO FACE, Ezekiel xx. 33—38.

In Jeremiah the 30th, we see the mental trouble in which the Jews after their partial return will be involved, and which is described as LABOUR PAINS, as JACOB'S TROUBLE; but he shall be delivered out of it, and a nation be born in a day: "As soon as Zion travailed, she brought forth her children," (Isai. lxi. 8.); and in Zechariah the 12th we have another view of it, and that great mourning which will result from their beholding "him whom they have pierced," Zech. xii. 9—14. If we are right in believing that all these things will come to pass, AFTER their partial return, and before their great and more conspicuous and final return, which will succeed it, after the second advent of our Lord, (Matt. xxiv. 29—31. Isai. lxi. 15. Zech. xiv. 4.) does it not necessarily follow that the learned bishop must be wrong in denying that there will be any previous return, except of a SMALL NUMBER OF WORSE THAN UN-CONVERTED JEWS. If there is to be a great conversion among them, a great alteration in their sentiments to be affected by the power of God in the Holy Land, (Zech. xii. 9—14. Jer. xxx. 7. Ezek. xx. 35, 36.) does it not necessarily follow that the learned bishop must be wrong in asserting, in such positive terms, that the Jews will be restored to their own land in a CONVERTED state?

Zealous. I do not deny it.

Cautious. There is another circumstance in which I cannot but think that the learned prelate is also mistaken; and that is, as to the CAUSE to which the awful pruning of the Christian vine, which he so pointedly dwells on, is to be ascribed.

Zealous. I am very sorry to find you again differing from such high authority.

Cautious. Why so? Let me again repeat to you, that it is the glory of our church that it does not consider any of its rulers to be infallible, but abhors as impious the very idea of considering the comment as of equal authority with the text. Our bishops, equally with the meanest in our congregations, renounce the proud claims to perfection and infallibility; and pray for MERCY in the humble character of "MISERABLE SINNERS," Litany. Ever since the reformation we may behold them, with Cranmer, Latimer, and Ridley, and the other blessed martyrs and confessors of our church at their head, holding up in their hands that noble confession: "Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed, as an article of faith; or be thought requisite or necessary to salvation," Art. vi. In denying the infallibility of

of other churches, they acknowledge that they themselves are also fallible: "As the church of Hierusalem, Alexandria, and Antioch, have erred; so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith," Art. xix. Even general councils "may err, and sometimes have erred, even in things pertaining to God; wherefore things ordained by them as necessary to salvation, have neither strength, nor authority, unless it be declared that they be taken out of HOLY SCRIPTURE," Art. xxi. This, then, is the sum of the great confession of our church and its rulers; that one sentence of HOLY SCRIPTURE, one word of Christ our Lord, is of more weight than all the learning of all the universities which now exist, or ever did exist.

The learned Chillingworth urges the same thing. Addressing himself to a Romish writer, he speaks of the religion of Protestants in the following terms: "Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before your's; as on the one side I do not understand by your religion the doctrine of Bellarmine or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, the doctrine of the Council of Trent: so accordingly on the other side, by the religion of Protestants I do not understand the doctrine of Luther or Calvin, or Melancthon, nor the confession of Augsburg, or Geneva, nor the Catechism of Heidelberg, nor the articles of the church of England; no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action, that is, THE BIBLE. The Bible, I say, the Bible only, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with my own eyes, that there are Popes against Popes, and councils against councils; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; traditive interpretations of scripture are pretended, but there are few or none to be found: no tradition but that of scripture can derive itself from the

“ fountain, but may be plainly proved either to have been
 “ brought in, in such an age after Christ, or that in such an age
 “ it was not in. In a word, there is no sufficient certainty but
 “ of scripture only for any considering man to build upon. This,
 “ therefore, and this only, I have reason to believe. This I
 “ will profess: according to this, I will live; and for this, if
 “ there be occasion, I will not only willingly, but even gladly
 “ lose my life, though I should be sorry that Christians should
 “ take it from me.

“ Propose me any thing out of the book, and require whether
 “ I believe or no, and seem it never so incomprehensible to hu-
 “ man reason, I will subscribe it with hand and heart, as know-
 “ ing no demonstration can be stronger than this, God hath said
 “ so, therefore it is true. In other things I will take no man’s
 “ liberty of judging from him; neither shall any one take mine
 “ from me. I will think no man the worse man, nor the worse
 “ Christian; I will love no man the less, for differing in opinion
 “ from me. And what measure I mete to others, I expect
 “ from them again. I am fully assured that God does not, and
 “ therefore men ought not, to require any more of any man than
 “ this: “ To believe the scripture to be God’s word; to endea-
 “ vour to find the true sense of it, and to live according to it.”
 Chillingworth’s Works, fol. edit. 1742. And to the same pur-
 port is that short but weighty advice which was given to a young
 man by the learned Locke: “ Study the holy scriptures, espec-
 “ ally the New Testament: therein are contained the words
 “ of eternal life. It has God for its author, salvation for its
 “ end, and truth without any mixture of error for its matter.”
 Locke’s Posthumous Works. You will pardon my zeal in urg-
 ing this; which I should not have done, had you not again shewn
 a tendency to a disposition concerning which I cautioned you be-
 fore. The high authority you seem so desirous almost implicitly
 to bow down to, would, I am persuaded, almost despise the adu-
 lation of any one who should say, “ The bishop hath declared his
 “ opinion, beware how you controvert such high authority;”
 and as there have been few men in modern times who have been
 more honoured, in being called to defend the truth, and to employ
 profound learning to this end; so I am persuaded that even the
 UNLEARNED MAN who should modestly state his reasons (ex-
 tracted from scripture) for differing from him, would not be
 considered as giving any offence, but, on the contrary, that his
 arguments would receive a candid examination.

Zealous. I am by no means offended at your admonition.
 The bishop’s words are these: “ I am afraid to say, that the
 “ judgment will begin, or fall with the greatest severity, in that
 “ part of the church which most needs purgation. For when I
 “ consider the superstitions introduced in the rites of worship, in
 “ some parts; the unwarrantable innovations, in the form of
 “ church

“ church government, in others ; the relaxation of discipline, “ the lukewarmness, the neglect and violation of the ordinary “ private duties, the frequent breach of the ten commandments “ in those parts where the doctrine, the form of government, “ and the rites of public worship, seem to me the most conform- “ able to the model of the primitive ages ; I am afraid to say “ which of the various branches of the church of Christ it is in “ which the purgation may be the most needed.” Are there not in these words sufficient CAUSES assigned wherefore the dreadful pruning of the Christian vine will come upon it.

Cautious. I by no means controvert any of the assertions, although I think it may be questionable, whether much of the peace and serenity which the Christian churches enjoy, under the mild and benevolent British government, may not be attributed to controversies concerning CHURCH GOVERNMENT having ceased to engage the attention of mankind, and whether the very want of discipline which is complained of is really an evil of magnitude ; God forbid, that we should ever see the discipline of the days of Elizabeth, or either of Charles the First or Second revived in this land ! Nay more ; God forbid that we should see that discipline which was exercised in the primitive churches, revived among us ! It would not suit the feelings of modern Christians, to stand in the church-porch soliciting for years the prayers of the congregation, and begging restoration to Christian fellowship ; it would revolt OUR feelings.

But notwithstanding we may lament those things which the learned bishop laments, I cannot but say that I think it is the safest and best way to refer to scripture ; and if scripture furnishes us with a declaration of the CAUSES which bring down God’s judgments upon the Christian vine, it is safest to rest satisfied therewith ; and I cannot find that scripture attributes any part of them to UNWARRANTABLE INNOVATIONS IN THE FORM OF CHURCH GOVERNMENT, but to their NOT REPENTING of their evil works, not repenting of their worshipping devils, or demons ; not repenting of their worshipping “ IDOLS of gold, “ and silver, and brass, and stone, and of wood ; which neither “ can see, nor hear, nor walk.” It is sufficiently clear who they are, that notwithstanding their sufferings still retain their idolatry, and image worship ; and therefore I cannot but say, that excellent as the passage may be that you have read, I should have considered it better, if instead of UNWARRANTABLE INNOVATIONS IN THE FORM OF CHURCH GOVERNMENT being noticed, as one of the causes wherefore the Christian vine may expect a pruning, IDOLATRY had been substituted in its place, and the people cautioned against every thing that might tend to its revival amongst us : “ Little children, keep yourselves “ from idols,” 1 John v. 21.

The dreadful pruning of the Christian vine is in scripture also attributed

attributed to Christians NOT REPENTING of "their murders, " nor of their sorceries, nor of their fornications, nor of their " thefts," (Rev. ix. 21.); RELAXATION OF DISCIPLINE is not mentioned; on the contrary, these very MURDERS have been in former times committed by them, by means of a RIGID DISCIPLINE, which hath consigned multitudes both of JEWS and Protestants to the flames, and the most cruel deaths: even CRUSADES have had for their object the EXTIRPATION of those whom a RIGID DISCIPLINE hath denominated heretics: that corrupt branch of the Christian vine which hath borne such bitter fruit, hath, it is true, been dreadfully pruned already; but hath it repented? Doth it not still justify its severities, and is the relaxation of its discipline to be ascribed to its moderation, and to a change in its disposition? Doth it repent of its sorceries, its fornications, and its thefts? The spoils may have been in a great measure taken from it; but have we any good reason to conclude, that, if opportunity were again to occur, it would not be as desirous as ever to rob princes of their dominions, and to exercise as violent, as cruel, as intolerant, and as corrupt a dominion as it did in former times? Hath it yet renounced its proud claims to infallibility, or to universal sway? Hath it ceased to grant indulgences, or shewn any symptoms of repentance?

Zealous. THE RELAXATION OF DISCIPLINE hath often engaged my thoughts, and I will freely give you my opinion upon it. It appears to me, that the only discipline which is right to be exercised in the Christian church, the only discipline which the rulers in the Christian church have a RIGHT to exercise, is a mild and benevolent discipline, whose primary object should be the reformation of the offending party; and if all those most excellent rules which we have in scripture, exerted in love and sincere affection, are found to have been exerted in vain; and there is good reason to fear, that further forbearance would tend to contaminate the church by bad example; in such case, the greatest severity which the Christian church is by scripture authorized to inflict, is EJECTING the offending and unrepenting member from its society until he repents. The way to preserve this mild and benevolent, and efficacious discipline, seems to me to be so very clearly pointed out in holy scripture, and to be so VERY EASILY EXERCISED, where the ministers of religion keep up that affectionate INTERCOURSE which should exist between them and their congregations, that I have been often astonished that what appears at first sight so plain should have been found in practice so difficult; and I will candidly tell you to what I have ascribed it.

There is scarcely an advantage but has its disadvantage also attendant; and it is my opinion, that we are to consider this want of discipline as an ATTENDANT INCONVENIENCE resulting from THAT ALLIANCE BETWEEN CHURCH AND STATE which is so beneficial in other things to them both. If the severity of the
sentence

sentence extended no further than is WARRANTED BY SCRIPTURE, it would be well; the party offending would not be IRRITATED, but would be left calmly to reflect on the impropriety of his conduct, and the justice, the propriety, and necessity of the awful censure he has incurred; when these things were considered, and the party came to reflect upon the kindness, the benevolence, the forbearance, that had been exercised towards him, before the final steps were taken against him, and to consider the benevolent wishes that were expressed for his repentance and restoration, they would naturally tend to excite repentance in him: but, on the other hand, when those who are called to exercise discipline come to reflect upon the consequences now resulting from the exercise of discipline, and the natural tendency that they have to IRRITATE the feelings; when they consider the expences, and the consequences; that the party excommunicated is disabled to do any act that is required to be done by one that is PROBUS ET LEGALIS HOMO; that he cannot serve upon juries or be witness in any court; that he cannot recover lands or money due unto him; and that, after the expiration of forty days, the writ DE EXCOMMUNICATO CAPIENDO will be issued, and he will be immured in prison until he is reconciled to the church. Blackstone's Commentaries, vol. iii. chap. 7. I say, it appears to me, that the dreadful consequences resulting are those things which prevent faults being noticed, and occasion discipline to be neglected: in like manner, as the severity of some of our penal laws occasion many offences to be passed by without prosecution.

Cautious. I admit that many of our penal laws are severe; but you will do well to remember, that the royal prerogative is the great corrector of them. I am much pleased with what you have said, it shews your CHARITY AND LIBERALITY; and our legislature hath shewn its liberality also, in passing the act to enable the clergy to recover their tythes in a summary and unexpensive mode; for what Christian, and especially what Christian minister, could endure the thought of immuring a poor Quaker for life, because he refuses the payment of a few shillings!

I cannot however forbear informing you, that I think very differently from you, concerning the existence of AN ALLIANCE BETWEEN CHURCH AND STATE.

Zealous. It is the prevailing opinion, that there is AN ALLIANCE between church and state.

Cautious. I know that it is the prevailing opinion, but I cannot but consider it as an UNFOUNDED OPINION, derogatory from the TRUE DIGNITY of the CHURCH and its RULERS: an idea, placing both the church and state in an UNAMIALE LIGHT, which they do not deserve.

Zealous. So far otherwise, that I am persuaded that it is the DIGNITY

DIGNITY and IMPORTANCE resulting to each from the ALLIANCE, that has occasioned the opinion to prevail.

Cautious. It matters not, what has occasioned the idea to prevail; the question is, Whether the opinion is founded in fact?

An alliance is a compact, in which parties who are INDEPENDENT OF EACH OTHER make mutual concessions, or enter into mutual engagements, to assist and protect each other.

Zealous. Very true; and this is the very idea: the church protects the state, by enjoining its members to be good and obedient subjects; and the state, in consideration of the benefits it thus derives from the church, grants certain advantages to its ministers which they could not otherwise possess.

Cautious. Well, then, produce the alliance, and let us read it. If there exists an alliance, surely you can produce it. In countries the most uncivilized, where they have not the advantage of letters, they exchange certain TOKENS of alliance, to assist the recollection of it: in ancient times, we perceive them raising PILES OF STONES for this purpose, Gen. xxxi. 43—52. If you cannot refer to words upon vellum, or paper, refer me to some TOKEN of alliance.

Zealous. I acknowledge that I cannot refer to any instrument, or even token of alliance; it is an IMPLIED alliance, but it is no less a real alliance.

Cautious. An alliance cannot be formed, except by parties who are independent and possess power to form an alliance: the most exalted rulers in the Christian church, are not LORDS over God's heritage, (1 Peter v. 3.); they have higher honour, they are the SERVANTS OF GOD; they are called to the most honourable station: in the book of the Revelation they are even denominated ANGELS; they are AMBASSADORS FOR CHRIST, (Ephes. vi. 20. 2 Cor. v. 20.); but an ambassador must pay a strict regard to his CREDENTIALS, his INSTRUCTIONS; he hath no power to MAKE CONCESSIONS, unless he is authorized so to do by his sovereign; HOLY SCRIPTURE contains the CREDENTIALS of these AMBASSADORS OF CHRIST; it contains their INSTRUCTIONS; and I am sure you cannot point out any passages therein which authorize them to make concessions, or to barter any part of the authority committed to them: they may be called to SUBMIT to privations of authority, but submission is not compromise or barter.

Scripture affords us no example of *congé d'elire*, but it doth afford us an example of a CONVOCATION, an assembly of the apostles and elders, and a decree pronounced by such assembly, Acts xv. If therefore the rulers in the church are restrained from assembling in convocation, until they are authorized so to do by the executive government, they may without a murmur SUBMIT TO IT; but if you view it in the light of a CONCESSION from

from them, it is contrary to the letter and spirit of their instructions, and therefore VOID.

An alliance implies, that there are engagements on both sides, something conceded or given up on both sides; but the church hath nothing that it can thus concede: it is true that the church exhorts its members to be good and obedient subjects to the state; but it is no CONCESSION, it is an OBLIGATION, it is REQUIRED, it is ENJOINED, it is COMMANDED, and cannot therefore be WITHHELD; and that which is DUE, and cannot be WITHHELD, can never be PAID to the party to whom it is DUE, as a CONSIDERATION or PRICE. To build up the idea of an alliance, you must prove that this is not due; that it is a concession that the church might withhold; but so far from this being the case, you will find, that scripture every where enforces, requires, enjoins, and commands, obedience to the powers that be, as a DUTY, and that equally to the powers that persecute the church, as to those powers that cherish and protect it. The idea, therefore, is an idea which tends unjustly to calumniate the church and its rulers.

It no less tends to misrepresent and calumniate the state; the very idea of an alliance, or treaty, seems to me to be disgraceful. Are we not REQUIRED, and ENJOINED, and COMMANDED, to "render unto Cæsar the things that are Cæsar's?" Mark xii. 17. Are we not required to "FEAR GOD AND HONOUR THE KING?" (1 Peter ii. 17.): "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience-sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour," Rom. xiii. 1—7. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN; for KINGS AND ALL THAT ARE IN AUTHORITY; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim.

ii. 1—4. Instead therefore of considering this as a concession, which the term alliance implies, we must view it as an ABSOLUTE DUTY; a duty, the breach of which subjects the offending party to the severest church censure in this life, and, if not repented of, to DAMNATION in the world to come, (Rom. xiii. 2.): but it is not church censures which alone ensure obedience in this matter, for THE KING IS THE MINISTER OF GOD: “He beareth not the SWORD in vain:” “He is the minister of God; a revenger to execute wrath upon him that doeth evil.”

Throwing aside therefore the disgraceful idea of an alliance between church and state, which I think I have proved to be an unfounded opinion; let us endeavour to place the state in that RESPECTABLE point of view in which it really stands. We then behold the state in a very amiable light, as a nursing father to the church, Isai. xlix. 23.

It admits, it respects, and admires, the piety, the loyalty, and other virtues professed in the church; it declares its attachment thereto at every opportunity, and by every means in its power; it seeks to benefit its counsels by giving seats to its prelates in the great council of the nation; and if in sundry instances it curbs and circumscribes its authority, it is in order to guard against those evils which have in former times resulted from proud, and seditious, and ambitious churchmen, USURPING POWERS which were as hostile both to the spirit and letter of the word of God, as they were to the authority of the sovereign.

It gives a decided preference in this land to the episcopal church, on account of the soundness of its doctrine, its veneration for the word of God, and its most conspicuous loyalty; and because its principles are more FIXED and decided. But the state, although it gives a decided preference to the episcopal church, doth not enter into its JEALOUSIES: so far from disturbing itself, and endeavouring to crush what some may think to be UNWARRANTABLE INNOVATIONS IN CHURCH GOVERNMENT, that with true Christian liberality, and in condescension to the prejudices of a large branch of its subjects, it smiles at their aversion to the very name of bishop, and it cherishes the Presbyterian church, and establishes it as the national church of Scotland. Its liberality is not even confined to these; it is THE CHRISTIAN RELIGION which it wishes to cherish, and it therefore does not withhold its bounty even from Non-conformists; and its conduct to the French Protestants, who fled for refuge upon the revocation of the edict of Nantz, and its late liberality even to those who denominate us heretics, are evidences that the British kings are nursing fathers to the church, Isai. xlix. 23.

Zealous. I confess that the light in which you place it, seems more honourable to the church and its rulers, and more honourable to the state also, than that representation to which you object.

object. There was, however, an alliance between church and state under the Jewish dispensation.

Cautious. An alliance do you call it ! yea, more than an alliance ; it was a THEOCRACY, a government under the immediate direction, the manifest, the miraculous control, of the Almighty ; and blessed will be that time when it is again ESTABLISHED UPON EARTH ! We shall not then have to lament the inadequate provision that is made for the ministers of religion ! But let us drop this subject, which hath occasioned us to digress from the main point which engaged our attention.

In addition to what I have said concerning the CAUSES which give rise to the great and awful pruning of the Christian vine, there is, I think, one circumstance which deserves particular attention ; and I have therefore reserved it to be last mentioned, in hopes that it may make the greater IMPRESSION upon your mind. It is THAT CONTROVERSY, WHICH THE LORD HATH WITH THE NATIONS, CONCERNING ZION, *Isai.* xxxiv. 8.

The persecuted, the afflicted people of God, may well say to every enemy who afflicts them, to every persecutor that lifts up the rod against them : “ Thou couldst have no power at all “ against me, except it were given thee from above,” (*John* xix. 11.) : and it is the knowledge of this that hath made such a pious impression upon the minds of GOD’S PEOPLE ISRAEL, that when under persecution they have been entirely passive and unrepining : “ As a sheep before the shearers is dumb,” so they have not opened their mouth, (*Isai.* liii. 7.) ; but have given their backs to the smiters, their cheeks to them that have plucked off the hair, and have not ever hidden their faces from shame and spitting, (*Isai.* l. 6.) : but it is not only the pious suffering people of God that are under his control and ACCOUNTABLE TO HIM ; those who INFLICT THE PUNISHMENT are no less subject to his JUDGMENTS.

Zealous. It is very true ; and at the day of general judgment they will no doubt be every man judged according to their works ; their very motives of action will then be discovered, and the Judge of the whole earth will assuredly do right.

Cautious. That great day of GENERAL JUDGMENT, in which we shall all stand before the judgment-seat of Christ, (*Rom.* xiv. 10. 2 *Cor.* v. 10.) and INDIVIDUALLY receive judgment according to our works, should doubtless be ever impressed upon our minds ; there will be no space for REPENTANCE when that GREAT DAY arrives : there is neither “ work, nor device, nor “ knowledge, nor wisdom, in the grave,” whither we go, and from whence we shall be aroused, to come to judgment, (*Ecclef.* ix. 10. *John* v. 28.) ; but there are other JUDGMENTS as well as this great general INDIVIDUAL judgment ; and thank God, these judgments are inflicted whilst we are in a state CAPABLE OF REPENTANCE : “ With my soul have I desired thee in the

“ night ; yea, with my spirit within me will I seek thee early :
 “ FOR WHEN THY JUDGMENTS ARE IN THE EARTH, THE
 “ INHABITANTS OF THE WORLD WILL LEARN RIGHTE-
 “ OUSNESS,” *Isai. xxvi. 9.*

WARS, as well as pestilence, famine, and earthquakes, are GOD’S JUDGMENTS; and truly may we assert, in the words of the learned prelate, that there are “ SUCH SYMPTOMS OF
 “ JUDGMENT gone abroad, as should awaken all to repentance ;
 “ lest all who repent not, should likewise perish.” There are NATIONAL JUDGMENTS, as well as INDIVIDUAL judgments, and punishments ; and WARS are NATIONAL JUDGMENTS.

Zealous. Wars are national judgments, and great, very great are the afflictions which result from them : we are not to regard them as proceeding merely from the ambition of princes, the ferocity of desolators, the policy of usurpers, or the diabolical pride and desire of fame, which so frequently is found mixed therewith ; all these things are but secondary causes ; and these secondary causes would not be permitted to produce them, if it was not the will of God, and just, and right, that the nations SHOULD BE THUS AFFLICTED. The Lord delighteth in the peace, the joy, the happiness of his creatures ; when they are at peace and in serenity, when their blessings produce content and joy, and their hearts overflow with gratitude, and bless and praise his holy name for the abundance of all things, (*Deut. xxviii. 47.*) ; then it is that the Lord hath PLEASURE in the prosperity of his servants, *Pf. xxxv. 27.* He hath no pleasure in afflicting his creatures, or in permitting them to be afflicted, or in seeing their sufferings ! “ As I live, saith the Lord God, I have NO PLEA-
 “ SURE in the death of the wicked ; but that the wicked turn
 “ from his way and live,” *Ezek. xxxiii. 11.* JUDGMENT is his work, but it is his STRANGE WORK ; it is his act, but it is his STRANGE ACT, (*Isai. xxviii. 21.*) ; that in which he hath NO PLEASURE ! Whether it be judgment upon his own peculiar people, or the determined consumption “ upon the whole
 “ earth,” (*v. 22.*) it is equally a work in which he hath NO PLEASURE. As I live, saith the Lord God of Israel, the only true God : “ As I live, saith the Lord God, I have NO PLEA-
 “ SURE in the death of the wicked ; but that the wicked turn
 “ from his way and live.”

Cautious. It affords GREAT CONSOLATION when we reflect, that all the Lord’s judgments are numbered, weighed, and measured, and that all the sufferings which have ever been endured by mankind, or now are endured, or will in time to come be endured, are all weighed in the balance of justice ! It is essentially necessary for the good of mankind, that wickedness should be punished ; and whether it is punished by individual sufferings, or by national afflictions, it is equally the act, the judgment of God ! National transgressions may be long borne with, but FORBEAR-

ANCE IS NO ACQUITTANCE, as is evident from the Lord's declaration to Moses in the matter of the golden calf; he restrained the fierceness of his wrath, and consumed them not as a nation, but said unto Moses his servant, "Behold, mine angel shall go before thee: NEVERTHELESS IN THE DAY WHEN I VISIT I WILL VISIT THEIR SIN UPON THEM," Exod. xxxii. 34. There is such a thing as A NATION FILLING UP THE MEASURE OF ITS INIQUITIES; thus it was said concerning the deliverance of the children of Abraham out of Egypt: "In the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL," Gen. xv. 16. When the iniquity of the Amorites became full, the Lord's judgments were executed upon them, by the sword of Israel: and when, by the repeated national transgressions of the Jews; by their dreadful provocations in worshipping idols; by their awful neglect of the worship of the Lord their God (which can only be truly performed when the whole heart is engaged in the service, and it is performed in spirit and in truth); the scale of divine justice descended, and they could no longer be suffered to remain unpunished: then their great national afflictions commenced; it was just, and right, that they should then commence; and awful as they have been, it is just, and right, that they should have endured so long. The Judge of the whole earth hath ever done righteously! yea, true and righteous are all his judgments, Psal. xix. 9.

Zealous. These ideas are confirmed, and without controversy established, by the divine judgments against Israel, and the nations, being DECLARED and DENOUNCED, before they have been executed; and the reason that holy scripture abounds with more numerous denunciations against the Jews than against the other nations, seems to be, that their advantages being beyond comparison greater than those possessed by any other nation, their crimes became more INEXCUSABLE, and divine justice required that they should be FIRST punished: therefore their enemies have so awfully prevailed against them.

Cautious. They have; but it behoves us ever to bear in mind, that the Lord is no less the Judge of ALL THE NATIONS OF THE EARTH, than he is of Israel, his own peculiar people, (Gen. xviii. 25. Exod. xix. 5. Dan. ii. 47. iv. 34, 35.); all men individually, and all nations in their collective capacities, ARE ACCOUNTABLE TO HIM! If he raises up one nation to punish another nation, he will call that nation into whose hand he hath put the ROD of chastisement, to a SEVERE ACCOUNT as to its exercise of the power to afflict! Not a sparrow falleth into the snare without his PERMISSION; and therefore we must allow, that the great desolation of the native Americans by the Spaniards was a judgment upon THEM: but this doth not lessen that DREADFUL RESPONSIBILITY, or lighten that PONDEROUS

LOAD of national guilt, which was accumulated in that transaction!

Allowing, for the sake of argument, that the African negroes are the descendants of him concerning whose posterity it was declared, "a servant of servants shall he be unto his brethren," (Gen. ix. 25.); this, if it could be proved to be the FACT, would by no means mitigate the guilt, or lessen the responsibility, of the individual or the nation that should behave towards them with rigour, cruelty, or injustice.

Zealous. I entirely subscribe to your assertion. Those nations that have afflicted other nations have scarce ever been actuated by any other motives than pride or ambition, and often even ambition itself has been assumed, to cover the baser views of cruelty, and the desire of plunder; and therefore HE, in whose sight these motives of action are sinful, will assuredly punish the oppressor.

Cautious. If the Lord will assuredly punish the oppressor of the uninstructed Indian, or the degraded African, how much more of that DISTINGUISHED NATION of whom he hath declared, "He that toucheth you toucheth the apple of his eye!" Zech. ii. 8. Deut. xxxii. 10. Ps. xvii. 8.

Zealous. It is an awful thing to act in hostility against GOD'S PEOPLE ISRAEL; even those who were SENT against them had no good cause to rejoice in being thus employed: of the Assyrian it was said, "It shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them," Isai. x. 12—19. He exceeds his
authority,

authority, and blasphememes the name of the Lord God of Israel ; and “ the angel of the Lord went forth, and smote in the camp “ of the Assyrians a hundred and fourscore and five thousand : “ and when they arose early in the morning, behold, they were “ all dead corpses,” Isai. xxxvii. 36. Their enemies may march forth in confidence against Zion, but if the spirit of grace and of supplication arises among the Jews ; if they are enabled with a true faith to believe in the Lord their God, and to take heed to the words of his prophets ; but especially if, by the spirit of true devotion, they are enabled to SING PRAISES UNTO THE LORD THEIR GOD ; sing praises unto the Lord, “ FOR HE IS GOOD, FOR HIS MERCY ENDURETH FOR “ EVER ;” then their enemies destroy each other, and all that Israel have to do, is to praise the Lord for their deliverance, and to gather up the spoils of their enemies, 2 Chron. xx.

Cautious. Thus saith the Lord God of Israel, “ Fear not “ thou, O my servant Jacob, saith the Lord ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy “ seed from the land of their captivity ; and Jacob shall return, “ and shall be in rest, and be quiet, and none shall make him “ afraid. For I am with thee, saith the Lord, to save thee : “ THOUGH I MAKE A FULL END OF ALL NATIONS WHI- “ THER I HAVE SCATTERED THEE, yet will I not make a “ full end of thee,” Jer. xxx. 10, 11. PROCLAIM with a loud voice, “ Cry thou, saying, Thus saith the Lord of hosts ; “ I am jealous for Jerusalem and for Zion with a great jealousy. “ And I AM VERY SORE DISPLEASED WITH THE HEATHEN “ that are at ease : FOR I WAS BUT A LITTLE DISPLEASED, “ and they HELPED FORWARD the affliction. Therefore thus “ saith the Lord ; I am returned to Jerusalem with mercies : “ my house shall be built in it, saith the Lord of hosts, and a “ line shall be stretched forth upon Jerusalem. Cry yet, say- “ ing, Thus saith the Lord of hosts ; My cities through prosper- “ ity shall yet be spread abroad ; and the Lord shall yet com- “ fort Zion, and shall yet choose Jerusalem,” Zech. i. 14—17.

I need not refer to those passages which we have so frequently noticed, and which UNIFORMLY declare, that the time in which Israel is restored to favour, is the time in which the most awful judgments, the most dreadful destruction of their enemies will be accomplished ; and in which the Christian vine will receive a severe and salutary pruning : “ Thus saith thy Lord the Lord, “ and THY GOD THAT PLEADETH THE CAUSE OF HIS “ PEOPLE, Behold, I have taken out of thine hand the cup of “ trembling, even the dregs of the cup of my fury ! thou shalt “ no more drink it again : but I will put it into the hand of “ THEM THAT AFFLICT THEE ; which have said to thy soul, “ Bow down, that we may go over : and thou hast laid thy body “ as the ground, and as the street, to them that went over,”

Isaiah

Isaiah li. 22, 23. The nations have HELPED FORWARD the affliction of God's people Israel, (Zech. i. 15.); they have exceeded their commission, and have been permitted to proceed, until the measure of their own iniquities are VERY NEARLY filled up; a change may therefore be expected, IF IT HATH NOT ALREADY COMMENCED; a change, in which the Lord will comfort his people Israel; and pronounce the awful decree, for the destruction of those nations whom he hath employed as HIS RODS for their chastisement! "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand DOUBLE for all her sins," Isai. xl. 1, 2. But when the afflicted people of God are thus comforted, a just judgment overtakes their enemies, and in particular Great Babylon comes "in remembrance before God, to give unto her the cup of the wine of the FIERCENESS OF HIS WRATH," Rev. xvi. 19. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities: reward her even as she rewarded you, and DOUBLE unto her DOUBLE according to her works," Rev. xviii. 4—6.

Zealous. If the Lord hath in ancient times destroyed those nations whom he employed as his rods to afflict and punish his own peculiar people, it certainly may be expected that as awful punishments await those nations who have in more modern times afflicted them: but it is put beyond doubt that thus it will be; there is scarcely stronger evidence in the word of God, that the Jews will be restored, than that their enemies will be destroyed by the almighty power of the Lord God of Israel.

Cautious. It is an awful subject. The Lord's INDIGNATION will assuredly be accomplished in the destruction of his enemies: "For, behold, the LORD WILL COME with fire, and with his chariots like a whirlwind, to render his anger WITH FURY, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many," Isai. lxvi. 15, 16. If we believe these things, it behoves us to consider how we are to demean ourselves under such circumstances; in what way we shall be enabled TO FLEE FROM THE WRATH TO COME!

Zealous. We peruse history, and especially the history of our ancestors, not only for instruction, but for PLEASURE. But if we are to consider the crimes of our ancestors, which we discover by the page of history, as a load of guilt for which God's judgments may be expected to fall upon our own heads, we shall no longer receive pleasure from that source; I by no means intend to controvert the fact, or the scripture doctrine, that nations are, AS NATIONS, in their collective capacity responsible, and sub-
ject

ject to punishments ; nor that when the measure of their iniquities are full, that they are destroyed ; but if we are right in considering nations in this light, I see no reason why we may not carry the idea even further still, and view SOCIETIES, and even PROFESSIONS, in their collective capacities, as responsible in like manner.

Cautious. I see no reason why we may not ; and it seems to me that scripture confirms the idea : Were not Korah, Dathan, and Abiram, and their families, destroyed by God's judgment in consequence of their rebellious sin ? Numb. xvi. Were not THE PRIESTS OF BAAL collectively destroyed by God's judgment being executed upon them by his servant Elijah ? Were not the worshippers of Baal cut off by God's judgment executed upon them by the sword of Jehu ? 1 Kings xviii. 40. 2 Kings x. 25.

Whether we receive pleasure, or experience pain, from the page of history, it is by God's goodness to us that we possess it ; all our advantages we derive from him ! and great is the advantage we derive from history. By means of history our faith is confirmed, for we are thereby enabled to discover the accomplishment of those divine denunciations which have already been fulfilled ; this is an inestimable advantage, inasmuch as it is the best and most satisfactory assurance, that those prophecies which remain to be accomplished will most assuredly BE FULFILLED.

We read in holy scripture, that " the cup of trembling," which hath been so long in the hand of the Jews, will be taken out of their hand, and PUT INTO THE HAND OF THOSE THAT HAVE AFFLICTED THEM, and that they shall drink the VERY DREGS of it ! Isai. li. 22, 23. " In the hand of the Lord " there is a cup, and the wine is red ; it is full of mixture, and " he poureth out of the same : BUT THE DREGS THEREOF, " ALL THE WICKED OF THE EARTH SHALL WRING THEM " OUT, AND DRINK THEM," Ps. lxxv. 8. " The day of " the Lord is near upon ALL THE HEATHEN : as thou hast " done, it shall be done unto thee : thy reward shall return upon " thine own head. For as ye" (O house of Israel, have had the cup of trembling put into your hand, and) " have drunk " upon my holy mountain, so shall ALL THE HEATHEN drink " continually, yea, they shall drink, and they shall swallow down, " and they shall be as though they had not been," Obad. 15, 16. " Thus saith the Lord God ; When the whole earth rejoiceth, " (see Ps. xcvi.) I will make thee DESOLATE. As thou didst " REJOICE at the inheritance of the house of Israel, BECAUSE " IT WAS DESOLATE, so will I do unto thee : thou shalt be " desolate, O Mount Seir, and all Idumea, even all of it : and " they shall know that I am the Lord," Ezek. xxxv. 14—15. How awful are the divine denunciations against all the kingdoms of the world, which are contained in Jeremiah the 25th, and which

which conclude in these words: "Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. FOR, LO, I BEGIN TO BRING EVIL ON THE CITY WHICH IS CALLED BY MY NAME, AND SHOULD YE BE UTTERLY UNPUNISHED? YE SHALL NOT BE UNPUNISHED: FOR I WILL CALL FOR A SWORD UPON ALL THE INHABITANTS OF THE EARTH, SAITH THE LORD OF HOSTS. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground," Jer. xxv. 27—33. These awful judgments, which most assuredly will be executed, result from the injustice and violence with which the nations have treated the afflicted people of God: "It is the day of the Lord's vengeance, AND THE YEAR OF RECOMPENCES FOR THE CONTROVERSY OF ZION," Isai. xxxiv. 8. When these things are accomplished, it will be said, "The day of vengeance is in mine heart, AND THE YEAR OF MY REDEEMED IS COME," Isai. lxiii. 4.

The great end for which these things are recorded, is to INSTRUCT those who will not REFUSE INSTRUCTION, (Dan. xii. 10.); and they clearly point out how, and in what manner, we shall be enabled TO FLEE FROM THE WRATH TO COME. If these dreadful judgments hang over the nations, and will assuredly be inflicted, ON ACCOUNT OF THE LORD'S CONTROVERSY WITH THEM CONCERNING ZION; we can be at no loss to find that path, in which we are to escape the wrath to come; and in this instance HISTORY is of great assistance to us, for history displays such a mass of horrid cruelties, wanton oppression, cruel contempt, and malignant malice, towards the Jews, that we cannot but acknowledge that these denunciations have been deserved, and that when they are executed they will be just and righteous judgments!

But

But awful as are these truths, we have no cause to be cast down at the prospect that is before us. Let us put the case in the strongest light that we are capable of placing it, by supposing ourselves **DESCENDED FROM THOSE VERY DESOLATORS** who crucified the Jews before the walls of Jerusalem, in such numbers that room was wanted for the crosses, and crosses for the bodies, (Josephus, book v. ch. 11. sect. 1.) ; who suffered thousands of their captives to perish for want ! Let us suppose ourselves, for the sake of argument, **DESCENDED FROM THOSE BASE WRETCHES**, who ripped up and dissected their prisoners, under the idea that they might have swallowed some part of their treasure ! Let us suppose ourselves **DESCENDED FROM THOSE SONS OF VIOLENCE**, who have slaughtered the Jews in after times, and that the blood that circulates in **OUR VEINS** is derived through ancestors who have uniformly been bloody persecutors of the Jews ; yet, notwithstanding, if we are, by **GOD'S GRACE**, enabled to **ABHOR, DETEST, and ABJURE SUCH WICKEDNESS** ; if we can lay our hands upon our hearts, and renounce such **DETESTABLE ACTIONS**, and with all our heart, and with all our soul, acknowledge and profess that sooner than partake in such enormities, we would **ZEALOUSLY PREFER THE ENDURANCE OF SUCH, AND EVEN GREATER SUFFERINGS**. If this is the case, let us enjoy the comfort that is held out to us by the word of God : it is only those children who **WALK** in the evil ways, and approve of the evil actions of their ancestors, that have to tremble at the prospect before them : “ The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God : and not that he should return from his ways, and live ? ” Ezek. xviii. 20—23.

Zealous. The Lord God of Israel is gracious, and merciful, slow to anger, and of great goodness : yea, “ He is good, and his mercy endureth for ever.”

Cautious. I cannot but profess my opinion, that the wars, and other sufferings, which are at present in existence, are the **BEGINNING** of those judgments which are to be expected ; the Lord hath a controversy with the nations, **CONCERNING ZION** : I cannot but profess my opinion, that the sufferings, that pruning, the **BEGINNING** of which the Christian vine hath already experienced, hath proceeded from the same cause ; the Lord hath a

controversy with the Christian vine CONCERNING ZION. We are ever to bear in mind that the enemy could have no power to prune the vine, unless it were GIVEN HIM so to do, (Dan. vii. 21. John xix. 11. Rev. xiii. 7.); and when we consider that it is to the corrupt branches of the Christian vine to which we cannot but ascribe by far the major part of the persecutions and sufferings of the Jews, FOR THE LAST FOURTEEN HUNDRED YEARS, we must acknowledge the justice and righteousness of the divine judgments in this matter. The misconduct of Christians towards the Jews may in general be traced to the hatred of PRIESTS AND MONKS; the Jews have been as it were proscribed by THEM, and they have not blushed to avow their hatred, and to denounce God's judgments against those who have mildly corrected their wickedness: "In the reign of the emperor Theodosius, a certain BISHOP had excited his flock to burn a Jewish synagogue; which being complained of to Theodosius, he ordered the offenders to be punished, and that the BISHOP should rebuild it at his own expence." What think you of this sentence?

Zealous. I think it was a most MILD and MERCIFUL sentence; his crime, in my opinion, amounted to HIGH TREASON against the emperor; but passing by the treason of the act, it was undoubtedly the crime that we denominate ARSON, and for which this FIERY BISHOP would have had no more than his deserts if he had been HANGED. The emperor, therefore, passing by the crime against the state, and only requiring him to REPAIR THE CIVIL INJURY he had occasioned, was certainly acting MOST MERCIFULLY.

Cautious. Notwithstanding this is the light in which it appears to us, the priests of those days thought differently; and Ambrose (who I believe is called a saint) had the AUDACITY to write to the emperor, denouncing God's judgments upon him for pronouncing so IMPIOUS a sentence. (See note in Warburton's Julian, page 99.) It is declared in holy scripture that the Lord will take the "cup of trembling" out of the hand of Israel, and put it into the hand of those that have AFFLICTED them; and I think it a most remarkable circumstance, that IN PROPORTION as the Jews have latterly received kinder treatment from mankind, which induces one to think that the Lord hath taken, or is about to take, the "cup of trembling" out of their hand, the same cup hath been put into the hands of those who have AFFLICTED THEM. Contrast the situation of PRIESTS AND MONKS of the present day with those of past time; behold their stately edifices, and venerable cloisters, CRUMBLING INTO DUST! Consider the ample revenues they once enjoyed; but above all, contemplate that ABSOLUTE CONTROL which they formerly exercised OVER THE MINDS OF MANKIND, and by means thereof over the property and purses of the people, and

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even over the dominions of princes! Where is now their influence? Have we not seen them objects of compassion? There is NO HUMILIATION so great, as that which submits to receive FAVOURS from those against whom hostility and vindictive passions have been cherished. When the patron conceives displeasure against the man he has patronized, and endeavours to CRUSH his expectations, he sickens if he does not succeed; but should the scene be changed, and the patron be reduced to such an ABJECT STATE that he is compelled to accept of the bounty of him whom he hath endeavoured IN VAIN TO CRUSH; comparison must cease, and it must be acknowledged that HUMILIATION can scarcely be carried lower! Have we not seen those priests and monks, who have denominated us heretics, fleeing to us for refuge, and accepting that bounty from Britain which hath in some measure MITIGATED that cruel reverse of situation they have experienced! Have we not seen the successor of those ecclesiastical tyrants who have denominated us heretics, and cursed us bitterly, and with the greatest solemnity, CONDESCENDING to accept a body guard of British dragoons to preserve him from the insults of those who were ONCE wont to fall prostrate before him, and humbly to entreat permission to kiss his slipper? What humiliation can exceed this humiliation?

Zealous. It is very true we can scarcely form a stronger contrast.

Cautious. Those REFINED FEELINGS which are truly honourable to those who possess them, should not be carried TOO FAR, lest they betray our judgment.

Zealous. It is very true that they should not; but on the other hand, there is nothing more disgraceful and detestable than EXULTATION OVER THE FALLEN; and to this DETESTATION we are doubtless to ascribe those strong expressions of the learned bishop, when speaking of these things: "I see therefore nothing in the subversion of the Gallican church, but what is cause of alarm to every church in Christendom; nothing in THE SUFFERINGS OF THE AGED POPE, which can be cause of exultation and joy in the heart of any Christian; nothing in the indignities and insults which have been put upon him by LOW-BORN MISCREANTS, a disgrace to the reformed religion which they profess, but what should excite HORROR and INDIGNATION."

Cautious. The Lord, who giveth to all life, and breath, and all things, "hath made of ONE BLOOD all nations," (Acts xvii. 26.); and the POOR and LOW BORN are as dear in his sight as the rich and noble; it is the misconduct of mankind that is the only true ground of reproach, low birth doth not increase it; on the contrary, as it must be presumed that the low born have no great advantages from education, their faults must be considered

as capable of mitigation; fine feelings, and refined sensibility, are not (thank God) confined to the great or noble!

I entirely agree that every insult shews a depraved mind, and if offered to fallen greatness, or to the afflicted, that it should excite HORROR and INDIGNATION; but if the assertion is acknowledged to be incontrovertible, what can be said in mitigation of those insults, and of that oppression, which for 1400 years (chiefly by the means of monks and priests) have been exercised towards the afflicted Jews? What blood is so noble as that which circulates in their veins? and yet fallen greatness hath been no protection to them! Behold! was ever sorrow like unto their sorrow? was ever affliction like unto their affliction? and yet their sorrow and their affliction have been no protection to them, but have as it were invited insult and oppression!

But although the very idea of insulting fallen greatness would excite horror in our minds, we are not to shut our eyes to the positive declarations of God's word, FOR FEAR lest we should be SUSPECTED of encouraging a disposition which is so foreign to our feelings. The cup of trembling may be taken out of the hand of Israel, and may be put into the hand of those who have afflicted them, (Isai. li. 22, 23.) without our EXULTING that it is put into the hands of those that have afflicted them. We can notice the fact, without EXULTING at it.

When we read the lamentation, we can form the contrast, and say, "Is this the man that did make the earth to tremble, and "did shake kingdoms?" Isai. xiv. 16. Is this he that kicked off the imperial diadem, and made princes stand barefoot at his door? How are the mighty fallen! "It is fallen! It is fallen!" "Babylon the great; of the wine of her fornication hath she "made all nations drink." (Bengelius's Translation.) We can notice this contrast, and can observe this fall, without insulting the fallen, or exulting at it.

I need not say any thing to convince you that the words adultery and fornication are frequently used in holy scripture to denote IDOLATRY; and who is it that hath made ALL NATIONS drink of the intoxicating wine of her idolatrous fornication?

A Protestant bishop, merely from the circumstance of his being a bishop, might feel a disinclination to enter into comparison; for it is when comparisons are to the ADVANTAGE of the person making the comparison, that they become ODISIOUS; but notwithstanding, it may be necessary that the comparison should be made, for otherwise we cannot observe, and acknowledge as we ought, THE MERCY OF GOD TO US PROTESTANTS.

We have in former times partaken of the cup of trembling, as well as the Jews; and in proportion as the cup of trembling hath been taken out of their hand, it hath been taken out of our hand also, and given into the hand of those who have afflicted us both. We are to ascribe our blessings to God's free grace, his
abundant

abundant mercy; we are not to mix any degree of self-righteousness in the comparison, for we possess nothing that we have not received; we may even confess how little we have improved and deserved the advantages which it has pleased God to bestow upon us; but we should act an ungrateful part, if we were not to remember with thankfulness the blessings we have received.

To the mercy of God it is that we are to ascribe the circumstance that God hath raised up in this land WITNESSES OF HIS TRUTH, who have taught us to abhor, detest, and abjure that IDOLATRY, which we as well as other nations formerly imbibed from the hand of the great patron of idolatry. To the mercy of God it is that we are to ascribe, that these his servants have left for our instruction that noble testimony against IDOLATRY which exists in our book of homilies; to the mercy of God towards us it is to which we are to ascribe the fact, that Protestants of all denominations among us are equally inimical to idolatry, and almost universally shew a disposition to "put away all rancour of religious dissention," and ardently desire that all they "who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding their differences upon points of doubtful opinion, and in the forms of external worship, still BE UNITED IN THE BONDS OF CHRISTIAN CHARITY," and fulfil that great commandment of our blessed Saviour, of LOVING ONE ANOTHER, AS HE HATH LOVED THEM. (Form of Prayer for the Fast, 19th Oct. 1803.) It is to the mercy of God towards us that we are to ascribe that spirit of loyalty which is conspicuous among us, and that importance which it hath pleased God to bestow upon Britain in the scale of empire.

When we consider these things, our hearts should overflow with gratitude; when we consider that PROTESTANT BISHOPS AND MINISTERS have not been subjected to that FALL which has been experienced by those who have given the nations to drink of the cup of idolatry, but that they have increased and are increasing in respectability, we should with pious gratitude inquire, "What shall I render unto the Lord for all his benefits towards me?" The answer to this question will direct us to beware that we do not suffer our principles to be shaken, especially that great point which God hath given us to profess, DETESTATION OF IDOLATRY; that we wait patiently, with good-will towards Zion; and ardently desire and pray for that restoration of God's people Israel, which he hath so positively declared shall be accomplished, and that we observe the greatest vigilance in guarding against that horrid idolatry which will prevail BEFORE THE GREAT DESTRUCTION OF THE ENEMIES OF GOD'S TRUTH AND THE OPPRESSORS OF GOD'S PEOPLE.

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“ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name,” Rev. xiv. 9—11.

TENTH DIALOGUE.

In which Reasons are given for the Opinion, that the Coming of our Lord in the Clouds of Heaven with Power and great Glory, is an Event which will be discernible by the bodily Eye ; and that his Angels, whom he will send to gather together his Elect, from the four Winds, from one End of Heaven to the other, (Matt. xxiv. 29—31.) are real Angels, to whom he will commit the gathering together of his Elect, his beloved Nation the Jews.

CAUTIOUS AND ZEALOUS.

Cautious. WE now come to the consideration of that great event, the prelude to which were in part the subject of our last conversation ; it is the MOST IMPORTANT EVENT that can engage the attention of a believer in the word of God, and there is scarce a subject on which a Christian should more anxiously desire to be kept from error ; this is ever urged as the motive to WATCHFULNESS, and the circumstance that it will be accomplished in a day and hour unknown to men and angels, which was unknown to our Lord himself in the days of his humiliation, is used as an additional motive to induce us to watchfulness, and preparation for it : “ Watch therefore : for “ ye know not what hour your Lord doth come,” Matt. xxiv. 42.

Zealous. I am well aware of the great importance of the subject, and that the cautions to observe a constant watchfulness in expectation of it abound in the New Testament ; I have noticed that, whilst in St. Matthew’s gospel, the event itself is described in three verses, (v. 29—31.) the cautions to watchfulness and preparation for the coming of our Lord occupy forty-five

five verses, (Matt. xxiv. 36. to xxv. 30.) and I admit that of all subjects it is that on which we should most anxiously desire to be kept from error; for the abundance of the cautions to observe watchfulness, indicate, that there is GREAT DANGER in being off our guard, or otherwise unprepared; and it is positively declared, that the event will happen at a time when many will be far from expecting it: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and CARES OF THIS LIFE, and so that day come upon you unawares. For AS A SNARE shall it come on all them that dwell on the face of the WHOLE EARTH. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke xxi. 34—36. "The day of the Lord so cometh as a THIEF IN THE NIGHT: for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," 1 Thess. v. 2, 3. 2 Pet. iii. 10. Matt. xxiv. 43. Luke xii. 39.

Cautious. St. Peter prophesieth of a DENIAL of the certainty of his coming: "There shall come in the last days scoffers, walking after their own lusts, and saying, WHERE is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Pet. iii. 3, 4. We have had to witness such impiety, and our faith should be confirmed, and not shaken thereby. There is reason for watchfulness, lest we should mistake; for shortly previous to his coming many will come in the name of our Lord, saying, "I am Christ," and will "deceive many," (v. 5.): "Many false prophets shall arise, and shall deceive many," (v. 11.): "There shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect," (v. 24.): if, therefore, we were to think that external violence from these impostors is that which we have chiefly to watch and guard against, that barefaced IDOLATRY would be proposed to us, under penalty of death to non-conformists, we should be under a most grievous mistake. This is the ultimatum; but it is preceded by delusion, by seduction, by appeals to signs and wonders, to delude and seduce; the great adversary will not only be seated in the temple of God, but he will endeavour to convince mankind, and SHEW HIMSELF THAT HE IS GOD, 2 Thess. ii. 4. There will be something very deluding, very wonderful in his appearance, which will delude multitudes to the acknowledgment of the justice of his pretensions: a wound unto death is spoken of, and yet this deadly wound is healed; so that "all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the
"beast,

“beast, saying, Who is like unto the beast? who is able to make war with him?” Rev. xiii. 3, 4. His military success is used as an argument to prove the justice of his pretensions, and that the saints against whom he makes war, and whom he overcomes, are not saints, but sinners. The true saints are then grown into almost universal contempt, iniquity abounds, and the love of many (to the truth) waxes cold; impious impostors have arisen and become the detestation of mankind, and the saints are by an unjust judgment classed with these; the great false prophet ariseth, and, as his motives appear disinterested, (for it is the divinity and power of the first beast that he seeks to establish) he is enabled to delude many: his appearance is most plausible, for he hath a lamb-like appearance, although he speaketh like a dragon, Rev. xiii. 11. “He doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do, in the sight of the beast, saying to them that dwell on the earth, that THEY SHOULD make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed,” Rev. xiii. 13—15.

Zealous. That watchfulness we are required to exercise, is to be directed to guard with as much solicitude against a surprise under false colours, as against open barefaced idolatry and violence.

Cautious. Those scoffers who say, “Where is the promise of his coming?” (2 Pet. iii. 4.) are not the most dangerous; an open enemy, though more malignant, is often not so dangerous as a mistaken friend. If, therefore, we were to be led, by respect for learned men, to adopt the idea that this coming of our Lord in the clouds of heaven with power and great glory, was accomplished many ages past in an allegorical manner, (Bishop Warburton’s Julian, book i. ch. 1. p. 21, &c. 2d edit. Bishop Newton, vol. ii. p. 307.) it would virtually be obliterating all these urgent exhortations to watchfulness, and expectation of the accomplishment of the great event. If we were to be led to adopt the opinion (and it was the prevailing opinion a very few years ago) that the description of the great enemies contained in 2 Thess. ii. Rev. xiii. xvii. and xviii. had already received its full accomplishment in the Papacy; that the evil times were past, and THE MILLENIUM, a time of peace and serenity, was about to commence; would not this naturally tend to prepare us to fall into the delusions of the enemy? If we are led to adopt the opinion, that the only accomplishment that these words declaring “the coming of our Lord,” will receive, will be, that there will be a NEW AND MORE POWERFUL PROMULGATION OF

THE GOSPEL, might it not lead those who adopt it to be deluded by the powerful preaching of the false prophet?

Zealous. Do you then consider the false prophet as a preacher?

Cautious. In Revelation xvi. 13. and xix. 20. that wicked one (who is in Revelation the 13th denominated a beast coming up out of the earth) is called the false prophet. What is the business of a prophet, but to declare the DIVINE WILL? You may call it what you please, but he who should presume to assert the propriety of conformity to any religion, whether true or false, must in some degree at least be considered in the light of a preacher of it; but if he should assert his mission to be divine, if he should perform great wonders, and make fire to come down from heaven on the earth, in the sight of men, to convince them that the religion which he endeavours to support, is truth; surely, in such case, it must be admitted, that he is not only a preacher, but a powerful preacher too. His efforts and delusions are exerted to establish IDOLATRY; and it is deserving of mature consideration, whether it is not a revival of ancient idolatry, in favour whereof this false prophet exerts his delusions.

It was the opinion of the very learned Bengelius, that although the 13th chapter of the Revelation was in part fulfilled in the Papacy, in former times; and although Rome was and is the great Babylon described in Revelation xvii.; yet that the great Antichrist was to be considered as AN INDIVIDUAL then to come, the last head of the Papacy, who would exceed in power all his predecessors; so that those pretensions which the Papacy could never get mankind, and princes especially, wholly to submit to, would be exercised for a time with Satanic power and intolerance by him. I do not feel inclined to controvert this opinion, but it must I think be admitted that the great Antichrist, be he who he may, is a MILITARY MAN, a GREAT GENERAL, a SUCCESSFUL WARRIOR; for it is this, and his recovery of his dreadful wound, that excites the wonder of mankind: "And all the world wondered after the beast, and they worshipped the dragon that gave power unto the beast, and they worshipped the beast, saying, WHO IS LIKE UNTO THE BEAST? WHO IS ABLE TO MAKE WAR WITH HIM?"

Zealous. It must be admitted, that in matters of such great importance we cannot be too vigilant. And as the best guards against both force and delusion are contained in the VERY WORDS of our blessed Saviour, we will, if you please, proceed to the consideration of them.

Cautious. Being permitted to detect error, is the next step to the attainment of truth; let us then proceed in this way, and listen for a moment to the allegations of the deceivers: "*I am Christ; and the time draweth near,*" Luke xxi. 8. To this allegation it might be replied, "That the time draweth near,

“ or at least that it is not very remote, we have good reason to believe ; because we are taught to expect false Christs, false prophets, and impostors, before the coming again of the true Christ : you assert that you are the true Christ, and you possibly may **DECEIVE MANY**, (Matt. xxiv. 5.) ; but you are an impostor, for you do not come in that manner in which the Lord hath declared that **HE COMETH**.”

Zealous. When a man bears witness concerning himself, he certainly subjects himself to the imputation that his witness is not true ; we will therefore proceed to consider the testimony of those who do not bear witness of themselves.

Cautious. These declare, “ *Behold he is in the desert ;*” “ *Behold he is in the secret chambers.*” In the desert ? In the secret chambers ? and not observed by us, who have with so much diligence and solicitude watched for and waited in expectation of his appearance ? “ *Yes, you have ignorantly expected, that his appearance would be such an appearance in the clouds of heaven, as would be the object of vision to the bodily eye ; in this you are contradicted by most learned men, and the event proves that they are in the right ; for behold he is IN THE DESERT, or in THE SECRET CHAMBERS. The signs and wonders performed by him, prove that he is the Christ. Come and behold the signs and wonders performed by him, and then you will by demonstration be convinced, that what I assert is truth.*” Have I put too many words into the mouth of this deceiver ?

Zealous. I do not think you have, for it seems to me to be all implied in the allegation. Whether we consider those who make use of these allegations as deceivers, who for sinister purposes resort to them with intent to deceive ; or as some of those who, being deceived themselves, have a zeal for error, and (without knowing it to be error) seek to make converts ; yet this is clear, that they assert that the great event is **ACCOMPLISHED**, that Christ is **COME**, (Matt. xxiv. 29—31.) ; and the very circumstance of their endeavouring to convince mankind that he is come, “ **BEHOLD HE IS IN THE DESERT ;**”—“ **BEHOLD HE IS IN THE SECRET CHAMBERS ;**” proves, that the coming of which they endeavour to convince mankind, is a **SECRET COMING**, unattended with effects which would arrest the attention of all mankind.

Cautious. Well, then, in what manner would you reply to such a deceiver ?

Zealous. I should in the first place repeat the 13th chapter of Deuteronomy, to prove that signs and wonders are not conclusive evidence of truth, but that, for the trial of the faith of the professors of true religion, it is possible for such events to be permitted, (v. 3.) ; I should in the next place resort to, and urge the very words of our Lord, which we have been considering, to detect their errors, and to prove that we are not to go forth to seek

seek him in the desert, or in the secret chambers: "If they shall say unto you, Behold, he is in the desert; GO NOT FORTH: behold, he is in the secret chambers; BELIEVE IT NOT. For as the LIGHTNING cometh out of the east, and shineth even unto the west; SO SHALL THE COMING OF THE SON OF MAN BE," Matt. xxiv. 26, 27. And I should endeavour to shew, that although the servants of God may be admonished to flee out of Babylon, "Come out of her my people," they are not so admonished to come out of her, and retire into the wilderness or desert, under the idea that the true Messiah is come again, and then actually in the desert; but it is to avoid being involved in the sins and awful judgment of Babylon, that is the ground of the admonition to them to come out of her: "Come out of her, my people, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES," Rev. xviii. 4. The true church may have to flee into the wilderness, (Rev. xii.) and will be enabled so to do, (v. 14.); but it is not from any idea that the true Messiah is come again, and to be found in the wilderness, that she thus fleeth; but that she may be "nourished" and protected from the assaults of the serpent, Rev. xii. 14.

Cautious. And, finally, you might add, that the very circumstance of their endeavouring to convince you that the COMING AGAIN of our Lord hath taken place, (Matt. xxiv. 30.) proves that they are deceivers; for when the event takes place, it will be SUFFICIENTLY EVIDENT; it will be as the LIGHTNING which cometh out of the east, and shineth even unto the west; "SO SHALL THE COMING OF THE SON OF MAN BE:" it will be SUDDEN, and alas! to many UNEXPECTED!

Zealous. If it comes unexpectedly, and as a SNARE, it however must be admitted, that never was there more urgent cautions given to guard against such a surprise, than by our blessed Lord; (Matt. xxiv. xxv.) and those who pay due attention to his blessed word, will not be surprised by the event, but will with pious awe be found expecting it.

Cautious. Those who are IN DARKNESS it is who will be taken unexpectedly; and darkness is darkness, whether it blinds the eyes of the ignorant enthusiast, or of the learned controversialist, (Matt. vi. 23. Luke xi. 34.); and therefore if those who have held the highest stations in the church, and been dignified with titles from all the universities in Christendom, were to have taught us to put an allegorical interpretation upon these words, and to have endeavoured to persuade us either that the event is past, or the accomplishment of it to be expected, in ANY OTHER WAY than is declared in the very words of Christ our Lord, it is our duty, to the extent of our ability, to guard against SUCH DARKNESS; for it is those, and those only, who prize the WORDS OF CHRIST above human learning and every other consideration, that

that will be found prepared, and properly “waiting for the coming of our Lord Jesus Christ,” (1 Cor. i. 7.); of these it may be said, “But ye, brethren, are not IN DARKNESS, that “that day should overtake you as a thief,” 1 Thess. v. 4. When this GREAT DAY arrives, when this IMPORTANT HOUR commences, it will be IMPOSSIBLE to retain a mistaken opinion concerning it, and therefore it will not then admit of two opinions concerning it. When the rain descended, and the ark began to be lifted up from the surface of the earth, did the house of Noah stand in any need of further declarations of the divine will, as to the mode in which the denunciation would be accomplished? Behold the disobedient, who regarded not the preaching of Noah, fleeing to the tops of the mountains! Were they not CONVINCED BY THE EVENT? Day after day the torrent advances, and they are at length buried in the deep! Gen. vii. 17—24. This very historic fact is resorted to by our blessed Lord, as illustrative of the subject. See Matt. xxiv. 37—42.

Zealous. I am convinced, that when the event arrives there will be an entire uniformity of opinion concerning it; and although to some it will afford the greatest felicity, and to others the greatest distress, yet that there will then be no need of resorting to ARGUMENTS to prove that it is accomplished, and therefore all those, be they who they may, who would persuade mankind that the event is accomplished, are deceivers and deceived.

Cautious. Blessed are those who look forward to, and “LOVE “HIS APPEARING,” (2 Tim. iv. 8.); for “BEHOLD HE “COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE “HIM, AND THEY ALSO WHICH PIERCED HIM: AND ALL “KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF “HIM. EVEN SO, AMEN!” Rev. i. 7. “The Lord whom “ye seek, shall suddenly come to his temple, even the messenger “of the covenant, whom ye delight in: behold, he shall come, “saith the Lord of hosts! But who may abide the day of his “coming? and who shall stand when he appeareth? for he is “like a refiner’s fire, and like fullers’ soap: and he shall sit as “a refiner, and purifier of silver: and he shall purify the sons “of Levi, and purge them as gold and silver, that they may “offer unto the Lord an offering in righteousness. Then shall “the offering of Judah and Jerusalem be pleasant unto the Lord, “as in the days of old, and as in former years,” Mal. iii. 1—4. “Behold, the day cometh, that shall burn as an oven, and all the “proud, yea, and all that do wickedly, shall be stubble: and the “day that cometh shall burn them up, saith the Lord of hosts, “that it shall leave them neither root nor branch,” Mal. iv. 1.

Zealous. I have already, in a former conversation, admitted, that the JEWISH TRIBULATION has been a LONG tribulation; and that it is when the Jewish tribulation is accomplished that this GREAT DAY approacheth: “IMMEDIATELY AFTER THE
“TRIBU-

“ TRIBULATION OF THOSE DAYS ” it is, that we are to look for the coming of our Lord “ IN THE CLOUDS OF HEAVEN “ WITH POWER AND GREAT GLORY,” Matt. xxiv. 29, 30. We will now, if you please, proceed to the very words in which the coming of our Lord is so particularly mentioned: “ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,” Matt. xxiv. 29—31. I presume, from what you have already said, that you believe that the sun will really and actually be darkened; and the moon not give her light; and the stars fall from heaven; and the powers of the heavens be shaken. I know that you are not ignorant of the general principles of astronomy; and I need not suggest to you, that philosophers and astronomers would raise objections to the LITERAL accomplishment of these words.

Cautious. Words sometimes from circumstances alter their signification; the word LIBERTY hath lately undergone this change. When wicked men, under the mask of zeal for liberty, commit enormities which raise the astonishment and indignation of mankind, we detest the very sound of the word, on account of its being thus perverted. The word PHILOSOPHY also hath been in like manner perverted from its true signification: if those denominated philosophers depart from the true LOVE OF WISDOM, which the word implies, and become vain in their imaginations, (Rom. i. 21—23.) and contemptuous towards those to whom it hath pleased God to give wisdom, that they themselves do not possess, (Acts xvii. 18.); if they oppose true wisdom, the word philosophy so far changes its signification (at least in common acceptance) that it revolts the feelings of those who lament the perversion of it. Thus St. Paul, in his epistle to the Colossians, saith: “ Beware lest any man spoil you through PHILOSOPHY and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ,” Col. ii. 8. He doth not, in these words, discommend the true love of wisdom, true philosophy, but the false, the counterfeit of it; for he himself, in his epistle to the Romans, points out that the KNOWLEDGE OF GOD’S WORKS (which is true philosophy) leads mankind to the knowledge of the divine perfections, which is true religion, Romans i. 18—20.

As the professors of corrupted philosophy were, in ancient times, the most implacable enemies to revealed religion; so have the

the pretended philosophers of these days increased in malignity towards it; so much so, that the very term hath become odious. But even the malice of the enemies to revealed religion is **OVER- RULED**, and in like manner as heresies have given occasion to the advocates for truth, to defend the Christian verity, and to dispel ignorance concerning it; so have the malicious insinuations and unfounded objections of pretended philosophers given occasion to true philosophers, Christian philosophers, to prove the truth of the facts recorded in the books of Moses. We are confirmed in the belief of ancient history, by the existence of the ruins of ancient buildings, and the discovery of ancient coins, which corroborate the facts related in ancient authors; and, in like manner, geologists have proved the great fact related by Moses of the universal deluge, by the present state of the earth on which we dwell. True philosophy cannot shake, but must confirm the truth of God's word. If, therefore, miners discover marine productions deep buried in the earth, or the bones of animals which do not, cannot now inhabit the countries in which their bones are found deep buried in the earth; we can appeal to these facts to prove the truth of the Mosaic account of the flood, with as much confidence as the historian would appeal to the ruins of Rome, or to a series of medals, to prove the existence of the Roman emperors. Astronomy, geology, electricity, chemistry, and every other branch of knowledge, confirm the truth of God's word. Are we taught by astronomy to consider the planets as worlds like that on which we dwell, and the fixed stars as the suns of other systems? It confirms the truth of God's word, which represents his works as **IMMENSE**: "The nations are as
 " the drop of a bucket, and are accounted as the small **DUST** of
 " the balance" in his sight, who "hath measured the waters in
 " the hollow of his hand, and meted out heaven with a span,
 " and comprehended the dust of the earth in a measure, and
 " weighed the mountains in scales, and the hills in a balance,"
 Isai. xl. 12, 15. Have they been enabled to ascertain with the utmost precision that the tides are produced by the attraction of the moon, and that a comet might produce the same effect in a much greater degree; and to observe that a very considerable effect was produced upon the largest planet in our system by the approach of a comet towards it? Although we stand in **NO NEED** of such circumstances to confirm the truth of God's word, or to convince us how easy it is for him by whose command they move, to make use of them to produce great changes, yet do they, when rightly considered, increase our faith. The same may be said concerning the knowledge derived from the study of the nature and properties of the air, and the knowledge of chemistry and electricity. The true knowledge of God's works, which is true philosophy, leads us to admire the wisdom observable in that combination of them which produces such beneficial effects; to
 adore

adore him who hath displayed his power, his wisdom, and goodness, in their creation and preservation; and surely in no one instance is the power, the wisdom, and the goodness of the great Creator more observable than in that CAPACITY which he hath given to man to understand these things, and to admire and adore the Creator of heaven and the earth, the sea, and the fountains of waters! Rev. xiv. 7. Rom. i. 20. "Sing unto the Lord
 " with thanksgiving; sing praise upon the harp unto our God:
 " who covereth the heaven with clouds, who prepareth rain for
 " the earth, who maketh grass to grow upon the mountains.
 " He giveth to the beast his food, and to the young ravens which
 " cry," Pf. cxlvii. 7—9. "Praise ye the Lord. Praise ye
 " the Lord from the heavens: praise him in the heights. Praise
 " ye him, all his angels: praise ye him, all his hosts. Praise ye
 " him, sun and moon: praise him, all ye stars of light. Praise
 " him, ye heaven of heavens, and ye waters that be above the
 " heavens. Let them praise the name of the Lord: for he com-
 " manded, and they were created. He hath also stablished them
 " for ever and ever: he hath made a decree which shall not pass.
 " Praise the Lord from the earth, ye dragons, and all deeps:
 " fire, and hail; snow, and vapour; stormy wind fulfilling his
 " word: mountains, and all hills; fruitful trees, and all cedars:
 " beasts, and all cattle; creeping things, and flying fowl: kings
 " of the earth, and all people; princes, and all judges of the
 " earth: both young men, and maidens; old men, and chil-
 " dren: let them praise the name of the Lord: for his name
 " alone is excellent; his glory is above the earth and heaven.
 " He also exalteth the horn of his people, the praise of all his
 " saints; even of the children of Israel, a people near unto him.
 " Praise ye the Lord," Pf. cxlviii. But above all, let us praise
 him for his love to us miserable sinners: "God so loved the
 " world, that he gave his only begotten Son, that whosoever be-
 " lieveth in him should not perish, but have EVERLASTING
 " LIFE. For God sent not his Son into the world to condemn
 " the world: but that the world through him MIGHT BE
 " SAVED," John iii. 16, 17, HIS MERCY ENDURETH FOR
 EVER.

As surely as there was thick darkness which endured three days in all the land of Egypt, (Exod. x. 22.); as surely as there was darkness over all the land at the crucifixion of our Saviour, (Matt. xxvii. 45.); so will there be real, actual, and visible
 " SIGNS in the sun, and in the moon, and in the stars," (Luke
 xxi. 25.) as symptoms of the approach of THAT GREAT DAY.

We are no where told that the agitation will extend beyond the sphere which surrounds us; the great agitation is in the firmament which surrounds the earth in which we live, (Gen. i. 6, 7, 8.) that FIRMAMENT which divides the waters from the waters, and which by God himself is denominated heaven: "And
 " God

“ God called the firmament heaven.” Whenever therefore we behold a shooting or a falling star, instead of beholding it with unconcern as an electric meteor, it should confirm our faith, that at the approach of that great day these will be so large, and assume that awful appearance, that they shall become A SIGN of its approach. Whenever we behold the flaming train of a comet, it should confirm our faith, that SIGNS in the heavens will indicate the approach of the day of Christ! The seventh vial will be “ poured out into the air,” (Rev. xvi. 17—21.) “ and the “ powers of heaven” will be shaken, Luke xxi. 26.

It is not in the New Testament alone in which these facts are declared. Thus saith the Lord, by the prophet Joel: “ And “ it shall come to pass afterward, that I will pour out my spirit “ upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall “ see visions: and also upon the servants and upon the hand- “ maids in those days will I pour out my spirit. And I will shew “ wonders in the heavens and in the earth, blood, and fire, and “ pillars of smoke. The sun shall be turned into darkness, and “ the moon into blood, before the great and the terrible day “ of the Lord come. And it shall come to pass, that whoso- “ ever shall call on the name of the Lord shall be delivered: “ for in Mount Zion and in Jerusalem shall be deliverance, as “ the Lord hath said, and in the remnant whom the Lord shall “ call,” Joel ii. 28—32. And again, in Zechariah the 14th, 6th and 7th verses: “ And it shall come to pass in that day, “ that the light shall not be clear, nor dark: but it shall be “ one day which shall be known to the Lord, not day, nor night: “ but it shall come to pass, that at evening time it shall be “ light.”

As there will be real, actual, and visible “ signs in the sun, “ and in the moon, and in the stars;” so will there also be “ upon the earth distress of nations, with perplexity; the sea “ and the waves roaring; men’s hearts failing them for fear, “ and for looking after those things which are coming on the “ earth: for the powers of heaven shall be shaken,” Luke xxi. 25, 26. It will be IMPOSSIBLE to be an unconcerned spectator of these things; they will produce great fear, consternation, and perplexity, to those who have not watched and looked for his appearance; but to those who have expected, and have watched for, and by anticipation have desired and LOVED “ his appear- “ ing,” (2 Tim. iv. 8.) these awful signs are signs of joy: “ When these things begin to come to pass, then look up, and “ lift up your heads; for YOUR REDEMPTION DRAWETH “ NIGH,” Luke xxi. 28. These words were spoken to the Jewish nation, the redemption of Israel draweth nigh: “ Blessed “ be the Lord God of Israel; for he hath visited and REDEEMED “ HIS PEOPLE, and hath raised up an horn of salvation for us “ in

“ in the house of his servant David ; as he spake by the mouth
 “ of his holy prophets, which have been since the world began :
 “ that we should be saved from our enemies, and from the hand
 “ of all that hate us ; to perform the mercy promised to our fa-
 “ thers, and to remember his holy covenant ; the oath which he
 “ sware to our father Abraham, that he would grant unto us,
 “ that we being delivered out of the hand of our enemies might
 “ serve him without fear, in holiness and righteousness before
 “ him, all the days of our life,” Luke i. 68—75.

The world will not, however, long continue in this state of awful expectation ; for “ then shall they see the Son of man
 “ coming in a cloud with power and great glory,” Luke xxi. 27.
 “ Then shall appear the sign of the Son of man in heaven : and
 “ then shall all the tribes of the earth mourn, and they shall see
 “ the Son of man coming in the clouds of heaven with power
 “ and great glory. And he shall send his angels with a great
 “ sound of a trumpet, and they shall gather together his elect
 “ from the four winds, from one end of heaven to the other,”
 (Matt. xxiv. 30, 31.) ; “ from the uttermost part of the earth to
 “ the uttermost part of heaven,” Mark xiii. 27.

Zealous. I really cannot raise any objection to the light in which you represent these things ; on the contrary, I cannot but consider it as confirmed, by many other plain passages of scripture, that these things will receive an ACTUAL and REAL accomplishment. After his resurrection from the dead, our Lord VISIBLY ascended into heaven : “ And when he had spoken these things,
 “ WHILE THEY BEHELD, he was taken up ; and a cloud re-
 “ ceived him out of their sight. And while they looked sted-
 “ fastly towards heaven as he went up, behold, two men stood
 “ by them in white apparel ; which also said, Ye men of Galilee,
 “ why stand ye gazing up into heaven ? this same Jesus, which
 “ is taken up from you into heaven, SHALL SO COME IN LIKE
 “ MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN,”
 Acts i. 9, 10, 11. If the event were to receive an allegorical accomplishment, how could it be with truth said, that he shall
 “ so come in like manner as ye have seen him go into heaven ?”
 “ Behold, the Lord cometh with ten thousand of his saints, to
 “ execute judgment upon all, and to convince all that are un-
 “ godly among them of all their ungodly deeds which they have
 “ ungodly committed, and of all their hard speeches which un-
 “ godly sinners have spoken against him,” Jude 14, 15. “ Be-
 “ hold, he cometh with clouds, AND EVERY EYE shall see him,
 “ and they also which pierced him, and all kindreds of the earth
 “ shall wail because of him. Even so : Amen.” It seems to me that these things will be accomplished by a REAL, ACTUAL, and VISIBLE appearance of our Lord in the clouds of heaven with power and great glory.

Cautious. As you are convinced, I shall not enlarge, but shall

content myself with merely referring you to the books of the Jewish prophets; examine them, and your faith in these things will be confirmed. And as an inducement to you to proceed in this examination of those prophecies which relate to the COMING OF THE MESSIAH, and the GREAT EVENTS that are to RESULT THEREFROM, you will do well to bear in your recollection that one of the most learned of our bishops, and the great champion of orthodoxy, hath clearly and explicitly declared his opinion, “that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, RELATE TO THE SECOND ADVENT OF OUR LORD. Few comparatively relate to the first advent by itself, without reference to the second. And of those that have been supposed to be accomplished in the first, many had in that only an inchoate accomplishment, and have yet to receive their full completion.” Bishop of Rochester’s Letter to Mr. King, page 3.

Zealous. The assertion is fixed in my mind. Those prophecies that relate to the first advent of our blessed Saviour when he came to SUFFER, to be “a man of sorrows,” to be “wounded for our transgressions,”—“bruised for our iniquities;” that the “chastisement of our peace” might be laid upon him; and that by “his stripes we might be healed;” were all really and actually, and not merely figuratively and allegorically accomplished, (Isai. liii.); and this is to my mind a firm assurance that those prophecies which relate to his coming again in glory will assuredly receive a real and actual accomplishment.

Cautious. As surely as he was really and actually “brought as a lamb to the slaughter;” as surely as he was really and actually stricken for the transgression of God’s people; as surely as it pleased the Lord “to bruise him,” and “to put him to grief,” and to “make his soul an offering for sin,” (Isai. liii.); so surely “the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many,” Isai. lxvi. 15, 16. So surely will the Lord really and actually come “to judge the world with righteousness and the people with his truth,” Ps. xcvi. 13. “Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,” Matt. xxiv. 30, 31. “EVEN SO, COME, LORD JESUS! Amen.” Rev. xxii. 20.

Zealous. It now only remains for us to consider those latter words, which describe the great END and INTENT of this coming of our Lord: “And he shall send his angels with a great sound
“ of

“ of a trumpet, and they shall gather together his elect from the
 “ four winds, from one end of heaven to the other,” (Matt.
 xxiv. 31.); “ from the uttermost part of earth to the uttermost
 “ part of heaven,” Mark xiii. 27.

Cautious. I have already given you my reasons for believing
 that this GATHERING TOGETHER OF THE ELECT, is THE
 RESTORATION OF THE JEWS, and their being gathered toge-
 ther and presented as an offering unto the Lord at Mount Zion,
 (Isai. lxvi. 20.): “ If any of thine be driven out unto the utter-
 “ most parts of heaven, from thence will the LORD THY GOD
 “ gather thee, and from thence will he fetch thee: and the
 “ LORD THY GOD will bring thee into the land which thy
 “ fathers possessed, and thou shalt possess it; and he will do thee
 “ good, and multiply thee above thy fathers. And the Lord thy
 “ God will circumscribe thine heart, and the heart of thy seed, to
 “ love the Lord thy God with all thine heart, and with all thy
 “ soul, that thou mayest live,” Deut. xxx. 4—6.

Notwithstanding the Lord will employ messengers of the
 human race TO DECLARE HIS GLORY AMONG THE GEN-
 TILES, in consequence of which they shall bring all the scat-
 tered descendants of Abraham, and Isaac, and Jacob, “ for an
 “ offering unto the Lord out of all nations upon horses, and in
 “ chariots, and in litters, and upon mules, and upon swift beasts,
 “ to my holy mountain Jerusalem, saith the Lord, as the chil-
 “ dren of Israel bring an offering in a clean vessel into the house
 “ of the Lord,” (Isai. lxvi. 20.); yet I can by no means think
 that the words before us will be FULFILLED by their mission;
 on the contrary, I am fully persuaded that the Lord will also
 employ REAL ANGELS to gather together his elect, his beloved
 nation the Jews.

I am not ashamed to avow my sentiments in this matter; for
 it is analogous to both the Old and the New Testament that we
 believe that REAL ANGELS will be employed in this great work.
 How greatly was the gospel spread by the instrumentality, the
 ministration of angels, who are “ ministering spirits, sent forth
 “ to minister for them who shall be heirs of salvation!” Heb. i.
 14. AN ANGEL OF GOD appeared unto Cornelius the centu-
 rion, (Acts x. 3.) and you know that he was in consequence
 converted. THE ANGEL OF THE LORD appeared to Peter
 when in prison, his chains fall from off him, and the prison doors
 open before him, Acts xii. 3—11. THE ANGEL OF GOD
 by night opened the prison doors, delivering the apostles and
 commanding them to go preach in the temple, Acts v. 19, 20.
 THE ANGEL OF THE LORD spake unto Philip, saying, Arise
 and go towards the south; he went, and the eunuch was con-
 verted and baptized, Acts viii. 26—40.

The office, the employment of these angels, (Matt. xxiv. 31.)
 is not declared to be the preaching of the gospel; but, “ He
 “ shall

“ shall send his angels with a great sound of a trumpet,”—
 “ with a trumpet and a great voice, and they shall GATHER
 “ TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM
 “ ONE END OF HEAVEN TO THE OTHER,”—“ from the ut-
 “ termost part of the earth to the uttermost part of heaven,”
 Mark xiii. 27. These angels, who will thus be employed in
 gathering together THE ELECT, are real angels, whom the Lord
 will employ in gathering together his beloved nation the Jews.
 I think it is clear, that notwithstanding the deliverance of Israel
 out of Egypt was one of the greatest events that ever occurred,
 (Deut. iv. 34.) yet that the restoration of the Jews, which will
 be effected by the instrumentality of all nations, will be a far
 more conspicuous event.

Zealous. I admit it : their deliverance out of Egypt was only
 out of one nation, but their deliverance in time to come will be
 out of all nations, and will be so splendidly conspicuous, that it
 is declared, “ Behold, the days come, saith the Lord, that they
 “ shall no more say, The Lord liveth, which brought up the
 “ children of Israel out of the land of Egypt ; but, The Lord
 “ liveth, which brought up and which led the seed of the house
 “ of Israel out of the NORTH COUNTRY, and FROM ALL
 “ COUNTRIES whither I had driven them ; and they shall dwell
 “ in their own land,” Jer. xxiii. 7, 8.

Cautious. We are assured that the Lord sent an angel for
 their deliverance out of Egypt : “ Behold, I send an angel before
 “ thee, to keep thee in the way, and to bring thee into the place
 “ which I have prepared,” Exod. xxiii. 20. If, then, we are
 also assured that the Lord will send his angels to gather together
 his elect from the four winds, from the uttermost part of the earth
 to the uttermost part of heaven, where he hath scattered and dis-
 persed them, is there any thing incongruous in the opinion, that
 in like manner as a real angel went before them in their deliver-
 ance out of Egypt, to keep them, to preserve and defend them
 in the way, so that real angels will be employed for similar pur-
 poses when they shall be gathered out of all nations, from the
 uttermost part of the earth to the uttermost part of heaven ?

Zealous. I do not see any thing incongruous in the opinion.

Cautious. The belief of this by no means shakes, but rather
 confirms our opinion, that the nations will be induced willingly,
 and as an act of piety, to contribute to the ease and speed with
 which they will be restored to Zion ; but enables us to account
 for that which would otherwise appear difficult to account for,
 how hard is it to convince mankind ? Even the plainest truths are
 controverted ; but this change in the desires and opinions of
 mankind concerning the Jews, will be effected by him who or-
 dereth and disposeth the otherwise unruly opinions, wills, and
 affections of mankind ; and scripture establishes the fact, that the
 Lord doth employ real angels, spiritual beings, for these pur-
 poses,

poses, (Numb. xxii. 22—35. Gen. xxiv. 7, 40. 1 Kings xix. 5. Dan. iii. 28. vi. 22.); and it seems to me that it is chiefly by the instrumentality of these angels that the great change in the opinions and conduct of mankind towards the Jews is effected.

Zealous. You need not give yourself any further trouble to multiply quotations. There is scarcely a doctrine from which the true Christian derives greater consolation than that which he finds in holy scripture concerning the instrumentality of angels. It raises an **INDIGNATION** in my mind, and I trust it is an indignation (Rev. ii. 2.) justified in scripture, when I hear the facts and positive declarations of holy scripture turned into allegory, and am told, for instance, that the angel mentioned in 2 Kings xix. 35. was not a real angel, but merely pestilence personified. It was not pestilence personified; but, if the pestilence was the means whereby they were destroyed, it was “the angel of the “ Lord ” that was employed to effect it. It is no diminution of the gift of God that he ordains means whereby his gifts are to be enjoyed. The labour of the husbandman and vine-dresser being employed, is the means by him ordained whereby we enjoy the “ wine that maketh glad the heart of man, and oil to make his “ face to shine, and bread which strengtheneth man’s heart,” (Ps. civ. 15.); and they are as really, truly, and actually his gifts, as if they were showered down to us as the manna was from heaven, Numb. xi. 9. Ps. lxxviii. 22—25. And, in like manner, it is no diminution of his glory, but an exemplification of his power and his glory, that he employs angels as his servants in the affairs of mankind. He who should endeavour to weaken the faith of a believer in the word of God, concerning this blessed doctrine, should be regarded in the same light as a king would regard that pretended friend whom he should detect in a conspiracy to **ROB HIM OF HIS CROWN!** Rev. iii. 11. We form an idea of the dignity, the opulence, the high station, and extensive dominion which will in due time be conferred upon **THE HEIR**, by the pains and expence which are bestowed upon his education, by the wisdom, dignity, and power of those employed by his parent in superintending his person and concerns; and let those who have low and contemptuous notions of mankind, or who shut their eyes to that high exaltation which is reserved for the worshippers of the Creator of heaven and earth, the sea and the fountains of waters; let them endeavour to degrade mankind by their endeavours to sully that lustre with which the Lord hath honoured his saints; but let all those who have just and exalted sentiments of the excellence and dignity of the works of the great Creator, derive that comfort which is produced by the contemplation of the fact, that **ANGELS**, superior spiritual beings, great in power and goodness, high in the favour of God and exalted in dignity, an higher order of his creatures, (Luke xx. 36.) are employed by him for the benefit of his servants of the human race; they gladly perform

perform his commands: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of HIS WORD. Bless ye the Lord, all ye his HOSTS; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominions: bless the Lord, O my soul," Ps. ciii. 20—22. For these high and exalted beings are employed by their great Creator for the benefit of us miserable sinners. There is "joy in the presence of the angels of God over one sinner that repenteth," Luke xv. 10. They are "MINISTERING SPIRITS, SENT FORTH TO MINISTER FOR THEM WHO SHALL BE HEIRS OF SALVATION," Heb. i. 14. "The angel of the Lord encampeth round about them that fear him, and delivereth them," Ps. xxxiv. 7. And although almost all the remarkable interpositions of holy angels, which are noticed in the New as well as the Old Testament, were interpositions in favour of his beloved nation the Jews, yet have we the consolation to believe and know that his providence extends to us also who are not of this his peculiarly beloved nation. His mercy and goodness are as extensive as his works; yea, he heareth even the cry of the ravens, and the little sparrow is not forgotten by him, Ps. cxlv. 9. Job xxxviii. 41. Ps. cxlvii. 9. Matt. x. 29—31.

Cautious. I rejoice to see that you enjoy that great consolation which this doctrine is so well calculated to communicate, and therefore I need say nothing more upon this doctrine of great consolation.

Zealous. It is our duty, whenever there appears to us to be any thing like contradiction in the word of God, to acknowledge that it proceeds from our misapprehension of it, from the weakness of our faith, the slowness of our comprehension, (Luke xvii. 5.); I have reason to make this remark, as the introduction to what hath been a difficulty in my way: if it is in your power to remove the difficulty, I am sure it will give you pleasure so to do, and I shall thankfully accept the favour.

Cautious. It will give me pleasure; pray therefore proceed to state your difficulty.

Zealous. It is this: I conceive that it is clearly established in scripture that the second advent of our blessed Lord, when he shall come in the clouds of heaven with power and great glory, will be a SUDDEN EVENT; nothing is more sudden than LIGHTNING, to which it is compared: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be," Matt. xxiv. 27. This suddenness of the event is repeatedly urged as an inducement to us to watch: "Watch therefore, for ye know not what hour your Lord doth come," (v. 42.); "Be ye also ready; for in such an hour as ye think not the Son of man cometh," (v. 44.): "The day of the Lord so cometh as a THIEF IN THE NIGHT."

"For

“ For when they shall say, PEACE and SAFETY; then SUD-
 “ DEN DESTRUCTION cometh upon them, as travail upon a
 “ woman with child; and they shall not escape,” 1 Theff. v.
 2, 3. 2 Peter iii. 10. Rev. iii. 3. xvi. 15. It seems to be inti-
 mated, that mankind will be almost entirely off their guard:
 “ As a SNARE shall it come on all them that dwell on the face
 “ of the whole earth,” Luke xxi. 35. Security seems to be the
 symptom of its immediate approach: “ As it was in the days of
 “ Noe, so shall it be also in the days of the Son of man. They
 “ did eat, they drank, they married wives, they were given in
 “ marriage, until the day that Noe entered into the ark, and the
 “ flood came, and destroyed them all. Likewise also as it was
 “ in the days of Lot; they did eat, they drank, they bought, they
 “ sold, they planted, they builded; but the same day that Lot
 “ went out of Sodom it rained fire and brimstone from heaven,
 “ and destroyed them all. Even thus shall it be in the day when
 “ the Son of man is revealed,” Luke xvii. 26—30.

All this I firmly believe will be accomplished; and that not-
 withstanding it will come as a snare upon the world at large, yet
 that those who watch for, and look forward to, and expect, and
 long for, and love his appearing, (2 Tim. iv. 8.); those who
 with the beloved apostle can say from their hearts, “ Even so,
 “ come, Lord Jesus,” (Rev. xxii. 20.); will not be found un-
 prepared: “ But ye, brethren, are not in darkness, that that day
 “ should overtake you as a thief,” 1 Theff. v. 4. All this per-
 fectly accords; but that which hath appeared to me as a difficulty
 is contained in the 21st chapter of St. Luke: “ And there shall
 “ be signs in the sun, and in the moon, and in the stars; and
 “ upon the earth distress of nations, with perplexity; the sea
 “ and the waves roaring; men’s hearts failing them for fear,
 “ and for LOOKING AFTER those things which are coming on
 “ the earth: for the powers of heaven shall be shaken. And
 “ then shall they see the Son of man coming in a cloud with
 “ power and great glory. And when these things begin to come
 “ to pass, then look up, and lift up your heads; FOR YOUR
 “ REDEMPTION DRAWETH NIGH,” Luke xxi. 25—28. This
 passage affords great consolation to us, as far as it assures us, by
 implication at least, that there will be those who watch for, and
 rejoice in, the prospect of the near approach of redemption; but
 I must confess, that I cannot reconcile the preceding part of the
 passage with those that I have already quoted, which speak of
 that state of peace, safety, and security, in which the wicked
 will be surprised to their destruction: on the contrary, instead of
 beholding them lulled in PEACE and SAFETY, we here behold
 the NATIONS IN DISTRESS, and MANKIND IN PERPLEXITY;
 the sea and the waves roaring, and MEN’S HEARTS FAILING
 THEM FOR FEAR, AND FOR LOOKING AFTER THOSE THINGS
 WHICH ARE COMING ON THE EARTH. This difficulty is
 again

again increased, by the consideration that it will not be only by means of the distress of nations, and the perplexity in which mankind will be involved, that men's hearts will fail them, in looking after those things which are COMING ON THE EARTH; they will have positive information, "THAT THE HOUR OF GOD'S JUDGMENT IS COME." This is the ground of that exhortation which is recorded in Revelation the 14th: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. xiv. 6, 7. We cannot but consider this exhortation to be very efficacious; the extent of its promulgation to every nation, kindred, tongue, and people, confirms us in the opinion that it will be universally delivered, and become very efficacious: this confirms the declaration, that men's hearts will really "fail them, for looking after those things that are coming upon the earth!" If, therefore, you can assist me to reconcile this state of PERPLEXITY, ANXIETY, and FEAR, with that state of PEACE, SAFETY, SERENITY, and UNCONCERN, in which the world will be surprised to their destruction, you will much oblige me; for we should be equally reprehensible, were we to retain the opinion that men's hearts will fail them for looking after those things that are coming upon the earth, to the CONTRADICTION of the equally positive declaration, that as a snare shall it come upon all them that dwell upon the face of the whole earth; as we should be, if we were to retain the latter passage in such a sense as to amount to a virtual CONTRADICTION of the former.

Cautious. I think the difficulty is entirely removed, when we compare these passages with other parts of holy scripture; which, I think, establish the fact, that AFTER those events which distress and perplex mankind, and cause their hearts to fail them for fear, and for looking after those things which are coming on the earth, there will be a SHORT PAUSE of sinful peace and security, out of which they will be aroused by beholding "the Son of man coming in the clouds of heaven with power and great glory," Matt. xxiv. 30.

Zealous. I was not aware of this, which would certainly completely remove the difficulty I have mentioned: I will therefore thank you to refer to those passages from which you gather this opinion.

Cautious. You quoted Revelation the 14th, in stating your difficulty. I presume, from what you said, that you understand the expression, which will in due time be enforced with great power, "Fear God, and give glory to him, FOR THE HOUR OF HIS JUDGMENT IS COME," as a positive declaration,

that

that the hour in which our blessed Lord will come in the clouds of heaven with power and great glory, is at that time actually come. I request you to reconsider this your opinion; you are to remember, that this divine message is to be delivered to "every nation, and kindred, and tongue, and people;" this certainly implies, that some considerable time will be required for the delivery of this declaration, and prevents our taking it in that limited sense in which you seemed to consider it.

Zealous. I see the force of your observation.

Cautious. It is THE EVERLASTING GOSPEL, glad-tidings of great joy, that will thus be preached unto every nation, and kindred, and tongue, and people. The word gospel signifies GLAD-TIDINGS, and it is the everlasting gospel; it is glad-tidings of that blessed state of happiness which it hath pleased God to ordain, to be possessed by his people; it is the declaration of the near approach of that blessed state which Christians have so long prayed for; "Thy kingdom come, thy will be done IN EARTH AS IT IS IN HEAVEN:" it is the declaration of the commencement of those awful judgments whereby the destroyers of the earth will be destroyed; so that those who receive these glad-tidings will be enabled by anticipation to join in that celestial song: "The kingdoms of THIS WORLD are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever:" and with deep humility to acknowledge the justice and righteousness of all his dispensations: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and THAT THOU SHOULDEST GIVE REWARD UNTO THY SERVANTS THE PROPHETS, AND TO THE SAINTS, AND THEM THAT FEAR THY NAME, SMALL AND GREAT; and shouldest destroy them which destroy the earth," Rev. xi. 15, 17, 18.

You justly observed, that the great argument and inducement to the fear and worship of God, which is the substance of the everlasting gospel which will thus be preached unto every nation, and kindred, and tongue, and people, is the actual arrival of the time of God's judgment: "Fear God and give glory to him, FOR THE HOUR OF HIS JUDGMENT IS COME." But this may, with strict truth and propriety, be declared, BEFORE that awful hour arrives in which our blessed Lord shall come in the clouds of heaven with power and great glory. There will be awful events, as the prelude to this important hour; and when these awful harbingers appear, it may with strict truth and propriety be declared, that the hour of God's judgment IS COME, for they are his judgments. All those awful events which are declared in the gospels as preludes to the second coming of our Lord, are to be found more minutely related in the book of the

Revelation. It is not in the gospel alone in which we are informed that there will be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," (Luke xxi. 25, 26.); as preludes to the glorious appearance of the Lord in the clouds of heaven with power and great glory.

The Lord's witnesses will be invested with "power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," Rev. xi. 6. When these things are in accomplishment, may it not with strict truth and propriety be declared, "Fear God and give glory to him, FOR THE HOUR OF HIS JUDGMENT IS COME?" When the great enemies arise, with their malignant power, (Rev. xiii.) but especially when the vials of God's wrath are poured out upon them and their adherents, (Rev. xvi.) may it not with strict truth and propriety be declared, that THE HOUR OF GOD'S JUDGMENT IS COME?

"And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds," Rev. xvi. 1—11. A grievous sore was REALLY and ACTUALLY one of the plagues of Egypt; the waters of Egypt were REALLY and ACTUALLY turned into blood; and thick darkness, even darkness THAT MIGHT BE FELT,

FELT, WAS REALLY and ACTUALLY inflicted upon Egypt, *Exod.* vii. 14—21. ix. 8—12. x. 21—23. I must therefore profess that I believe that these judgments will be inflicted in a way that will approach much nearer to a literal accomplishment than is generally allowed by learned men. When these grievous judgments are inflicted upon the Lord's enemies, may it not with great truth and propriety be declared, "Fear God, and give
"glory to him, FOR THE HOUR OF HIS JUDGMENT IS COME?
"and worship him that made heaven, and earth, and the sea,
"and the fountains of waters," *Rev.* xiv. 7.

Zealous. Undoubtedly, when any of those awful events which in the evangelists are described as the preludes to the coming of our Lord in the clouds of heaven with power and great glory, or any of those judgments which are described in the book of the Revelation as preparatory to the same event, when the kingdoms of this world become the kingdom of our Lord and of his Christ; when these awful events BEGIN to come to pass, it may with great truth and propriety be declared, that the hour of God's judgment IS COME: and God's people Israel, and true Christians also, may look up, and lift up their heads, under the firm persuasion that their REDEMPTION DRAWETH NIGH," *Luke* xxi. 28.

Cautious. When these divine judgments are abroad in the earth, the inhabitants of the world will learn righteousness, (*Isai.* xxvi. 9.); but we are not to imagine that there will be no PAUSE, and partial cessation of these judgments; for under the vial of the sixth angel we perceive the enemies making their most violent effort against the people of God. The Lord's witnesses seem then to have delivered their testimony; and when they have delivered their testimony, the beast that ascendeth out of the bottomless pit makes war against them, overcomes them, and kills them; and the enemy, and his adherents, enjoy a PARTIAL TRIUMPH, they rejoice over them, and make merry, and send gifts one to another, because the Lord's witnesses are slain, who tormented them that dwelt upon the earth, *Rev.* xi. 15. They succeed, for a short time, in subjecting all to their sway, (*Rev.* xiii. 8.) except the elect of God; and stir up the whole earth to espouse their cause: "And I saw three unclean spirits like frogs
"come out of the mouth of the dragon, and out of the mouth of
"the beast, and out of the mouth of the false prophet. For
"they are spirits of devils, working miracles, which go forth
"unto the kings of the earth and of the whole world," *Rev.* xvi. 13, 14. This appears to me to be the last and most successful period of the reign of the Lord's adversaries; the Lord's witnesses are then slain, and their enemies rejoicing over them; the enemies are established, and the divine interpositions in favour of his people seem to have ceased for a time. Then it will be that the people of God will have ten-fold occasion to WATCH;
then,

then, when PEACE AND SAFETY is the watch-word of the enemy, and all the earth is humbled before him, and when apostates seem to have reason to exult and say, "Where is the promise of his coming?" then will the people of God have most reason to watch, LEST THEY RENOUNCE THEIR HOPE; and therefore it is with great goodness to us added, for the consolation of God's people under these trying circumstances; Behold! "Behold, I COME AS A THIEF. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," v. 15. Be not disheartened, for although the enemy meaneth not so, but is thus gathering his adherents with intent to extirpate the elect of God, yet he is acting UNDER THE CONTROL OF HIM whom he opposeth; he is gathering them to "the battle of that great day of God Almighty;" he is gathering them to the place called in the Hebrew tongue "Armageddon." When thus gathered, we know that their great destruction is accomplished, by the seventh vial being poured out, in which the wrath of God is FILLED UP and accomplished.

There are therefore great judgments to come, previous to the coming of our Saviour in the clouds of heaven with power and great glory! And after the accomplishment of these preceding judgments, there appears to be a PAUSE, in which the enemies rejoice, in peace and safety, serenity, and carnal security; and this MOST TRYING CIRCUMSTANCE appears to be the ground for the last caution, to observe WATCHFULNESS: immediately before the seventh vial is poured out, it is declared, "Behold, I come as a thief. Blessed is he that watcheth."

If you review all those prophecies of the Old and New Testament, which speak of the awful destruction that awaits the enemies of God's people, which will take place when their Messiah is revealed to them; and compare them with the effects produced by the pouring out of the seventh vial, from Revelation xvi. 17. to Revelation xx. 6. you will have occasion to observe HOW EXACTLY THEY TALLY TOGETHER! and you will look forward with a firm faith to the accomplishment of the great event.

The awful destruction of the enemies of the cause and people of God is accomplished, when the seventh vial hath been poured out; the people of God are then delivered from their apprehensions; they have been grievous apprehensions. It has been the time of Jacob's trouble; but by the destruction of their enemies they have been delivered out of this great trouble, (Jer. xxx. 7.) and by this deliverance THE JEWISH TRIBULATIONS END: "Immediately AFTER the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds
" of

“ of heaven with power and great glory. And he shall send his
 “ angels with a great sound of a trumpet, and they shall gather
 “ together his elect from the four winds, from one end of hea-
 “ ven to the other,” Matt. xxiv. 29—31. “ If any of thine
 “ be driven out unto the outmost parts of heaven, from thence
 “ will the Lord thy God gather thee, and from thence will he
 “ fetch thee: and the Lord thy God will bring thee into the land
 “ which thy fathers possessed, and thou shalt possess it; and he
 “ will do thee good, and multiply thee above thy fathers. And
 “ the Lord thy God will circumcise thine heart, and the heart
 “ of thy seed, to love the Lord thy God with all thine heart,
 “ and with all thy soul, that thou mayest live,” Deut. xxx.
 4—6.

Zealous. I sincerely thank you for the pains you have taken to remove the difficulty which embarrassed me; I now see, that those expressions which speak of “ men’s hearts failing them for fear, and for looking after those things which are coming upon the earth,” will be fulfilled PREVIOUS to that time in which the wicked will be lulled into that state of peace and safety, out of which they will be awakened by “ the trump of God:”—“ The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord;”—“ them also which sleep in Jesus, will God bring with him,” 1 Thess. iv. 14—17. “ Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him,” Jude 14, 15. This awful event takes place when it is not expected: “ The day of the Lord so cometh as a thief in the night. For when they shall say, PEACE and SAFETY; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape,” 1 Thess. v. 2, 3.

Cautious. At the commencement of our conversation, you intimated that you had another question to put to me.

Zealous. Notwithstanding you have in several instances anticipated and removed the difficulties upon which my intended questions were grounded, yet I will proceed to state them. They all had reference to the very interesting question, How far we were to look forward to an actual, real, and literal accomplishment of the great event we have been considering, or were to watch for an allegorical accomplishment of it?

You must have perceived, that I look forward to an actual and real, and not merely to a figurative and allegorical accomplishment; yet I am by no means disposed to sink the considera-
 tion

tion of those arguments which MIGHT BE URGED to curb and restrain us from dwelling with too much force upon the expectation of an absolutely literal accomplishment; and the chief argument thus to restrain us, may, I think, be deduced from the preceding parts of the book of the Revelation, which we consider as passed by, and accomplished. If we have to acknowledge that they have been fulfilled in an allegorical manner, it should operate as a caution to us to beware that we do not with too much vehemence dwell upon the expectation of an absolutely literal accomplishment.

Cautious. I entirely agree with you in opinion.

Zealous. The passages which appear to me to call for mature consideration, with reference to our question, are chiefly Revelation vi. 12—17. viii. 7—12. ix. 1—11. and ix. 13—21.

There appears to be a strong resemblance in the effects produced by the trumpets and the vials; although the operation of the former seems limited to the third part, whereas the latter affects the whole. There is also a declaration in the 13th verse of the 8th chapter, which particularly requires consideration with reference to the question before us; it is recorded between the fourth and fifth trumpets, and is in these words: “And I beheld, and heard an angel flying through the midst of heaven, saying with a LOUD VOICE, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” Rev. viii. 13.

It is not my intention to raise any arguments from the passages I have quoted; I have only to request that you will inform me in what manner you would reply in case these passages were urged as arguments against the expectation of a strictly literal accomplishment of those prophecies which we have been considering; and, finally, I would request you to remember that the learned Bishop of Rochester thus expresses himself in a note upon the 5th verse of Isaiah the 18th: “The harvest is the constant image of that season, when God shall gather his elect from the four winds of heaven, reap the field of the world, gather his wheat into his barns, and burn up the chaff with unquenchable fire. Images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.”

Cautious. I am happy you have brought forward these passages, and shall submit to you a few observations upon them, in the order in which you have produced them; but I must insist upon it that you do not require me to raise objections from the passages you have quoted, in order that I may obviate them. If you will state any objections from these passages, I promise you that I will sincerely give you my opinion how far they apply;

apply ; and that I think is all that you can reasonably require of me.

Zealous. Well, then, with respect to the first passage which I produced, viz. the sixth seal ; you doubtless must admit that the awful events described in this passage are accomplished ; and if so, that they were allegorically accomplished : “ And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come ; and who shall be able to stand ? ” Rev. vi. 12—17. If this passage has been allegorically accomplished, does it not amount to a strong assurance, that those parts of the Revelation which have not yet been fulfilled will receive a like allegorical accomplishment ?

Cautious. The passage you have produced is placed so far back, so near the very beginning of the events declared in the Revelation, that I have no hesitation in declaring my firm belief that the events referred to in this passage are fulfilled ; but the question is, how and in what manner they have been fulfilled ?

Zealous. At all events, it must be admitted that they have ONLY been allegorically fulfilled. Bishop Newton applies it to the great change which took place upon earth when CONSTANTINE changed the religion of the empire. He refers to Haggai ii. 6—21. Isai. ii. 19—21. xiii. 10. xxxiv. 4. Jer. iv. 23, 24. Ezek. xxxii. 7. Joel ii. 10—31. and Hosea x. 8. to establish this figurative and allegorical mode of interpretation ; and argues that the fall of any of the cities and kingdoms (referred to in these passages) “ was not of greater concern and consequence to the world, nor more deserving to be described in such POMPOUS FIGURES, than the fall of the Pagan Roman empire, when the great lights of the heathen world, THE SUN, MOON, AND STARS, the powers civil and ecclesiastical were all eclipsed and obscured, the heathen emperors and Cæsars were SLAIN, the heathen priests and augurs were EXTIRPATED, the heathen officers and magistrates were removed, the heathen temples were demolished, AND THEIR REVENUES APPROPRIATED TO BETTER USES. It is customary with the prophets, after they have described a thing in the most
“ symbolical

“symbolical and figurative diction, to represent the same again in plainer language; and the same method is observed here: *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman;*” that is, Maximian, Galerius, Maximin, Maxentius, Licinius, &c. with all their adherents and followers, were so routed and dispersed, that they “*hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us;*” expressions used, as in other prophets, (Isai. ii. 19, 21. Hosea x. 8. Luke xxiii. 30.) to denote the utmost terror and consternation: *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?* This is therefore a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time, and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. Galerius, Maximin, and Licinius, made even a public confession of their guilt, recalled their decrees and edicts against the Christians, and acknowledged the just judgments of God and of Christ in their destruction.” *Dissertations on the Prophecies*, vol. iii. 69—73. This is the bishop’s application of the passage. There is an analogy observable, but at the same time I must confess that the words of scripture thus applied are so VERY STRONG, that the event does not ALTOGETHER SATISFY the words of the text; but, at all events, we must admit that the words have been ALLEGORICALLY fulfilled.

Cautious. Those who are the advocates for a figurative, allegorical, hieroglyphical interpretation of scripture, are apt to charge those with absurdity who look forward to what is frequently called a LITERAL accomplishment; and, from some of your expressions, I cannot but think that you imagine that I am inclined to take these things in too literal a sense. I therefore think it is incumbent upon me to explain.

First, then, who ever doubted but that scripture abounds in figures of speech? We have the best authority, the authority of God’s word itself, that so it is: “I have also spoken by the prophets, and I have multiplied visions, and used SIMILITUDES, by the ministry of the prophets,” Hosea xii. 10. Who ever doubted, but that the words sun, moon, and stars, may be used in a figurative sense? (Gen. xxxvii. 9, 10.) Who ever doubted, but that the harvest, and vintage, (Rev. xiv. 14—20.) are figures of speech, descriptive of the gathering of the righteous to partake of the joy of their Lord, and the crushing and destruction of the wicked by God’s judgments? Or who ever yet considered the GREAT CHAIN with which the angel binds the dragon (Rev. xx. 1.) as a ponderous, massive, material chain?

chain? I must therefore request you to do me the justice to remember that I have thus expressed myself.

But, 2dly, it by no means follows that we are therefore to consider the language of holy scripture as a speaking hieroglyphic, as is asserted by Bishop Warburton; for whether we write by letters, or in hieroglyphic characters; whether we use the flowery idiom of the east, or the plain unadorned expressions of our native tongue; there must be a certain, a fixed and determinate sense, affixed to the characters used; and as it is not only from the letter, the context, and the subject matter, but also from the effects and consequences, and the spirit and reason of the law, that we form a sound opinion concerning the intention of the legislature; so are we to be governed by a like sound and well-grounded discretion, in seeking for the sense of holy scripture. It by no means follows, that because several prophecies, delivered in figurative language, have been accomplished, that therefore we are to consider all the prophecies which remain to be fulfilled, as **FIGURATIVELY** expressed. On the contrary, there have been as many, if not more prophecies fulfilled in a plain and literal sense, than in a figurative manner. Was not the flood denounced by him who declareth things to come, 120 years before it was accomplished? and when it was accomplished, was it not really and actually, and even **LITERALLY** accomplished? was there any thing figurative attached to it? If, then, the coming of our Lord in the clouds of heaven with power and great glory is compared to this event, does it not behove us to beware that we do not deceive ourselves in looking for an allegorical fulfilment of that which will assuredly be **REALLY** and **ACTUALLY** accomplished? The destruction of the cities of abomination were predicted, and consequently their destruction was a fulfilment of prophecy; but was not their destruction foretold in plain, unadorned, and positive language; and was not the accomplishment a **REAL, ACTUAL**, and even **LITERAL ACCOMPLISHMENT** of the denunciation? And is not this event referred to, like the former, as an example, from whence we are to draw conclusions?

The plagues of Egypt were all **DENOUNCED** before they were executed, and consequently were each a fulfilment of prophecy; and were they not really and actually, and even literally fulfilled? I might urge the same questions concerning the sojourning of Israel in Egypt, and their deliverance out of Egypt; their wandering in the wilderness, and their entrance into Canaan; the fall of the walls of Jericho, the death of Hophni and Phineas, and a vast number of other facts, declared in holy scripture: these facts, and the captivity in Babylon, and return from Babylon, were all declared; those parts of them which were afflictive were denounced, and those that were consolatory were promised; but they were all predicted and **FORETOLD** before they happened.

and consequently, when they were severally accomplished, their accomplishment became a fulfilment of prophecy; and were not all these things really, actually, and even literally accomplished?

I might refer to those prophecies which were accomplished in the birth of our blessed Saviour, in Bethlehem of Judea; in his flight into Egypt, and his abode in Nazareth; in the various prophecies which were fulfilled in his humiliation, in the events of his sojourning on earth, in the particulars of his agony and bloody sweat, his cross and passion; his PRECIOUS DEATH and burial; his glorious resurrection and ascension: and I might ask, Were not all these prophecies really and actually, and even literally fulfilled?

With such evidence before us, God forbid that we should be ashamed of professing our expectation of a REAL and ACTUAL accomplishment of ALL the prophecies which yet remain to be fulfilled; I say a REAL and ACTUAL accomplishment; for even in those instances where we are restrained from looking for a strictly literal accomplishment, we are nevertheless to look for a REAL and ACTUAL accomplishment, an accomplishment which will SATISFY the words in which the event is predicted. In this respect, I must profess, that I think the patrons of allegorical interpretation are frequently very reprehensible. Are there not instances in which they magnify and swell out events, in order to make them fit and apply; and if, notwithstanding all their exertions, it does not appear entirely to tally with the prediction, do we not observe them, as it were, weakening, curbing, and restraining the sense of the text, in order to accommodate the one to the other?

Zealous. I acknowledge that I have observed instances of it.

Cautious. It seems to me that the application of Bishop Newton, of the passage under consideration, is open to this observation; nay more, from the tenor of his own words, I am much mistaken if he was not himself aware of it. The establishment of Christianity by the civil power, the APPROPRIATION of the revenues of the heathen temples TO BETTER USES, was certainly a remarkable event; but this advantage may be viewed in TOO STRONG a light, and I think it was viewed in too strong a light by those who were BENEFITED by it; and thus it may have continued to be viewed in too strong a light, even to the present time.

Every temporal advantage hath its DISADVANTAGE attending it; and in proportion as temporal advantages are attainable, by the profession of any particular form of religion, in like proportion does it subject that particular profession to the DISADVANTAGE resulting, from persons engaging therein from motives of interest. It is not a disadvantage affecting the established church EXCLUSIVELY; wherever property, or power, or influence, or respect, is attainable by the profession of religion, it is POSSI-

BLE that these things may be sought from corrupt motives. So far from it being an inconvenience, a disadvantage, attached EXCLUSIVELY to an established church, that I am fully persuaded that most of the heresies have also resulted from this very thing. It is very flattering to the pride of man to be at the head of a party, and therefore parties are formed by men of corrupt minds.

There also have been, and possibly may still exist, those who will go so far as to profess, that the religion of the state SHOULD BE the religion of the people, be it what it may: if there are such, it must be considered, that such men are the most dangerous, and most unworthy members, that can possibly join themselves to any establishment; but it is to be hoped that there are very few, if any, such men among us; for those of our church who reside in Scotland have churches of their own, where they must be considered as dissenters from the establishment. I sincerely hope that the time approaches when a complete consolidation will take place: an entire uniformity in opinion was neither expected or required, even in the apostolic age, (Rom. xiv.); but a complete consolidation of Christian love and affection, and a mutual respect and exchange of kindness, may subsist where there is not an entire uniformity in opinion; and I am happy that this disposition is at present so conspicuously possessed by those of the highest authority among us, as is manifest from the following passage in the form of prayer for the late general fast: "And give us all
 " grace, to put away from us all rancour of religious dissention;
 " that they who agree in the essentials of our most holy faith,
 " and look for pardon through the merits and intercession of the
 " Saviour, may, notwithstanding their differences upon points
 " of doubtful opinion, and in the forms of external worship,
 " still be united in the bonds of Christian charity, and fulfil thy
 " blessed Son's commandment of loving one another, as he hath
 " loved them."

Zealous. I say Amen to these words, with all my heart and all my soul. I was going to observe, that you have rather digressed from the passage under consideration; but as you have, I must communicate to you a thought upon the passage you have quoted, which has given me GREAT PAIN. I hope you will bear with me, and that I shall not offend you by mentioning it.

Cautious. My dear friend, I am sure it is far from your intention to offend me; and where no offence is intended, far be it from me to take offence.

Zealous. In the prayer, from which you have just quoted that excellent passage, we pray for grace to be bestowed upon the rebels in Ireland, and that they may be brought to a due sense of the enormity of their crime; and then follows the excellent passage you have quoted. You know that it is chiefly in Ireland that religious dissensions have lately existed with most rancour;
 and

and I assure you I have felt more pain when I have read any instances of rancour and unkindness from those who call themselves Protestants, towards the Roman Catholics, than when the misconduct has been on the other side ; but from the circumstance of Ireland being thus referred to, and the dissensions there being between PROTESTANTS and ROMAN CATHOLICS, it distressed me that it seemed to be IMPLIED, in the passage you have quoted, that the GREAT POINTS in which we differ from the church of ROME, were softened down, and admitted to be merely “ DIFFERENCES UPON POINTS OF DOUBTFUL OPINION, “ AND IN THE FORMS OF EXTERNAL WORSHIP.”

Cautious. Dissensions upon religious subjects, are at all times disgraceful, and to those who have truly the interest of religion at heart, they are very painful ; they are a memento of that very imperfect state in which we now are : I cannot therefore agree with you in your surmise. The dissensions upon this subject in Ireland, REMIND US of the unkindness that hath in former times subsisted even among Protestants, in consequence of which great sufferings have been endured, in times past, by the truly religious. They bring to our remembrance the sufferings of the ministers of the church of England, who were ejected under the usurpation of Cromwell ; they bring to our remembrance the sufferings of the ministers of the church of England, who were suddenly ejected for nonconformity, on St. Bartholomew’s-Day, soon after the restoration of Charles the Second ; they bring to our recollection the sufferings and imprisonment of such pious Non-Conformists, as John Bunyan, the author of the Pilgrim’s Progress. With these things in our recollection, it is PERFECTLY CONSISTENT and RIGHT, that we should pray that such things may be far from us in future. The IMPLICATION you have mentioned never occurred to me, until you mentioned it ; I HOPE there is no foundation for your remark. We are bound by Christian charity to put the best construction upon words, and to watch against imputations and misconstructions of words ; but should such evil days arise, that Christian Protestant zeal were to die away, and the rulers in our church to become so lukewarm, as to consider the fiery trial endured by the martyrs of our church, as endured by them merely for POINTS OF DOUBTFUL OPINION, we must remember, for our consolation, that the church established in this land is NO MORE THAN A BRANCH OF CHRIST’S CHURCH UPON EARTH. Notwithstanding we prefer and are members of this branch of the church, we are members of a much larger and more extended church ; we are united, in love and affection, TO ALL THE PROTESTANT CHURCHES ; and if such evil days were to arise, that Popish idolatry, Popish doctrines, or Popish superstition, were to be considered by the rulers in our church as unimportant differences upon points of doubtful opinion, it would be so point blank contradictory to their ancient and now avowed

avowed principles, that we should be justified in exposing their apostacy. You must remember, for your consolation, that although we have the honour of reckoning among the martyrs and confessors of our church (which was a dissenting church in the reign of Queen Mary) one archbishop, four bishops, and twenty-one clergymen; yet we can also reckon two hundred laymen martyrs, and above fifty tender-hearted women martyrs, in the same short period of three years: "As thy day is, so shall thy strength be." That great church, of which our church is only a branch! that church, which is built upon the confession that our blessed Master is **THE CHRIST, THE SON OF THE LIVING GOD**, hath this promise, which affords comfort in every trial: "The gates of hell shall not prevail against it," Matt. xvi. 18. And therefore, my dear friend, I would advise you to dismiss the thought which hath distressed you from your mind; and to believe, and to hope, as I do, that should such trying times again occur, we should find **MANY PRELATES** who would suffer for the truth with as much faith and patience as Cranmer, Latimer, Ridley, and Hooper.

Zealots. I will do my endeavour; and now request you to proceed.

Cautious. I think the learned bishop, in order to render the event as considerable as possible, viewed it through a magnifying medium. He speaks of the heathen emperors, and Cæsars, being **SLAIN**; the heathen priests and augurs being **EXTIRPATED**; and the heathen temples being demolished. Is this altogether justified by the fact? Did the Christians **REBEL** against the emperors, and Cæsars, and slay them? Were the priests and augurs really **EXTIRPATED**? and if so, by whom? and were the heathen temples really demolished? I acknowledge that I thought otherwise; but allowing, for the sake of argument, that it were as the bishop represents it, what commission could Christians produce for doing such acts of violence?

Thus magnified, the event does not satisfy the words of the text, and therefore the words of the text must be softened; but notwithstanding the displeasure which the heathens must have felt at having the revenues of their priests taken from them, and given to Christian bishops, I think the event can by no means be fairly represented, as such an **AWFUL CONSTERNATION**, as to satisfy the words of the text: "They hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" How does this agree with the revival of heathen idolatry under Julian? And I think the learned bishop is not more happy in considering the time of Constantine as the time of triumph to the Christian religion; for it was a time of

DIVISION and **CONTENTION** in the church, so that Gregory Nazianzen himself “laments, that the kingdom of heaven was “converted by **DISCORD** into the image of **CHAOS**, of a **NOC-TURNAL TEMPEST**, and even of **HELL ITSELF**.” G. Naz. Orat. i. p. 33. Gregory’s Church History, vol. i. p. 160.

It is not those who look forward to a **REAL** and **ACTUAL**, and, where the words will bear it, even a **LITERAL** fulfilment of scripture, that are justly chargeable with absurdity; but those who, because they meet with two or three features which bear some analogy to an allegorical interpretation, are inclined to magnify and distort other events, in order to make them agree.

In commenting on Revelation the 12th (Dissertations, vol. iii. p. 200 to 219) Bishop Newton (notwithstanding he hath before fixed the time of Constantine the Great to be at the close of the 6th chapter) applies the 12th chapter to the same time. The woman in labour he thinks is the Christian church under the ten persecutions; the manly son she brings forth is Constantine the Great, who is advanced to the empire; the dragon he represents to be the Pagan power of Rome; and Satan and his angels being cast out of heaven into the earth (according to his scheme) is the heathen power, and priests, being removed from their high stations. It appears to me very strange, that inasmuch as the bishop admits there **WILL YET** be a great persecution of the servants of God (p. 147.) that he should not steer clear of the manifest impropriety of jumping back over a period of fourteen centuries in his application, doing violence to the order of the text, and for what? to seek out an application which entirely distorts the facts related. The facts related in chapter the 12th evidently relate to the church **UNDER PERSECUTION**, her child is caught up unto God and his throne, to be preserved from the devouring fury of the dragon; and the woman is not placed in the **THRONE OF POWER**, but is screened from the fury of the dragon, by being secluded in the wilderness from his attacks. How ill does this agree with those events to which he applies them. It is true, that “there is no power but of God, the powers that be are ordained of God,” (Rom. xiii. 1.); but what would a pious sovereign say to the flattering priest, who should presume to persuade him, from these words, that to him it is given to sit upon **THE THRONE OF GOD**? (p. 209.) When once the rage of allegorizing takes possession of the mind, as far as it goes it divests its possessor of all those advantages with which he is blessed. Was not the worthy bishop conspicuous for learning, piety, and wisdom? and yet, does not the representation of the corruptible throne of an earthly potentate to be the **THRONE OF GOD**; border on impiety? and does not his interpretation of the 12th verse, shake even his reputation for wisdom? “Rejoice, ye heavens, and ye that dwell in them,” is impotently applied to “the believing emperors and ministers of the word,
“the

“ the martyrs and confessors ;” but can the concluding words of the verse be reconciled to the bishop’s application, if we retain a grain of common sense ? “ Woe to the inhabitants of the earth, “ and of the sea, for the devil is come down unto you, having “ great wrath, because he knoweth that he hath but a short “ time.” According to his application, it is true that the “ heathen magistrates, together with the whole train of priests “ and sophists,” might conceive great wrath at being cast down from their seats, and stripped of their revenues ; but how could this be a source of WOE to the inhabitants of the earth ? According to the bishop, the POWER of the enemy to persecute the Christians was taken away, and WHEN TAKEN AWAY it is, that WOE is denounced on account of his GREAT WRATH ! As well and as consistently might it have been said, “ Woe unto you, ye “ Protestants, for Bonner your persecutor is no longer in power, “ he is in great wrath, he is safely lodged in the Marshalsea !” “ Woe unto you, ye sheep, for the devouring wolf is taken, and “ is securely chained !”

Zealous. I am perfectly satisfied with the explanation you have given ; there have doubtless more prophecies been fulfilled in a literal than in an allegorical sense ; and it is necessary that it should be strongly impressed upon our minds, that the two most awful judgments that ever were inflicted, viz. the destruction of a disobedient world by the waters of the flood, and the destruction of the cities of abomination by fire from heaven, were both predicted, and fulfilled, in a real, actual, and literal manner ; and as these two instances are selected by our blessed Lord himself, when discoursing of his coming in the clouds of heaven with power and great glory, it certainly behoves us to draw the inference, that as these awful judgments were really, actually, and literally accomplished ; so that the coming of our Lord in the clouds of heaven with power and great glory, will be REALLY and ACTUALLY, and not figuratively, accomplished.

Since men were upon the earth, there have been no other judgments so awful, as the two divine judgments which are thus resorted to by our blessed Lord, as examples ; and if we were required to select the next most awful judgment, what instance could we produce but the destruction of Jerusalem under Titus, the continuation of the wrath against Israel, which occasioned the continuation of their destruction under Adrian, and the continuation of the same wrath in their long dispersion and degradation ? And this very awful event is the prelude to the equally awful judgment upon the Gentile nations. Immediately after the termination of the Jewish tribulations, the tribulations of the Gentile nations commence : “ Immediately after the tribulation of those “ days shall the sun be darkened, and the moon shall not give “ her light, and the stars shall fall from heaven, and the powers “ of the heavens shall be shaken : and then shall appear the sign

“ of

“ of the Son of man in heaven : and then shall all the tribes of
 “ the earth mourn, and they shall see the Son of man coming in
 “ the clouds of heaven with power and great glory. And he
 “ shall send his angels with a great sound of a trumpet, and they
 “ shall gather together his elect from the four winds, from one
 “ end of heaven to the other,” Matt. xxiv. 29—31.

It is not merely from the New Testament that we gather these awful facts; the Old Testament and the New are ever in unison together : “ Therefore thou shalt say unto them, Thus saith the
 “ Lord of hosts, the God of Israel ; Drink ye, and be drunken,
 “ and spue, and fall, and rise no more, because of the sword
 “ which I will send among you. And it shall be, if they refuse
 “ to take the cup at thine hand to drink, then shalt thou say unto
 “ them, Thus saith the Lord of hosts ; Ye shall certainly drink.
 “ For, lo, I begin to bring evil on the city which is called by
 “ my name, and should ye be utterly unpunished ? Ye shall not
 “ be unpunished : for I will call for a sword upon all the inha-
 “ bitants of the earth, saith the Lord of hosts.” How very pointedly and accurately does this agree with the declaration of our blessed Lord, that the Jewish nation were to be the FIRST PUNISHED ; and that IMMEDIATELY AFTER their tribulation was accomplished, it would then be the turn of the Gentiles to endure like sufferings ! The prophet therefore proceeds with the awful events : “ Therefore prophecy thou against them all these
 “ words, and say unto them, The Lord shall roar from on high,
 “ and utter his voice from his holy habitation ; he shall mightily
 “ roar upon his habitation ; he shall give a shout, as they that
 “ tread the grapes, against all the inhabitants of the earth. A
 “ noise shall come even to the ends of the earth ; for the Lord
 “ hath a controversy with the nations ; he will plead with all
 “ flesh ; he will give them that are wicked to the sword, saith
 “ the Lord. Thus saith the Lord of hosts, Behold, evil shall
 “ go forth from nation to nation, and a great whirlwind shall be
 “ raised up from the coasts of the earth. And the slain of the
 “ Lord shall be at that day from one end of the earth even unto
 “ the other end of the earth : they shall not be lamented, neither
 “ gathered, nor buried ; they shall be dung upon the ground,” Jer. xxv. 27—33.

Cautious. As I have objected to the application of the passage (Rev. vi. 12—17.) as applied solely to the change effected on earth by means of Constantine, I think it incumbent on me to endeavour to convince you, that the awful passage before us hath received a much more actual, real, and important fulfilment, than that suggested and enforced by Bishop Newton.

In the book of the Revelation, the eye of faith can behold heaven opened to its view. It is opened to our view for our comfort ; we hear the celestial songs of the angelic hosts : but that which is calculated to give us greater pleasure, is, that here

we are enabled to see the blessedness of "the spirits of just men made perfect," Heb. xii. 23. The gloomy doctrine of the insensibility of the soul after death, is not a scripture doctrine.

In ancient ecclesiastical history we read of the torrents of blood shed by the persecutors; the torments endured by Christians, because they would not deny their blessed Master: we have accounts handed down to us of ten fierce persecutions; and it was not until the enemies of the cause and people of God were glutted with blood, that the persecution, by God's good providence, ceased. Ecclesiastical history can afford us no further assistance; the material eye cannot behold their glittering crowns; the material ear is not capable of receiving the blissful harmony of their seraphic songs; how greatly then should we esteem that sacred book which draws aside the veil? In the fifth seal we read thus: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled," Rev. vi. 9—11. They receive a present reward and blessedness, but it is but an earnest of greater blessedness to come. Here is also an intimation of another great persecution upon earth, whereby the number of the blessed martyrs will be greatly increased. In chapter the 15th we are permitted to behold the high reward of these blessed martyrs, who will yet be faithful unto death, and receive the crown of life: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest," Rev. xv. 2—4.

But it is not only the high reward of the martyrs, that is revealed to us in this blessed book: we are permitted, as an awful warning to us, to behold that TERRIFIC STATE in which their persecutors are involved; not ON EARTH, but in that unseen itate which no ecclesiastical history can describe, and which the eye of faith alone can behold, when assisted by the Revelation of God; the terror and dismay, the consternation of these unhappy beings, who thus call unto the mountains and the rocks to

fall on them, and to hide them “from the face of him that sitteth upon the throne, and from the wrath of the Lamb,” is much more applicable to their situation after death, than to any consternation that might be felt by those of them who might remain alive at the time when the religion of the empire was changed.

If they, or any of them, were in this awful state of terror, dismay, and consternation, UPON EARTH, how is it that we do not read of the bishops and Christian ministers of those times exerting themselves to COMFORT them? The most awful state in which man can be placed on this earth, ADMITS OF HOPE, and consequently of COMFORT. Might they not have exhorted them to faith and repentance, by the remembrance that it was bestowed upon the persecuting Saul of Tarsus? Might they not have exhorted them to faith and repentance, and encouraged them to fear God, and give glory to him, whose “MERCY ENDURETH FOR EVER,” by referring to the fact, that repentance and pardon was vouchsafed even unto a MANASSEH? Might they not have preached to them concerning the GREAT ATONEMENT?

It was the DUTY of the bishops and ministers of those days, if this conviction of sin, this state of terror and consternation, actually took place upon earth among those who had been their persecutors, to have acted thus. I must here quote a few words from the Bishop of Rochester’s charge in 1800: “It is our duty, therefore, to do all we can. To persuade an EARLY, but to assist and encourage even a LATE repentance. To set forth to the TERRIFIED SOUL THE MERITS OF CHRIST’S BLOOD. To hold up to the eye of faith THE CRUCIFIED REDEEMER. To join our prayers to the sinner’s tears, and, in the very worst cases, to cry aloud to him that is mighty to save. Remember, brethren, that God was in Christ reconciling sinners to himself, and that he hath committed unto us the word and ministry of reconciliation.”

I fear that the terror and consternation that existed upon EARTH at that time was chiefly occasioned by their loss of revenue and consequence; and if so, the bishops and ministers of those days were certainly right in not presuming to comfort them; for the very sight of those who enjoyed the revenues they were deprived of, would only have added to their affliction.

The terror, dismay, and consternation described, is, I think, a FAR MORE AWFUL CONSTERNATION than ever existed upon earth. It is in that unseen state of existence, in which the unhappy dead are placed! where hope ne’er comes, that comes to all! The event described by opening the fifth seal, is consolation to the spirits of the martyrs in heaven, a present state of blessedness is bestowed upon them, and a promise of a more ample reward when they shall be joined by the martyrs of the latter day; but their blood crieth not in vain, for the terrors of the Lord take hold.

hold of the spirits of their persecutors, they are **CONVINCED**, in that awful state of the unhappy dead, which admits of no conversion; and they cry unto the mountains and the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne," and from the wrath of the Lamb: for the great day of his "wrath is come; and who shall be able to stand?"

Zealous. I receive much satisfaction from what you have said.

Cautious. The learned and pious Bengelius thus represents it, and it affords a dreadful warning to the dwellers upon earth! It is an awful thing to act in hostility towards God's people! Persecutors, be they of what party they may, and be their success ever so uninterrupted, enjoy but a short triumph; they may possibly die peaceably in their beds, surrounded by their friends, and think that in their exertions to obtain uniformity by **FORCE**, they have rendered God service, (John xviii. 2.); but no sooner doth the great change take place, than they are **CONVINCED**, and cry unto the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb."

You referred to the angelic voice, which denounces woe to the inhabitants of the earth; and intimated, that it requires particular consideration with respect to the questions we have been considering.

Zealous. The doubt which I thought might be urged from it is similar to that which we have just considered. I presume you admit that the time in which these woes were denounced, is past; if so, I would request you to point out that period in ecclesiastical history to which you think this denunciation refers; and if you cannot refer to any events which correspond with this denunciation, I would inquire what reasons you can give for the hope, that those other angelic voices, and angelic declarations, contained in the subsequent parts of the book, will be fulfilled in such a manner as to produce important consequences upon earth.

Cautious. Bishop Newton, in the third volume of his Dissertations, page 146, thus expresses himself: "We are now living under the sixth trumpet; and the empire of the Euphratean horsemen, or Othmans, is still subsisting, and perhaps in as large extent as ever." In this respect I entirely agree with the learned bishop. The times in which we live are, I think, described in the latter part of the 9th, and the beginning of the 10th chapter of the Revelation; of course I admit that the time is past, in which this angel exclaims, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound;" that being at the end of the 8th chapter.

In the next place, if we were to search into ecclesiastical history, to see if we could therein discover any events corresponding with

with this declaration, of woe to come, we certainly should search in that period of time which preceded the first of the three woes ; but you must be aware, that this period is, of all others, the darkest, and that the history of those times of affliction are very imperfect. If I am not much mistaken, Bengelius notices some circumstances in history, with reference to these denunciations of woe : but allowing, for the sake of argument, that we could not refer to any such circumstance, it would by no means follow, that because this denunciation of woe to mankind might not be noticed upon earth, that therefore the other divine declarations and messages, in the subsequent parts of the book, will be equally unnoticed, when the time comes in which they will be delivered.

This denunciation of woe very pointedly expresses the calamities that were then coming upon the earth ; but is it in the text declared, that this denunciation would be noticed upon earth, or produce any conspicuous effects ?

Zealous. There certainly is no intimation in the text that this denunciation would be noticed, or produce any conspicuous effects upon earth ; the woes themselves, and not this denunciation of them, it is, that produce such conspicuous effects upon earth.

Cautious. In like manner it is noticed in Revelation ix. 12. " One woe is past ; and, behold, there come two woes more hereafter." But it is not said, that this DECLARATION would be noticed, or produce effects upon earth ; on the contrary, I think it is intimated, that no effect would be produced upon the earth by the declaration. If any effect were to be produced, one would expect that REPENTANCE would be the effect produced ; but it is plain, that repentance is not by affliction wrought in those who survive the first and second woe : " The rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts," Rev. ix. 20—21. Whereas the case is most materially different with respect to the declarations in the subsequent parts of the book ; as, I trust, I shall convince you.

The main intent of the three declarations concerning the woes, seems to be, to mark the periods of the woes ; thus, previous to the commencement of the first WOE, it is declared, " Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet, of the three angels which are yet to sound," Rev. viii. 13. The three last trumpets are emphatically WOE TRUMPETS ; they are severer, and more afflictive, than the preceding. When the first woe trumpet hath produced its effect, a PAUSE takes place, and it is said, " One woe is past ; and, behold, there come two woes more hereafter,"

Rev.

Rev. ix. 12. As we believe that the time in which we live is that period of time which elapses between the close of the second woe and the commencement of the third, we shall receive much consolation by observing, that it is not until the 14th verse of the 11th chapter that it is said, "The second woe is past; and, behold, the third woe cometh quickly." These passages are like strong lines, drawn in order to keep us from blending those things which are distinct from each other.

Notwithstanding "we are living (as Bishop Newton observes) "under the sixth trumpet," which is the second woe; and notwithstanding "the empire of the Euphratean horsemen, or Ottomans, is still subsisting, and possibly in as large extent as ever;" yet although the extent of their territory may be nearly as great as ever, their power to punish is greatly weakened, if not entirely taken away; and, consequently, we may hope that the dreadful woe, which comes by their means, is in a great measure spent and past. The Turkish power appears to be a falling power; for many years it hath ceased to be a victorious power; its limbs are paralyzed, and its heart faint. It is from the page of history, and not from their present appearance, that we are enabled to estimate the dreadful woes that have been endured by corrupt and IDOLATROUS Christian nations, by their means. And what repentance hath been produced among idolatrous and corrupt Christian nations, by their sufferings in times past, under the desolating fury of the Turks? Rev. ix. 20, 21.

But, thank God! REPENTANCE and REFORMATION hath been in a very considerable degree produced, by GOD'S GRACE bestowed upon mankind; and chiefly SINCE the fury of the storm of the second woe hath abated. In proportion as the REFORMATION hath spread, in like proportion hath the effects of the second woe ABATED.

THIS GIFT OF GRACE is, I think, clearly described in the 10th chapter of the Revelation; but I shall pass this by for the present. The angelic declarations in the subsequent part of the book, CANNOT BUT PRODUCE conspicuous effects upon earth. The angel mentioned in the 6th verse of the 14th chapter, hath "the everlasting gospel to preach unto them that dwell upon the earth, and to EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE;" this therefore CANNOT be fulfilled, but by a powerful and universal promulgation of the gospel. The exhortation is delivered "to every nation, and kindred, and tongue, and people, to fear God, and give glory to him; and to worship him that made heaven, and earth, and the sea, and the fountains of waters;" and this exhortation is grounded upon the DECLARATION, that "the hour of his judgment is come. Highly as I prize that great blessing which God hath bestowed upon us, in causing truth to revive, and the reformation to take place, I must profess my belief, that the reformation

mation hath not, AS YET, become a fulfilment of this. Hath the gospel, by means of the reformation, been yet published to every nation, and kindred, and tongue, and people? By no means! Have any of the ministers of the reformed churches, as yet, received such a full assurance of the approach, nay more than the approach, the COMMENCEMENT of the divine judgment, as to enable them to declare THAT THE HOUR OF HIS JUDGMENT IS COME? But you will observe that even this, if it had taken place, would not satisfy the words of the text; for this declaration, that the hour of his judgment is COME, is to be published to every nation, and kindred, and tongue, and people; we have therefore the consolation to look forward to a more powerful promulgation of the gospel, than that which took place at the reformation, or at any period since the reformation.

The time would fail us, if we were to notice all the instances; I shall therefore pass by to the declaration of the third angel, who denounces with a loud voice, "If any man worshipping the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. xiv. 9—11. How is it possible to suppose that this denunciation can be delivered without being noticed, and producing conspicuous effects upon earth? It is evident, from the very face of it, that this denunciation will be delivered in a time of great persecution, when the dreadful rigour concerning the mark of the beast, described in Revelation the 13th, is in full exercise.

The angel who hath to denounce the awful fall of Babylon, (chap. xviii.) is described "as having great power, and the EARTH WAS LIGHTENED WITH HIS GLORY;" can this be fulfilled without its being noticed upon earth? Is it not manifestly implied in these words, that the knowledge of the approach of God's judgment upon Babylon, which is so clearly described in the books of the prophets, will be thus so extensively disseminated, that the earth will be enlightened thereby. This is followed by that BLESSED VOICE, which saith, "Come out of her, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. Is it possible that we can doubt whether this blessed caution will be efficacious? Did this blessed voice ever speak to HIS PEOPLE in vain? Is it not the voice of the GREAT SHEPHERD HIMSELF? "The sheep hear his voice: and he calleth his own sheep by name, and LEADETH THEM OUT. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: " for

“ for they know his voice. And a stranger will they not follow,
 “ but will flee from him: for they know not the voice of
 “ strangers,” John x. 3—5.

Zealous. I am convinced that when these divinely-inspired messengers arise, the effects produced by their messages will be conspicuous. Those among Protestants who have imagined that these divine messages, especially the two first of the three angels mentioned in Revelation the 14th, have received their fulfilment in the powerful preaching of some of the most conspicuous reformers, appear to me to have magnified the events, which they have considered as a fulfilment of these things. At the first promulgation of the gospel, the miracles of healing performed by the apostles greatly tended to the spreading of the glad-tidings of salvation; and the gift of tongues, in a most especial manner, enabled them to preach to the conversion of the nations. It is not ASSERTED that the three angels mentioned in the 14th chapter of the Revelation will possess these means which were bestowed upon the apostles and elders in the apostolic age; but is it not strongly implied, that at least the gift of tongues will be again bestowed upon the churches? for the everlasting gospel is to be preached unto EVERY nation, and kindred, and tongue, and people. Angelic voices have actually and really been heard upon earth; numerous instances might be produced, although none more remarkable than at the birth of our Saviour: “ There were
 “ in the same country shepherds abiding in the field, keeping
 “ watch over their flock by night. And, lo, the angel of the
 “ Lord came upon them, and the glory of the Lord shone round
 “ about them: and they were sore afraid. And the angel said
 “ unto them, Fear not: for, behold, I bring you good tidings
 “ of great joy, which shall be to all people. For unto you is
 “ born this day in the city of David a Saviour, which is Christ
 “ the Lord. And this shall be a sign unto you; Ye shall find
 “ the babe wrapped in swaddling clothes, lying in a manger.
 “ And suddenly there was with the angel a multitude of the
 “ heavenly host praising God, and saying, Glory to God in the
 “ highest, and on earth peace, good will toward men,” Luke
 ii. 8—14.

Cautious. You will do well to recollect by whom these angelic voices were heard. These shepherds were JEWS; they were of that peculiar nation to whom such a manifest distinction and preference was given; all the revelations of the divine will to mankind have flowed through the channel of the JEW: do we possess a single page of holy scripture that was not written by a JEW? What revelation of the divine will was ever bestowed upon mankind, that was not conveyed through a JEWISH channel? Both Pharaoh and Nebuchadnezzar, it is true, dreamed dreams, which proceeded from God; but they neither understood the dreams they had dreamt, until Joseph the HEBREW prisoner, and
 Daniel

Daniel the captive JEW, descendants of those blessed patriarchs Abraham, and Isaac, and Jacob, were enabled, by God, to reveal and interpret the dreams unto them. Cornelius the centurion saw a vision, it is true; but what was the purport of the vision? It instructed him to send to Peter the JEW, who would inform him concerning the divine will.

These divine exhortations, contained in Revelation the 14th, were penned by the beloved John the JEW, and great effects will be in due time produced by them; but I must profess that I do not conceive that they will be fulfilled by any supernatural declaration in time to come; neither do I look for any miraculous gift of tongues, to enable these declarations to be quickly circulated. By the great intercourse of the nations with each other, by means of commerce, instruction can now be easily communicated; it only requires God's blessing (which will be given) upon the means we possess.

With respect to your idea, that possibly those other gifts and powers which were possessed in the apostolic age may be again bestowed upon the churches, I must own that I cannot discover any evidence upon which to found such an opinion; I can find no promise, or even intimation, that those who will be called to the high honour to disseminate the divine declarations contained in Revelation the 14th, will have any power to work miracles. I must profess my opinion that there never was a miracle performed by any individual of any other nation than that of the JEWS. Pray set me right if I am wrong. Can you refer to any instance? and did not the miraculous powers fade in the Christian church, in proportion as the JEWISH converts (who were all zealous of the law, Acts xxi. 20.) were by age or persecution translated from earth to heaven?

Miracles, it is true, are no CONCLUSIVE EVIDENCE of divine inspiration, (Deut. xiii.); it is possible that they may be permitted for the trial of the faith of God's people, (v. 3.) and we are informed that the faith of God's people will in time to come be THUS TRIED, (Rev. xiii. 11—17.): but the only exertion of the miraculous powers, in time to come, which we are AUTHORIZED to expect to be exerted in the cause of truth, are the acts of the Lord's witnesses, which acts you will find recorded in the 11th chapter of the Revelation. I have already given you my reasons for believing that these conspicuous servants of the Lord will be of the JEWISH NATION. Although the Jewish nation will, as a nation, be converted to the true knowledge of our blessed Saviour, as their true Messiah, in one day, (Isai. lxvi. 8.); although they will COLLECTIVELY mourn at the sight of him whom they have pierced, (Zech. xii. 10.); yet it by no means follows that there will be no conversion among them previous to that great event: on the contrary, it seems to me that this eleventh chapter of the Revelation contains evidence of such conversion.

conversion. These holy witnesses are witnesses of our blessed Lord Jesus Christ: is it not his voice that declareth, “I will give unto MY two witnesses, that they may prophesy, a thousand, two hundred, and threescore days, clothed in sackcloth?” Rev. xi. 3. When the Jews observe the great alteration which will be effected in the minds of mankind in favour of their nation, by the instrumentality of Christians; when Christians shall fully have repented of their misconduct towards them; when, by their means, the nations shall become instructed in God’s purposes of mercy towards Israel, and they shall have published the glad tidings which EVEN NOW they have the AUTHORITY OF GOD’S WORD TO PUBLISH: “Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel WILL gather him, and keep him, as a shepherd doth his flock,” (Jer. xxxi. 10.); when they perceive the ardent desire that there will be in Christians, in God’s good time, to lead his people Israel unto him to Mount Zion, as the most acceptable offering they can present unto him, (Isai. xviii. 7.); when they shall have sure evidence that Christians ardently long for that blessed time when they shall be permitted, with a rapturous devotion to the Lord God of Israel, to carry the sons of Israel in their arms, and the beloved daughters of Israel upon their shoulders, towards Zion, (Isai. xlix. 22.); and that Christians look forward with hope to the high honour of being permitted to go up to Mount Zion to keep the feast of tabernacles, (Zech. viii. 23. xiv. 16—21.); it cannot but produce some effect.

Bishop Newton considers these witnesses as having in some measure already arisen, and that the passage hath been IN PART fulfilled in those servants of God who have testified against, and been persecuted unto death by, the Papacy; but independent of the circumstances which clearly and indisputably establish the fact that these holy witnesses are of the Jewish nation, let me ask, Did any of the reformers, or any of the witnesses whom the Lord from time to time raised up to testify against the Papacy, possess any MIRACULOUS POWERS? or were they in any manner enabled to defend themselves by SUPERNATURAL MEANS? They were not; they were passive, as the sheep before its shearers; they walked in the steps of their blessed Master, who gave his back to the smiters, his cheeks to them that plucked off the hair, who hid not his face from shame and spitting, (Isai. l. 6.); they accounted not their lives dear unto them, so they might but finish their course with joy, (Acts xx. 24.); they took their deaths patiently, well knowing that thus they conformed to the will of God; and so will these holy witnesses take their deaths patiently, when they shall have finished their testimony; but previous thereto, they will prove that the Lord hath not armed them with miraculous powers in vain. They will be armed with

miraculous powers, in order that they may exert them. It is the will of God that they should, like Elijah of old, exert those powers wherewith he will arm them: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," Rev. xi. 5, 6. Such acts have never been performed since the days of Elijah the Tishbite, but they will be again performed by these holy witnesses, (1 Kings xvii. xviii. xix. 2 Kings i. ii. Mal. iv. 5.); for the scriptures must be fulfilled, Matt. xxvi. 54. Mark xiv. 49.

Zealous. You observed that the main intent of the three passages which denounce woe, seems to be, to MARK the commencement and conclusion of the woes; thus in chapter viii. 13. before the first of the three woes commences, it is said, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." And again, after the effect of the first woe has been recorded in the beginning of the 9th chapter, it is in the 12th verse added, "One woe is past; and, behold, there come two woes more hereafter." And again, in chapter the 11th, at the 14th verse, it is said, "The second woe is past; and, behold, the third woe cometh quickly." By means of these strong lines, thus drawn, the acts of these holy witnesses are clearly appropriated to the times after the close of the second woe, and previous to the commencement of the third woe; for it is not until they have finished their testimony; it is not until the beast that ascendeth out of the bottomless pit shall have made war against them, and have overcome and killed them, and their enemies have rejoiced and exulted in their destruction; it is not until their resurrection and visible ascension into heaven; it is not until the great earthquake which produces the conversion of the preserved of the inhabitants of that great city, where these witnesses suffer, and where also our Lord was crucified; it is not until all these things have been related, that it is said, "The second woe is past; and, behold, the third woe cometh quickly," Rev. xi. 1—14.

I conceive that words cannot be more explicit. The third woe is YET TO COME, even when all these circumstances concerning the Lord's holy witnesses have received their full and complete accomplishment; and if Bishop Newton is right in considering the Turkish power, the Euphratean horsemen, as the inflictors of the second woe: it then follows, by undeniable consequence, that the times in which we live, viz. towards the close of the second woe, are the very times in which the great things which are recorded concerning these holy witnesses, APPROACH
towards

towards their accomplishment ; for the passage I have quoted I conceive clearly establishes that these holy witnesses will arise, and, in fact, every thing relating to them, receive its complete accomplishment, BEFORE the commencement of the third woe, which is yet to come.

Cautious. I conceive that you are perfectly correct in your conclusions ; Bishop Newton, in this his opinion of the Turkish power, the Euphratean horsemen, being the inflictors of the second woe, is supported by numerous authorities ; you will find many referred to by him. I would also refer you to Fox's Book of Martyrs, for an account of the calamitous sufferings of Christian nations, under the iron mace of the then victorious Turkish arms ; I would refer you to Gibbon's Decline and Fall of the Roman Empire (for you, I trust, will be in no danger from the sneers and insinuations which are interspersed in the book) for an account of the overthrow and sufferings of Christians ; read his account of the siege of Constantinople, and you will find that the page of history, even when penned by one who is considered as rather unfriendly to the cause of Christianity, conveys conviction that the Turkish powers have been the inflictors of the greatest calamities upon Christians.

In the next place, in order to confirm you in the opinion that the interpretation is a right interpretation, I would request you to inquire whether the Christian nations, who were thus given up to the desolating fury of the Turks, were not idolatrous Christians ; and whether repentance was produced, in those who survived the calamities inflicted by the Turks ; whether repentance was produced by these awful sufferings : " The REST of the
 " men which were not killed by these plagues, YET repented
 " not of the works of their hands, that they should not worship
 " devils, and idols of gold, and silver, and brass, and stone, and
 " of wood : which neither can see, nor hear, nor walk : neither
 " repented they of their murders, nor of their sorceries, nor of
 " their fornication, nor of their thefts," Rev. ix. 20, 21. The text does not (thank God) authorize us to assert that no repentance was produced in any of those who were cut off by these punishments : we may hope that many of them did repent, but it is those who survived the calamities among whom repentance was not produced by these means ; it was " the REST of the men
 " which were not killed by these plagues," which yet remained impenitent. One would think, that the sight of such sufferings would have humbled and awakened their minds, and induced them to confess that the Lord, at whose command nations and empires rise and fall, flourish and decay, was evidently greatly displeased with them ; that their sufferings were evidence that he had a controversy with them ; and that they would have examined wherefore ; that they would have searched what was the accursed or devoted thing among them that was the cause why their enemies
 thus

thus prevailed against them, (Jôsh. vii.); but, on the contrary, no such repentant effects were produced by these calamities upon those who survived them. All these things confirm me in the opinion that the interpretation, the application, is a right and well-founded application.

Zealous. I am fully persuaded that it is a well-founded application.

Cautious. I am further confirmed in the opinion, by the exact agreement there is observable in the events which succeed it. Notwithstanding repentance was not produced by the sufferings under the Turkish scourge, yet thank God repentance **HATH BEEN**, in a great measure, since produced by **GOD'S GRACE**, and by his so ordering and disposing the events of this world that the knowledge of **HIS WORD**, which is **THE CHIEF MEANS OF HIS GRACE**, should be disseminated.

From the first verse of the 10th chapter of the Revelation, to the end of the 19th chapter, we have an account of the revival of true religious knowledge by means of **THE WORD OF GOD**; an account of the sufferings of God's people, on account of their attachment to **THE WORD OF GOD**; and an account of the destruction of the enemies of that blessed **KING OF KINGS**, and **LORD OF LORDS**, whose name is called **THE WORD OF GOD**! (Rev. xix. 13. 16.): "In the beginning was the Word, and the Word
" was with God, and the Word was God. The same was in
" the beginning with God. All things were made by him; and
" without him was not any thing made that was made. In him
" was life; and the life was the light of men. And the light
" shineth in darkness; and the darkness comprehended it not."
" That was the true light, which lighteth every man that cometh
" into the world. He was in the world, and the world was
" made by him, and the world knew him not. He came unto
" his own, and his own received him not. But as many as re-
" ceived him, to them gave he power to become the sons of
" God, even to them that believe on his name: which were born,
" not of blood, nor of the will of the flesh, nor of the will of
" man, but of God. And the Word was made flesh, and dwelt
" among us, and we beheld his glory, the glory as of the only
" begotten of the Father, full of grace and truth," John i. 1—5.
9—14.

The word of God, the holy scriptures, are the chief means of grace, which God hath bestowed upon mankind; wherever the word of God is preached, there is the power and the demonstration of the Spirit of God, whereby it was recorded, (1 Cor. ii. 4.); wherever it is read with reverence, as the word of God, with a sincere desire to be benefited thereby, the effects produced are in unison with the effects produced by the preaching of it. Although the miraculous powers of the Holy Spirit conferred upon Christians in the first age of the church have ceased, yet do we possess
as

as great, if not GREATER ADVANTAGES than were possessed even by our predecessors in the apostolic age; we have the same promise of the Spirit that they had, the same Mediator: "There is one God, and one Mediator between God and men, the man Christ Jesus," (1 Timothy ii. 5.); and his people ever have, and ever will have, the benefits he hath purchased for, and promised to them: "I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you," John xiv. 16—18. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," v. 26.

This word hath been accomplished, from that day to this; it is now accomplishing, and will be so until the end of time. In accomplishment of this gracious promise, all things WERE BROUGHT TO THE REMEMBRANCE OF THE DISCIPLES, and were RECORDED by them for the benefit of the churches; and WE POSSESS THIS INESTIMABLE TREASURE, and can feel and experience that our hearts burn within us whilst we hear or read of these things, (Luke xxiv. 32.) and enjoy that grace which accompanies the word of God, which grace is freely bestowed by him whose providence is over all his works, (Matt. x. 29—31. Luke xi. 13.); by his grace and spirit our understandings are opened, and we are enabled to understand the scriptures, Luke xxiv. 45.

Notwithstanding the awful departure of the Christian church from the truth, and simplicity of the gospel; notwithstanding the bishops, priests, and monks, after they had tasted the sweets of power, endeavoured to raise an empire by the influence they acquired over the MINDS of mankind; notwithstanding for this purpose, and lest their imposition should be detected, they locked up the scriptures, and forbid the common people to read them; yet even in these dark ages, to which we are now referring, did it please God so to interfere for the protection of his word, that although then locked up from the perusal of the people, they have been handed down to us pure and unadulterated.

Zealous. It is an inestimable advantage to us, that they were preserved pure and unadulterated. There never was a gift bestowed upon mankind, since the world was created, that is worthy to be compared to that great gift of God, THE GIFT OF HIS ONLY BEGOTTEN SON: "God so loved the world, that HE GAVE HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved," John iii.

16, 17. And the word of God is connected with, and the great means of disseminating this saving knowledge; for "Faith cometh by hearing, and hearing by the WORD OF GOD," Rom. x. 17. The very words of HOLY SCRIPTURE are spirit and life, (John vi. 63.): "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. It is of divine origin, and as the words of it came down from heaven, it teaches us the way to heaven.

Cautious. When the Turkish power had vented the violence of its furious attacks, that is, towards the close of its power to afflict, it pleased God to break that lock, under which the policy of ecclesiastical usurpers had secreted those holy scriptures, that WORD OF GOD, which was designed for the edification of all Christians, of every degree. Now let me request you to turn to the 10th chapter of the Revelation, in order to see whether the events therein described are accordant to that which we have observed to be the fact established by history. The mighty angel described in this chapter, who is clothed with a cloud and a rainbow (that token of the faithfulness of God's promises and his regard for his word, Gen. ix.) upon his head; whose face was as it were the sun, and his feet as pillars of fire, is described with an OPEN BOOK in his hand. How accurately doth this point out the great event which took place when the inflictors of the second woe had nearly spent their force, viz. that the next most memorable event would be, that that blessed book, those holy scriptures, which had been so long secreted under the locks and keys of the Papacy, would be open for the inspection and instruction of mankind!

All events are under the control of him, whose providence is over all his works, and who is the only giver of wisdom. What an inestimable gift unto mankind was the knowledge of the means of multiplying copies by the great art of printing; and I need not inform you that the discovery of this useful art, as it were, paved the way for that quick dissemination of the word of God, which commenced at that time, and hath increased, is increasing, and we trust will never be again diminished.

Zealous. There certainly is a very striking analogy; and I think the light in which you place it is by no means subject to those objections which attach to considering this chapter as descriptive of Luther or any other of the reformers.

Cautious. Great as was the work to which Luther was called, what ability did he possess that he did not derive from THE WORD OF GOD? It pleased God to make him and the other reformers able and successful ministers of THE WORD OF GOD; but no man on earth is worthy of the august description that is given in
this

this chapter: "He set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices," which the beloved John was commanded to abstain from writing. How greatly should this induce us to watchfulness and humility! There are important things which are yet, for wise and gracious purposes, concealed from our view; and these things that are thus concealed are introduced between the close of the second woe and the commencement of the third woe, in which space it seems to me that we now live.

Thus much, however, we are enabled to gather from that awful oath of this mighty angel, which remains upon record; that those things which it hath pleased God to declare to his holy prophets shall most assuredly be accomplished when the trumpet of the seventh angel sounds, when the third woe commences. As I have already endeavoured to prove to you that the restoration of the Jews is the great subject of the prophetic declarations, and that the description we have in the very next chapter of the temple of God, and the altar, and them that worship therein, indicates that a change in favour of the Jews is to be expected; as I have already noticed the JEWISH appearance of the Lord's witnesses, whose acts are the same as were performed in the service of the Lord God of Israel, by Elijah the Tishbite; I shall say no more at present, except that you may gather, from what I have said, that I consider the commencement of their restoration as an event at hand, or at least by no means remote.

It is true it requires much time to change the habits and dispositions of mankind; it is nearly three centuries since the dawn of the reformation: but the knowledge of the truth hath increased in the last century, I conceive, in a much greater degree than it ever did before: I do not conceive, indeed, that there are any greater men among us than there were in the last century; but knowledge is more DIFFUSED, and, as all events are in the hand of God, and will be over-ruled by him, to fulfil his word, I cannot but express my hope that the nations will be soon convinced that "He that scattered Israel, will gather him; and keep him as a shepherd doth his flock," Jer. xxxi. 10.

Zealous. I must acknowledge that I derive much satisfaction from what you have said: I conceive that there never was a book perused by the human eye that was arranged in that EXACT ORDER that is observable in the Revelation; and as it is manifest that the events therein recorded are to occur in the order in which they are recorded, it is an inquiry of the greatest importance, "What part of this sacred book is it that appears to be in fulfilment at the present time?" for without we are enabled to ascertain this with some degree of precision, we must necessarily remain entirely at a loss concerning those events that are to be expected,

expected, and consequently precluded from deriving that GREAT BENEFIT which this blessed book is calculated to communicate; for it is "the Revelation of Jesus Christ, which God gave unto him, TO SHEW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS," Rev. i. 1.

Cautious. You will observe that, although we consider ourselves living in the space between the close of the second woe and the commencement of the third woe, that it by no means follows that none of the circumstances noticed in the subsequent parts of the book have began to be observable; so far from this being the case, that I trust I shall convince you that we are AUTHORIZED to search in ecclesiastical history for circumstances which are analogous to the descriptions in the subsequent parts of the book. The mystical Babylon described in Revelation the 17th, doubtless existed in the apostolic age, and hath existed from that time to this, although it may never yet have arrived to that ACME of cruelty and wickedness that it will assume when it becomes "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," Rev. xvii. 6. It hath already been "the mother of harlots, and abominations of the earth," (v. 5.); it hath been the great patroness of IDOLATRY, although it may not yet have arrived at that full measure of wickedness that it will accumulate to itself immediately before its awful fall, for then it is described as "the habitation of DEVILS, and the hold of every FOUL SPIRIT, and the cage of every unclean and hateful bird," Rev. xviii. 2. The testimony therefore of Protestant writers concerning "Babylon the great, the mother of harlots, and abominations of the earth," (Rev. xvii. 5.) remains unshaken.

The mystery of iniquity was at work even in the apostolic age, (2 Thess. ii. 7.) and hath been at work from that time to this, although it may not yet have fully and completely assumed that full stature of powerful impiety and wickedness, that it is described as exercising, in the latter part of the 13th chapter of the Revelation. The testimony therefore of Protestant writers against the Papacy remains unshaken.

In the 7th and 8th verses of the 17th chapter of the Revelation are these words: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest WAS, and IS NOT; and SHALL ASCEND OUT OF THE BOTTOMLESS PIT, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that WAS, and IS NOT, and YET IS," Rev. xvii. 7, 8. It has been justly observed by the prelate Roos, who follows the learned Bengelius, that this description evidently points out that the power exercised by the great Antichrist is a renovation of an ancient power:

power : this ancient power they take to be the Papacy. Undoubtedly, the power spoken of in the text experiences a grievous fall, and the Papacy hath certainly experienced a grievous fall. Be the power what it may, it may at a certain time (the time assumed in the text) be said of it, **IT WAS, and IS NOT, and SHALL ascend out of the bottomless pit.** And before it goes into perdition ; before it meets with its awful overthrow, recorded in Revelation the 18th and 19th, it will receive a reanimation : it shall ascend out of the bottomless pit, and excite the astonishment of mankind, who will **WONDER** when they behold the beast that **WAS, and IS NOT, and YET IS.** All the world are described as wondering after the beast in Revelation xiii. 3, 4. and as worshipping the dragon that gave power unto the beast, and worshipping the beast, saying, “ Who is like unto the “ beast ? who is able to make war with him ? ”

The Satanic delusions, cruel intolerance, and arbitrary power exercised by the second beast, the false prophet, (Rev. xiii. 11—17.) appears to me to be yet to come, and to be exercised in favour of the first beast (v. 12.) about the time of his renovation of power, his ascent out of the bottomless pit. In every stage of his malignancy he is an ordained scourge ; for we find that, concerning the ten kings that are mentioned in Revelation xvii. it is said, that “ God hath put in their hearts to fulfil his “ will, and to **AGREE, and GIVE THEIR KINGDOM** unto the “ beast, until the words of God shall be fulfilled,” v. 17. Now in order to convince you that many of those things we have been noticing occur in that period of time that elapses between the close of the second woe and the commencement of the third woe, I request you to recollect that when the holy witnesses have finished their testimony, it is “ the beast that ascendeth out of the “ bottomless pit,” (Rev. xi. 7.) that makes war against them, overcomes them, and kills them : the enemy, in his renovated power, in the full exertion of his Satanic wickedness.

Zealous. From this it follows, that the third woe doth not commence until after the enemies described in Revelation the 13th and 17th have attained the very summit of their wickedness : for it is not until these holy witnesses have finished their testimony that they become vulnerable ; then it is that the beast that ascendeth out of the bottomless pit, the great enemy in his last and most malignant form, (Rev. xvii. 8.) makes war against them, and overcomes them, and kills them ; it is not until they are thus killed, and their enemies rejoice over them, (Rev. xi. 7—10.) ; it is not until their reanimation, and visible ascension into heaven, which is immediately succeeded (in the same hour) by that great earthquake which produces the conversion of those who are not destroyed thereby, (v. 11, 12, 13.) ; it is not until all these things are past, that it is said, “ The second woe is past ; and, behold, “ the third woe cometh quickly,” v. 14.

Cautious. I entirely agree with you in opinion, notwithstanding those for whom I have the greatest respect have represented the sufferings under the Papacy as the third woe. I think that the declaration, "The second woe is past, and behold the third woe cometh quickly," being placed as it is, immediately AFTER the account of the Lord's holy witnesses, amounts to a full assurance that we are not to consider the sufferings under the Papacy in times past, or the sufferings under the wars that now exist, or the sufferings which God's people WILL YET HAVE TO ENDURE under the great enemies described in Revelation the 13th, 17th, and 18th, as the third woe; but that the third woe produces much more AWFUL SUFFERINGS.

I am also confirmed in this by the following considerations: although it must be admitted that great, very great have been the sufferings under the Papacy, and that it hath in ancient times emulated the intolerance and cruelties displayed in the primitive persecutions, and in some instances exceeded them; yet WHO WERE THEY that suffered under the cruelties of the Papacy? Were they not the servants of God? They were; and in holy scripture there are NO WOES denounced against the servants of God, who suffer for their attachment to his most holy word; the word of God abounds with strong consolation, and not with woe to them: "Say ye unto the righteous that it shall be WELL with him: for they shall eat the fruit of their doings." It is against the wicked that woes are in the word of God denounced: "Woe unto the WICKED! it shall be ill with him: for the reward of his hands shall be given him," *Isai. iii. 10, 11.*

The sufferings of God's people, if endured for attachment to the word of God, and the cause of their blessed Master, (however grievous they may be to flesh and blood) are not evils to THEM, but earnest of great good and abundant blessedness towards them. The sufferings endured by the servants of God under the Papacy, or the sufferings that will most assuredly be endured in time to come, under the great enemies described in Revelation the 13th, 17th, and 18th, when they arrive at the summit of their wickedness, are sufferings for RIGHTEOUSNESS' SAKE; and to such as thus suffer, there is no woe denounced in the word of God, but great consolation: "BLESSED are they which ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: for theirs is the kingdom of heaven. BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for MY SAKE. REJOICE, and be EXCEEDING GLAD: for great is your reward in heaven: for so persecuted they the PROPHETS which were before you," *Matt. v. 10, 11, 12.* "BLESSED are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, FOR THE SON OF MAN'S SAKE. REJOICE ye in that day,"

“ day, and LEAP FOR JOY: for, behold, your reward is great
 “ in heaven: for in like manner did their fathers unto the
 “ PROPHETS,” Luke vi. 22, 23.

The third woe cometh upon the WICKED, the IMPENITENT, the great enemies, and their adherents; who have thus persecuted the servants of God. You may read an account of the awful sufferings of the enemies, when enduring this woe, in Revelation the 16th, 18th, and 19th; they have evidence of the power of that GREAT GOD whose servants they have persecuted on earth, even before they pass by death to that state in which there shall be “ wailing, and gnashing of teeth,” (Matt. xiii. 42.); for whilst they are suffering under the woes that are denounced against them, we read that they BLASPHEME “ the name of God which
 “ hath power over these plagues,” and repent not, nor give glory to him; they BLASPHEME “ the God of heaven, because of their pains and their sores,” and repent not of their deeds, Rev. xvi. 8—11.

Zealous. I am perfectly satisfied with what you have said. I must own that I have ever considered it as an article of my creed, that, “ He that soweth the good seed is the Son of man; the field
 “ is the world; the good seed are the children of the kingdom;
 “ but the tares are the children of the wicked one; the enemy
 “ that sowed them is the Devil; the HARVEST is the end of the
 “ world; and the reapers are the angels. As therefore the
 “ tares are gathered and BURNT in the fire, so shall it be in the
 “ end of this world. The Son of man shall send forth his angels,
 “ and they shall gather out of his kingdom all things that offend,
 “ and them that do iniquity; and shall cast them into a furnace
 “ of fire: THERE SHALL BE WAILING AND GNASHING OF
 “ TEETH. Then shall the righteous shine forth as the sun in
 “ the kingdom of their father,” Matt. xiii. 37—43. I was therefore, I must confess, rather surprised by reading that note of the learned prelate, which seems to restrict the HARVEST to the events that will take place in THIS WORLD. The words of the note upon Isaiah the 18th, verse 5, are these: “ The harvest
 “ is the constant image of that season, when God shall gather his
 “ elect from the four winds of heaven, reap the field of the
 “ world, gather his wheat into his barns, and burn up the chaff
 “ with unquenchable fire. Images which relate NOT to the
 “ translation of the just to heaven, and the burning of the wicked
 “ in hell; but to the placing of the faithful in a state of peace
 “ and security upon earth, and to the excision of the incorrigible
 “ of the irreligious faction.”

Cautious. My dear friend, you will permit me to observe, that the words you have quoted are the words of a very short note; and that we should ever be upon our guard that we do not put constructions upon what may be merely, as it were, the slip of the pen. I am persuaded that it is so in this instance; I think
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there is a small word or two omitted, and that the passage should run thus: "Images which relate not EXCLUSIVELY to the
 " translation of the just to heaven, and the burning of the wicked
 " in hell; but ALSO to the placing of the faithful in a state of
 " peace and security upon earth, and to the excision of the in-
 " corrigible of the irreligious faction." It has been the weak-
 ness of some to run from one extreme to another; but nothing
 of this sort can, I trust, be imputed in this instance.

The Christian churches, it is true, have long continued under the impression, that at the harvest, the end of the world, at the coming of our Lord in the clouds of heaven with power and great glory, the world and all therein will be as it were instantly burnt up; all the dead will be raised, the wicked will be cast into hell, and the righteous be admitted into heaven. In this respect the Christian church hath walked in the steps of the disciples of our Lord; they were not to be, at that time, instructed as to the times and seasons, which the Father had put in his own power, Acts i. 7. But this expectation of the churches is the SPIRIT and ESSENCE, the SUM and SUBSTANCE of the true faith, of the true church of Christ, which "looks for the resurrection of the dead, and the
 " life of the world to come." The great points contained in this summary of the expectations of Christians MUST EVER REMAIN UNSHAKEN.

It is the infirmity of human nature to PRECIPITATE; it proceeds from the small space of time that is allotted to us in this life, and the very limited sphere in which we move; and if the disciples, previous to our Lord's ascension, notwithstanding they were instructed that "of that day and that hour knoweth no man,
 " no not the angels which are in heaven, neither the Son, but the
 " Father," (Mark xiii. 32.) continued to press and concentrate the great events recorded in the 24th and 25th chapters of St. Matthew, and to expect that they would then soon be all accomplished, suddenly and at the same time; it is not at all surprising that notwithstanding Christians of more modern times may be aware, that many of the primitive Christians, AS TO THE TIMES WHEN THESE THINGS WERE TO BE ACCOMPLISHED, formed to themselves conclusions and opinions which they were not authorized to form; yet that they (being subject to like infirmity) should conclude, that when those things which remain to be accomplished, begin to come to pass, that they will all be fulfilled suddenly, and at the same time.

It was not given unto them, at that time, to know the times and the seasons which the Father hath put in his own power, (Acts i. 7.); and therefore they COULD NOT POSSESS any further instruction upon these interesting and important points, until it should please God to give them such further instruction. When it pleased God to give such additional information, we observe the deep humility it produced, (Rev. i. 17.); and as it now forms a
 part

part of God's word, it behoves us to receive it with deep humility and thankfulness.

When therefore it was given to his holy apostle Paul, to declare unto his churches, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: AND THE DEAD IN CHRIST SHALL RISE FIRST: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. iv. 16, 17. It confirmed them, and it should confirm us, in the certainty of our expectations; at the same time that it restrains us from expecting the resurrection of the just and the unjust to be accomplished at the same instant; and gives us a blessed prospect, that those Christians who remain alive at the coming of our Lord, will be changed, even without the endurance of death: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 51—55.

But it is in a peculiar manner in the "Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass," (Rev. i. 1.) in which we are instructed concerning the coming of our Lord Jesus Christ, and our gathering together unto him; concerning the harvest and the vintage; the resurrection of the just, and the unjust, and the final consummation of all things: and thank God that every line thereof is a CONFIRMATION of the hopes and expectations which were formed concerning these things by our Lord's apostles and disciples, and a confirmation of that hope which hath existed among God's people, from that time to this.

The coming of our Lord is the great subject of the book! From the foundation of the Christian church unto this day, it hath ever been the belief of Christians, that "we shall all stand before the judgment-seat of Christ," Rom. xiv. 10. This universal judgment is the great subject of this blessed book; it relates to the COMING OF CHRIST TO JUDGMENT! "BEHOLD, he cometh with clouds; and EVERY EYE SHALL SEE HIM, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen," Rev. i. 7. His visitations of his churches, those awful punishments which the corrupt and lifeless branches of his vine hath experienced,

experienced, are proofs that he reigneth, “that he searcheth the reins and hearts,” Rev. ii. 23.

From the apostolic age to this day, Christians have been instructed, and have believed, that in the last times Antichrist shall come, (1 John ii. 18.) that wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS of his coming, (2 Theff. ii. 8.); and in this blessed book we are furnished with an exact description of the rise and progress, the actions and pretensions, the blasphemy and wickedness, the delusions and the power, of this wicked one and his adherents; whom the Lord will consume with the SPIRIT OF HIS MOUTH, and destroy with the BRIGHTNESS OF HIS COMING: nay more, we are permitted to behold that awful destruction which he and his adherents thus experience by the BRIGHTNESS of his coming! Rev. xix. 11—21. We behold them becoming food for the carnivorous birds of prey, (Rev. xix. 17, 18, 21. Ezek. xxxix. 17, 18.) and their wicked leaders SINGLED OUT, as awful monuments of the fierceness of his wrath against the opposers of his truth, and the oppressors of his people. The beast and the false prophet will not, like their adherents, be slain by the sword that proceedeth out of his mouth, (Rev. i. 16. xix. 15, 21. 2 Theff. ii. 8. Isai. xi. 4.) but will be TAKEN, and be the first that will have to endure the SECOND DEATH: “And the beast was TAKEN, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE BURNING WITH BRIMSTONE,” Rev. xix. 20. These “are destroyed with the brightness of his coming,” 2 Theff. ii. 8.

Zealous. This is certainly one of the most awful events upon record, either past or to come, in the whole word of God; but are you right in calling it the SECOND DEATH?

Cautious. Yes, my friend, I conceive that I am correct in describing this awful punishment of the beast, and the false prophet, as the SECOND DEATH. Pray refer to the next chapter, and you will find that the SECOND DEATH is inflicted upon the beast, and the false prophet, even BEFORE it is inflicted upon SATAN himself. The torment of the beast, and the false prophet, commences BEFORE the Millennium; whereas Satan then is only bound, shut up, and imprisoned in the abyss, the bottomless pit. He doth not partake of the fierce torment endured by the beast, and the false prophet, until AFTER his final attempt against God’s elect, which is at the end of the Millennium: “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into
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“ the bottomless pit, and shut him up, and set a seal upon him,
 “ that he should deceive the nations no more, till the thousand
 “ years should be fulfilled: and after that he must be loosed a
 “ little season. And I saw thrones, and they sat upon them,
 “ and judgment was given unto them: and I saw the souls of
 “ them that were beheaded for the witness of Jesus, and for the
 “ word of God, and which had not worshipped the beast, nei-
 “ ther his image, neither had received his mark upon their fore-
 “ heads, or in their hands; and they lived and reigned with
 “ Christ a thousand years. But the rest of the dead lived not
 “ again until the thousand years were finished, this is the first
 “ resurrection. Blessed and holy is he that hath part in the first
 “ resurrection: on such the second death hath no power, but
 “ they shall be priests of God and of Christ, and shall reign with
 “ him a thousand years. And when the thousand years are ex-
 “ pired, Satan shall be loosed out of his prison, and shall go out
 “ to deceive the nations which are in the four quarters of the
 “ earth, Gog and Magog, to gather them together to battle:
 “ the number of whom is as the sand of the sea. And they went
 “ up on the breadth of the earth, and compassed the camp of the
 “ saints about, and the beloved city: and fire came down from
 “ God out of heaven, and devoured them. *And the Devil that*
 “ *deceived them was cast into the lake of fire and brimstone, where*
 “ *the beast and the false prophet are, and shall be tormented day and*
 “ *night for ever and ever.* AND I SAW A GREAT WHITE
 “ THRONE, AND HIM THAT SAT ON IT, FROM WHOSE
 “ FACE THE EARTH AND THE HEAVEN FLED AWAY; AND
 “ THERE WAS FOUND NO PLACE FOR THEM. AND I SAW
 “ THE DEAD, SMALL AND GREAT, STAND BEFORE GOD;
 “ AND THE BOOKS WERE OPENED: AND ANOTHER BOOK
 “ WAS OPENED, WHICH IS THE BOOK OF LIFE: AND THE
 “ DEAD WERE JUDGED OUT OF THOSE THINGS WHICH
 “ WERE WRITTEN IN THE BOOKS, ACCORDING TO THEIR
 “ WORKS. AND THE SEA GAVE UP THE DEAD WHICH
 “ WERE IN IT; AND DEATH AND HELL DELIVERED UP
 “ THE DEAD WHICH WERE IN THEM: AND THEY WERE
 “ JUDGED EVERY MAN ACCORDING TO THEIR WORKS.”
 “ And death and hell were cast into the lake of fire. This is
 “ the second death. And whosoever was not found written in the
 “ book of life was cast into the lake of fire,” Rev. xx. 1—15.
 You perceive that hell fire, (Isai. lxvi. 24. Matt. xviii. 8, 9.
 Mark ix. 43—48.) that lake of fire and brimstone, into which
 the beast and false prophet are cast before the Millennium com-
 mences, (Rev. xix. 20.) is that awful state of torment into which
 the Devil himself is cast after his final assault against God’s
 elect, at the close of the Millennium; and which is declared in
 verse the 14th to be the SECOND DEATH.

Zealous. I admit that you are correct. I see that it is posi-
 tively

tively declared, "And the Devil that deceived them was cast into the lake of fire and brimstone, WHERE THE BEAST AND THE FALSE PROPHET ARE, and shall be tormented day and night for ever and ever." And again, in verses 14 and 15: "And death and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life, was cast into the lake of fire."

Cautious. Thus that knowledge which it pleased God to bestow upon his churches, by his holy apostle Paul, that there would be a space between the resurrection of the peculiarly faithful, "the dead in Christ," (Rom. vi. 8. Col. ii. 20. 2 Tim. ii. 11. 1 Thess. iv. 16.) and the general resurrection at the last day, is confirmed, and enlarged; and we find that the one takes place at the commencement of the Millennium of peace and blessedness upon earth, and that the general resurrection does not take place until the close of this blessed period.

It is true, that very gross ideas have been at times disseminated concerning the first resurrection, and the saints living and reigning with Christ a thousand years. This hath occasioned the doctrine itself to be slighted. Woe unto that man, who adds unto, or takes away from, the words of the book of this prophecy, Rev. xxii. 18, 19. It is NOT said, in verse 4, And they lived and reigned with Christ UPON EARTH, a thousand years; but "they lived and reigned with Christ a thousand years," Rev. xx. 4. And even in that song of praise which is sung in heaven by the spirits of just men made perfect, who will partake of this blissful reign, and which is in our translation rendered, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign ON the earth," Rev. v. 9, 10. It is by the learned Bengelius, in his German translation, rendered OVER; I have been assured that the following words are a literal translation of his German: "Worthy art thou to take the book, and to open its seals; because thou sufferedst thyself to be slaughtered, and hast purchased us with thy blood, out of every tribe, and tongue, and people, and nation; and hast made them to our God unto a kingdom and unto priests, and they shall reign OVER THE EARTH."

Zealous. It is in questions like this in which we unlearned men most feel our inferiority.

Cautious. The reign of the risen saints with Christ is a reign in heaven for a thousand years; they reign OVER the earth and its inhabitants; they become the guardian angels of that happy race of mankind who will exist on earth during that blessed period the Millennium: "ministering spirits sent forth to minister for them who shall be heirs of salvation," Heb. i. 14. The earth will

will then be full of such heirs of salvation; for the earth shall then be "full of the knowledge of the Lord, as the waters cover the sea," *Isai. xi. 9. Hab. ii. 14.*

There will be a **MILLENNIUM** of blessedness ON EARTH, and at the same time a **MILLENNIUM** of superior blessedness IN HEAVEN: and the blessedness of the church on earth, during this period of a thousand years, will increase the blessedness of the church triumphant in heaven, *Luke xv. 7, 10.*

Zealous. From the apostolic age to this day, the Christian church hath daily prayed, "Thy kingdom come, thy will be done IN EARTH AS IT IS IN HEAVEN." There undoubtedly will be such a state of blessedness on earth, for our blessed Lord's thus teaching his disciples to pray amounts to a full assurance that it shall be accomplished; how highly therefore should we prize that holy book, which gives us such full assurance as to that blessed state in which these prayers will be answered, of that blessed state in which the promises contained in the Old Testament and in the New, will be fulfilled; in which "the kingdoms OF THIS WORLD" will "become the kingdoms of our Lord and of his Christ;" over which he shall reign, for ever and ever, "King of Kings, and Lord of Lords," *Rev. xi. 15. xix. 16. xx. 3, 7.*

Cautious. In the creeds of our church there is as yet no expression pointing to this great hope, but it is a hope that has increased in proportion as the word of God has been disseminated, and will be accomplished immediately after that great destruction of the Lord's enemies, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," *2 Thess. ii. 8.*

Zealous. It is, I think, clearly established, that the great and blessed change that will thus be effected upon earth, results from, and is produced by, the **COMING OF OUR LORD**; but I must say, that I have my doubts whether that coming (previous to the Millennium) is the coming which is spoken of in the 7th verse of the first chapter: "Behold, he cometh with clouds, and EVERY EYE SHALL SEE HIM, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Or whether these words will not receive their full completion in that awful judgment that is recorded in the latter part of the 20th chapter, (v. 11—15.); and which awful judgment takes place after the Millennium, immediately before the new heaven, new earth, and new Jerusalem are presented to our view.

Cautious. It doth not become us to be too minute in our inquiries; it is enough for us to believe that "every eye shall see him:" this certainly will not receive its full and complete accomplishment until after the Millennium has come to its close; for it is not until then that "the dead, small and great, stand

“before God;” and the books are opened, and the dead are judged out of those things that are written in the books, “according to their works;” it is not until then, that the sea gives up “the dead which are in it;” and death, and hell, deliver up the dead which are in them; and that they are judged, “every man according to their works,” Rev. xx. 11—15. It is only the peculiarly faithful and blessed that partake in the first resurrection, at the commencement of the Millennium, (v. 4—6.) ; all, therefore, that do not partake of the first resurrection, and all that are permitted to remain alive upon earth, and to PASS FROM that state of trial, difficulty, danger, and perplexity, which will exist upon earth shortly previous to the coming of our Lord, INTO that state of blessedness which will exist upon earth during the Millennium: these, and all those who are born into the world during the Millennium, will certainly have to come to judgment after the Millennium, Rev. xx. 11—15. Then “every eye shall see him;” but it by no means follows but that multitudes of the human race (if not every human being) existing upon the earth at the coming of our Lord, will actually see him, when he cometh to establish his kingdom upon earth, and to gather his elect, at the commencement of the Millennium. All those who are living upon earth, at this awful time, may be thus classed: they are either JEWS or CHRISTIANS; or, THOSE who are neither Jews nor Christians; they are either the persecuted people of God, or the persecutors of the people of God, or Neutrals. Let us therefore examine the word of God, with respect to each of these classes, in order to discover how each will be affected by the great event which takes place at the commencement of the Millennium.

And first, as to the JEWS.

Zealous. With respect to the JEWS, you need say no more: you have fully convinced me that the restoration of the Jews to prosperity in their own land (which is the great, the exulting theme of the prophets) will begin to take place shortly previous to the coming of our Lord, (Jer. xxx. xxxi. Isai. xviii. lx. lxvi.); that they will be assaulted by the great Antichrist, and delivered by the divine interposition, (Jer. xxx. Ezek. xxxviii. xxxix. Zech. xii. xiv.); that they will be converted by this divine interposition in their favour, and see that he who thus interposes for their deliverance is their true Messiah, that very “Jesus of Nazareth, the king of the Jews,” whom their fathers ignorantly crucified, that the scriptures might be fulfilled, Zech. xii. 10. Acts iii. 17, 18. xxvi. 23. Luke xxiv. 46.

They will experience Jacob’s trouble, and will be delivered out of it, (Jer. xxx. 6, 7.); they will, as a nation, be born in a day, (Isai. lxvi. 7—9.); the Lord will plead with them, FACE TO FACE, like as he pleaded with their fathers in the wilderness of the land of Egypt, (Ezek. xx. 35, 36.); the Lord will accomplish his word, and “pour upon the house of David, and
“upon

“ upon the inhabitants of Jerusalem, the spirit of grace and of
 “ supplications: and they shall,” saith he, “ LOOK UPON ME
 “ WHOM THEY HAVE PIERCED, and they shall mourn for
 “ him, as one mourneth for his only son, and shall be in bitter-
 “ ness for him, as one that is in bitterness for his firstborn,”
 Zech. xii. 10. This is the great prelude to their prosperity,
 and to the final gathering of them out of all nations; and as the
 blessed state on earth that is described in the New Testament
 (the Millennium) is exactly accordant with that state of blessed-
 ness which is described in the books of the Jewish prophets, I
 conceive that it is clearly established that the Jewish nation will
 thus REALLY and ACTUALLY behold our blessed Lord, when he
 cometh in the clouds of heaven to deliver them out of their trou-
 ble, to destroy his and his people’s enemies by the brightness of
 his coming, and to establish his kingdom upon earth. I there-
 fore admit that these words, “ Behold, he cometh with clouds,
 “ and every eye shall see him, and they also which pierced him,
 “ and all the kindreds of the earth shall wail because of him:
 “ even so, Amen;” as far as respects the JEWS, will be accom-
 plished previous to the commencement of the Millennium.

Cautious. Well, then, let us proceed, in the next place, to
 inquire, how CHRISTIANS will stand affected by the same awful
 event, by that “ coming of our Lord in the clouds of heaven with
 “ power and great glory;” when “ he shall send his angels with
 “ a trumpet, and a great voice, and they shall gather together
 “ his elect from the four winds, from one end of heaven to the
 “ other,” Matt. xxiv. 30, 31. You have already admitted that
 this will take place when the tribulations of the Jews are accom-
 plished, which is directly previous to the commencement of the
 Millennium.

Let us consider what is the state that Christians then are in:
 there hath been, shortly previous to that time, a very great re-
 vival in the Christian church; the everlasting gospel hath then
 been preached unto every nation, and kindred, and tongue, and
 people; the latter-day HARVEST hath not only commenced,
 but draws towards its close; and multitudes of Christians being
 admonished by the awful declaration contained in Revelation xiv.
 9—12. have been faithful unto death, and have thus gotten the
 victory over the beast, and over his image, and over his mark,
 and over the number of his name, (Rev. xv. 2.); they have been
 beheaded (possibly by the axe of the guillotine) “ for the witness
 “ of Jesus, and for the word of God;” and have not “ wor-
 “ shipped the beast, neither his image, neither have received
 “ his mark upon their foreheads, or in their hands;” these are
 thus gathered into the heavenly garner; so that the number of
 Christians remaining upon earth at that time has become very
 considerably diminished by the persecution.

Zealous. I think you are right. The HARVEST certainly
 doth

doth not relate merely “to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction,” as expressed by the learned bishop; but also to the “TRANSLATION OF THE JUST TO HEAVEN.”

Cautious. The VINTAGE, which succeeds the harvest, it is, that is the emblem of the fierce wrath of God upon the opposers of his truth, and the oppressors of his people, (Rev. xiv. 17—20. xix. 11—21. Isai. lxiii. 3.); the incorrigible of the irreligious faction are destroyed by the vintage of wrath.

We are not the less to esteem our church (the church of England) because it doth not, in its confession of faith, take notice of THAT HOPE which we cherish, as to the establishment of the faithful in due time in “a state of peace and security upon earth,” but directs its children to concentrate all their hopes and expectations in HEAVEN. I cannot but think that, in this respect, the providence of the great Ruler of his churches hath been conspicuous in our favour: it is a doctrine which appears to me to be intended for the comfort of his people when under grievous persecution, or when they are in expectation of persecution. The beginning of this hope of a blessed state upon earth, is in the Jewish scriptures; but did not many of the Jews, as it were, CONCENTRATE their hopes therein, to the NEGLECT of those doctrines of life and immortality which are to be found in their scriptures? and did not most of them shut their ears against those fuller manifestations of God’s love to man, and those expectations of superior and celestial blessedness displayed in the doctrines of life and immortality which are contained in the gospel? Hath it not also been in some degree the same in the Christian churches? Have not many of those who have cherished the hope of the establishment of the kingdom of the saints upon earth, (Dan. vii. 22, 27.) given into such carnal conceptions of it, that true Christians might justly say of them, “O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united,” Gen. xlix. 6. I chiefly refer to the impieties of the Millenarians of Munster, and to the impieties of the Millenarians of the days of Cromwell and Charles II. Great care should therefore be taken, by those who cherish the SCRIPTURAL EXPECTATION of the establishment in due time of a state of PEACE AND SECURITY UPON EARTH, that they do not shake the MORE IMPORTANT article of faith, which hath ever been the consolation of the churches, “the life of the world to come!” Heaven and earth, the church militant upon earth, and the church triumphant in heaven, are equally the kingdom of our Lord, (Heb. i. 6, 8. Pf. xlv. 6, 7.); and his servants upon earth are removed by death into his church triumphant in heaven; and the HARVEST is the similitude under which is displayed the great addition which the church triumphant in

in heaven will receive from the church militant here upon earth, in the latter day, under the severe persecutions of the great enemy, and at the coming of our Lord.

Zealous. Our question is at present restricted to those CHRISTIANS who have escaped the slaughtering hands of the great enemies, and are living on earth, when HE COMETH to vindicate his elect, “to smite the earth with the rod of his mouth,” and with “the breath of his lips” to “slay the wicked,” *Isai. xi. 4.*

Cautious. It is so; and I beg you to recollect those urgent cautions we have had occasion to notice, concerning the coming of our Lord. What is it that these cautions and exhortations refer to? Do they refer to that coming, that judgment that takes place at the close of the Millennium, or to that judgment that takes place at the commencement of the Millennium.

Zealous. We certainly must not RESTRICT it to the judgment to come, at the close of the Millennium.

Cautious. We must not. However it may apply to that, it certainly more immediately applies to the coming of our Lord, at that time, when he comes for the vindication of his elect, and the destruction of the opposers of his truth and the oppressors of his people, previous to the commencement of the Millennium. Those who have departed this life, looking forward to and expecting his coming, have not expected in vain, although they may not yet have entered into that full reward which they will at that time experience. Peter said unto our Lord, “Behold, “we have forsaken all, and followed thee; what shall we have “therefore?” Our Lord replied unto them, “Verily I say unto “you, that ye which have followed me in the regeneration, “when the Son of man shall SIT IN THE THRONE OF HIS “GLORY, YE ALSO SHALL SIT UPON TWELVE THRONES, “JUDGING THE TWELVE TRIBES OF ISRAEL,” *Matt. xix. 27, 28.* And again, in *Mark x. 29—31*: “There is no man “that hath left house, or brethren, or sisters, or father, or “mother, or wife, or children, or lands for my sake, and the “gospel’s, but he shall receive an hundred-fold now in this “time, houses, and brethren, and sisters, and mothers, and “children, and lands, with persecutions; and in the world to “come eternal life:” for those who are permitted to partake in the joys of the first resurrection, are peculiarly blessed and holy; “on such the second death hath no power, but they shall be “priests of God, and of Christ, and shall reign with him a “thousand years,” *Rev. xx. 6.*

It is a heavenly, a celestial blessedness, that will be their high reward. The promise given unto St. Peter and the rest of the apostles will be fulfilled at the commencement of the Millennium; the promise of ETERNAL LIFE, which we have just recited, will be accomplished in HEAVEN at the commencement of the Millennium. Do we not read of the accomplishment of these promises

mises in the 4th verse of the 20th chapter : “ And I saw
 “ THRONES, and THEY sat upon them, and judgment was given
 “ unto them : and I saw the souls of them that were beheaded
 “ for the witness of Jesus, and for the word of God, and which
 “ had not worshipped the beast, neither his image, neither had
 “ received his mark upon their foreheads, or in their hands ; and
 “ they lived and reigned with Christ a thousand years ;” and at
 the close of the thousand years they become inhabitants of the
 new heaven, the new earth, and the new Jerusalem ! Rev.
 xxi. xxii.

The urgent cautions and exhortations to observe watchfulness
 in expectation of the coming of our Lord, are in force at this
 day ; nay more, immediately before the seventh vial of wrath is
 poured out, we read the last caution and exhortation : “ Behold,
 “ I come as a thief, blessed is he that watcheth, and keepeth
 “ his garments, lest he walk naked, and they see his shame,”
 Rev. xvi. 15. Let us therefore be careful, that we be not lulled
 to sleep, by putting a figurative and allegorical interpretation
 upon what will most assuredly receive a REAL and ACTUAL
 accomplishment. When we partake of the Lord’s supper, we
 “ do shew the Lord’s death TILL HE COME,” 1 Cor. xi. 26.
 Let us not, then, be ashamed of our profession, but look for-
 ward with joy to, and expect and love his appearing, (2 Tim.
 iv. 8.) for “ every eye shall see him.”

The effect that will be produced upon those CHRISTIANS
 who are alive at the coming of our Lord, previous to the com-
 mencement of the Millennium of the saints in heaven, and the
 Millennium of peace and happiness in his kingdom upon earth,
 is minutely described by the holy apostle Paul, in the 4th chapter
 of his first epistle to the Thessalonians : “ I would not have you
 “ to be ignorant, brethren, concerning them which are asleep,
 “ that ye sorrow not, even as others which have no hope. For
 “ if we believe that Jesus died and rose again, even so them also
 “ which sleep in Jesus will God bring with him. For this we
 “ say unto you by the word of the Lord, that we which are alive
 “ and remain unto the coming of the Lord, shall not prevent them
 “ which are asleep. For the LORD HIMSELF shall descend
 “ from heaven with a shout, with the voice of the archangel,
 “ and with the trump of God : and THE DEAD IN CHRIST
 “ SHALL RISE FIRST : THEN WE WHICH ARE ALIVE AND
 “ REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM
 “ IN THE CLOUDS, TO MEET THE LORD IN THE AIR : AND
 “ SO SHALL WE EVER BE WITH THE LORD,” 1 Thess. iv.
 13—17. You perceive that this great event is, by the apostle,
 connected with, and that it takes place at the time of, the first
 resurrection, which is at the commencement of the Millennium :
 “ We shall not all sleep, but WE SHALL ALL BE CHANGED,
 “ in a moment, in the twinkling of an eye, at the last trump :
 “ for

“ for the trumpet shall sound, and the dead shall be raised incorruptible, and WE SHALL BE CHANGED. For this corruptible must put on incorruption, and this mortal must put on immortality,” 1 Cor. xv. 51—53.

Zealous. Those Christians who are thus alive at the coming of our Lord, and who are found watching, and expecting his coming, will be blessed indeed; for they will be translated from earth to heaven, without having to endure death: but, my dear friend, how will it fare with those, who profess the Christian religion, without being thus prepared for, and expecting his coming?

Cautious. Alas! what can be expected but distress? The celestial bliss that will result from the coming of our Lord, to those who will partake in the first resurrection, and to those Christians who, being alive at the time, are translated from earth to heaven, is celebrated in one of the most exulting hymns of praise that is upon record in the word of God: “ And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it was the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH. Let us be glad and rejoice, and give honour to him: for the MARRIAGE OF THE LAMB is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the MARRIAGE SUPPER OF THE LAMB. And he saith unto me, These are the true sayings of God,” Rev. xix. 5—9. I conceive that in these words there is a manifest allusion to Matthew the 25th, which will answer your inquiry: “ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. AND WHILE THEY WENT TO BUY, THE BRIDEGROOM CAME: AND THEY THAT WERE READY WENT IN WITH HIM TO THE MARRIAGE, AND THE DOOR WAS SHUT. Afterward came also the other virgins, saying, Lord, Lord, open to us. BUT HE ANSWERED AND SAID, VERILY I SAY UNTO

“ YOU,

“ YOU, I KNOW YOU NOT. WATCH THEREFORE, FOR
 “ YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN
 “ THE SON OF MAN COMETH,” Matt. xxv. 1—13.

Zealous. We have now considered how the JEWS and CHRISTIANS will be severally affected by the great event; and we have already had occasion to notice the awful destruction that will come upon the OPPOSERS OF GOD’S TRUTH, AND THE OPPRESSORS OF HIS PEOPLE; and therefore you may pass to those whom you have denominated NEUTRALS. I wish to hear what you can say concerning them; for I must say that I considered all the human race enlisted as it were on one side or the other, and consequently as not admitting of Neutrals. You will remember that it is, in Revelation xiii. 8. declared, “ AND ALL THAT DWELL UPON
 “ THE EARTH SHALL WORSHIP HIM, whose names are not
 “ written in the book of life of the Lamb slain from the foundation of the world.”

Cautious. Bengelius renders it, “ WILL WORSHIP HIM.” It was foreseen, and recorded, that so it would be; but the word SHALL seems to imply a force upon them: there will be no force upon them but that tendency to evil which exists in those that love darkness rather than light, because their deeds are evil, (John iii. 19.) and the cruel force exercised by the enemies; and great will be the reward of those who repent of their sins, and patiently submit to every suffering, and prefer death rather than commit so great a crime.

It is true, that the great destruction by the waters of the flood, and the other awful judgment, to both which it is compared, were judgments out of which VERY FEW were delivered: eight only were preserved alive in the ark. But it appears to me, that there will be VERY MANY who will be preserved alive upon earth, and pass FROM that state of distress which will precede the coming of our Lord, INTO that state of peace and security upon earth, which will be enjoyed during the Millennium: I have denominated them NEUTRALS, for want of any other term that would better express my meaning. The great enemies and their adherents are destroyed, consequently they are not on their side; faithful Christians, who are watching for, and expecting the coming of our Lord, are translated to heaven, as we have already noticed, which THESE ARE NOT; consequently they are not altogether of these: I have therefore denominated them Neutrals. Who is there that shall DARE to limit the grace of Christ? It is true that it is said, “ All that dwell upon the earth
 “ will worship him, whose names are not written in the book of
 “ life of the Lamb slain from the foundation of the world;” but who is there that shall DARE to say that these names are few in number, or that whole nations may not (with few exceptions) be preserved; that nations may not be thus written in the book of life?

It

It is from the word of God alone that we must receive instruction upon this subject, and I think that the word of God affords us this great consolation.

Before I notice those passages which appear to me immediately to refer to the subject, I shall say a few words concerning past events, which appear to me to bear some analogy to it. The times of Elijah appear to bear a very strong resemblance to the times we have been considering; Elijah, in the 19th chapter of the first book of Kings, makes use of these words: "I have been
" very jealous for the Lord God of hosts: because the children
" of Israel have forsaken thy covenant, thrown down thine
" altars, and slain thy prophets with the sword; and I, EVEN
" I ONLY am left; and they seek my life, to take it away." Yet the Lord, who SEETH IN SECRET, (Matt. vi. 6.) by his answer, instructed him, in these words: "I have left me seven
" thousand in Israel, all the knees which have not bowed unto
" Baal, and every mouth which hath not kissed him," v. 18. When the Lord pleases to protect his hidden ones, he can blind the eyes of their persecutors in that manner, that they shall grope in vain to find the doors of those secret chambers in which his hidden ones are secreted. Thus it was with Lot and his family: the men that were AT THE DOOR, seeking his life, were smitten with blindness, both small and great; "so that they wearied
" themselves to find the door," Gen. xix. 11. Thus it was, in the instance of Elisha; he prayed unto the Lord, and the Lord smote those who pursued him with blindness; so that, notwithstanding he spake unto them, yet they knew him not, (2 Kings vi. 8—23.): "Come, my people, enter thou into thy chambers,
" and shut thy doors about thee: hide thyself as it were for a
" little moment, until the indignation be overpast. For, behold,
" the Lord cometh out of his place to punish the inhabitants of
" the earth for their iniquity: the earth also shall disclose her
" blood, and shall no more cover her slain," Isai. xxvi. 20, 21. Who would have expected that a servant of Ahab, a confidential servant of the wicked Ahab, the destroyer of God's people, should have been preserved from partaking in his idolatry and crimes? Obadiah was the governor of Ahab's house, and yet Obadiah feared the Lord greatly: and "when Jezebel cut off the prophets
" of the Lord, Obadiah took an hundred prophets, and hid them
" by fifty in a cave, and fed them with bread and water," 1 Kings xviii. 3, 4, 13.

We have the authority of God's word for believing that there will be a very great repromulgation of the gospel, and that it will be preached to "them that dwell upon the earth, and to every
" nation, and kindred, and tongue, and people;" but extensive as this repromulgation of the gospel will be, we have not, I conceive, authority to assert, that EVERY INDIVIDUAL dwelling upon earth, that EVERY INDIVIDUAL, of every nation, and

kindred, and tongue, and people, will be instructed by hearing it. Although we should be very reprehensible if we were to assert it, yet it may be that many of those who compose that immense multitude who will be assembled by the great Antichrist, may not be AWARE of the iniquity of the cause in which he is engaged, and may be preserved from partaking in his wickedness, or may desert his standard when they become convinced of his impiety. Thus the captain of the third company of fifty, that was sent to apprehend Elijah, “fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be precious in thy sight,” 2 Kings i. 13, 14. In like manner there may be a REMNANT SAVED, even of that immense multitude who are gathered together by the great enemy.

Zealous. The degree of guilt certainly depends in a great measure upon the degree of light against which it is committed ; but we certainly have no authority, from the 19th chapter of the Revelation, to imagine that any remnant of the enemy’s forces will escape destruction. After the more dreadful and exemplary punishment of the beast and the false prophet, which is recorded in the 20th verse, it is added : “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh,” v. 21.

Cautious. It is very true ; but you will observe that it is not declared that there have been none of his forces that have deserted his standard ; it is not declared that none of his slaves have escaped from him ; we certainly have no authority from Revelation the 19th to imagine that there will any thus escape, and be enabled to flee from the wrath, which is thus hovering over the enemies and their adherents : but we have the authority of the angelic oath, recorded in Revelation the 10th, for believing, that in the days of the voice of the seventh angel, when he shall sound, the mystery of God shall be finished, AS HE HATH DECLARED TO HIS SERVANTS THE PROPHETS.

We are thus not only permitted to refer, but are actually referred, to the books of the Jewish prophets ; and we have already had occasion to observe the exact agreement there is between the books of the Jewish prophets and the expectations that Christians are authorized to form from the New Testament concerning things to come.

The great analogy observable between the 19th of the Revelation and the 39th chapter of Ezekiel, confirms us in the opinion that they relate to the same great destruction of the opposers of God’s truth, and the oppressors of his people ; and if they do,
and

and the text is rightly rendered in the 2d verse of our translation, we then have authority for believing that ONE SIXTH PART will escape destruction: "I will turn thee back, and LEAVE BUT "THE SIXTH PART OF THEE," Ezek. xxxix. 2.

Zealous. Why do you suggest a doubt, whether the passage is rightly rendered in our translation?

Cautious. For the very best reason that can be given; because the translators themselves have suggested a doubt, whether they have rightly rendered it. You will perceive a marginal reading, in these words: "strike thee with six plagues;" or "draw thee "back, with an hook of six teeth." If this marginal reading is the right, what a manifest reference is there observable, to those six plagues that the enemies will experience, before the seventh is poured out to their complete destruction? Rev. xvi. 1—21.

Zealous. However, the reading inserted in the text is certainly that which is PREFERRED by the translators.

Cautious. It is so; but wherever there is a doubt suggested, by a marginal reading, it behoves us to beware that we do not place too much dependance upon the expression, which may possibly admit of another signification.

In the prophet Isaiah we have another view of what we conceive to be the same destruction of the Lord's enemies, that is so fully related in Revelation the 19th. In Isaiah the 66th it is declared, "Behold, the Lord will come with fire, and with his "chariots like a whirlwind, to render his anger with fury, and "his rebukes with flames of fire. For by fire, and by his sword, "will the Lord plead with all flesh: and the slain of the Lord "shall be many." And, in the subsequent part of the chapter, there is reason given to us to hope that there will be a remnant (of those who were once in the enemies ranks) preserved, for gracious, benevolent, and important purposes: "It shall come, "that I will gather all nations and tongues; and THEY SHALL "COME, AND SEE MY GLORY. And I will set a sign among "them, and I WILL SEND THOSE THAT ESCAPE OF THEM "unto the nations, to Tarshish, Pul, and Lud, that draw the "bow, to Tubal, and Javan, to the isles afar off, that have not "heard my fame, neither have seen my glory; and they shall "declare my glory among the Gentiles. And they shall bring "all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon "mules, and upon swift beasts, to my holy mountain Jerusalem, "saith the Lord, as the children of Israel bring an offering in a "clean vessel into the house of the Lord. And I will also take "of them for priests and for Levites, saith the Lord. For as the "new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your "name remain. And it shall come to pass, that from one new
"moon

“ moon to another, and from one sabbath to another, shall all
 “ flesh come to worship before me, saith the Lord. And they
 “ shall go forth, and look upon the carcases of the men that
 “ have transgressed against me : for their worm shall not die,
 “ neither shall their fire be quenched : and they shall be an
 “ abhorring unto all flesh,” *Isai. lxvi. 15, 16, 18—24.*

Zealous. This certainly tends to persuade one that the text in *Ezek. xxxix. 2.* is rightly translated.

Cautious. It does so ; and this passage abounds with GREAT CONSOLATION, because it strongly implies that there will be GREAT NUMBERS, OF ALL NATIONS, preserved alive on earth, to partake of that blessed state of peace and serenity which will exist in the Millennium. Then will the Christian’s prayer be fully answered : “ THY KINGDOM COME, THY WILL BE
 “ DONE IN EARTH, AS IT IS IN HEAVEN.”—“ Then shall
 “ the earth bring forth her increase, and God, even our own
 “ God shall give us his blessing. God shall bless us, and ALL
 “ THE ENDS OF THE EARTH SHALL FEAR HIM,” *Pf. lxvii. 7.*
 “ The kingdoms of this world” thus become “ the kingdoms of
 “ our Lord, and of his Christ ;” over which “ he shall reign for
 “ ever and ever,” *Rev. xi. 15.*

Zealous. Our inquiry is, how far the several classes of mankind, in which the whole human race are divisible, will severally be affected by the coming of our Lord previous to the Millennium. The prospect is an exulting prospect, as far as it respects true Christians, who are watching for and expecting his coming ; for they are translated to heaven, to reign with CHRIST a thousand years before the general resurrection. The prospect, as far as it respects the martyrs and confessors, and those who sleep in Jesus, and are accounted worthy to partake in the first resurrection, is also abundantly consolatory ; for they partake in this high reward, and are ever with the Lord. The prospect, as far as it concerns the Jews, who will be thereby converted, and be restored to peace and prosperity in their own land, and become the most honoured and powerful nation upon earth, and be finally translated, with the faithful of all nations, to be inhabitants of the new heaven, the new earth, and the new Jerusalem, abounds also with great consolation. The prospect, as far as it respects those among the nations who are preserved to perform that great act of piety, the conveying all the Jews that then remain dispersed, as an offering unto the Lord God of Israel, to his holy mountain Jerusalem, and who will partake of the happiness of being permitted to go up to worship the King, the Lord of hosts, and to keep the feast of tabernacles, (*Zech. xiv.*) is also a prospect of great consolation. The only dark side of the picture, is the great destruction that will precede this great change for the better.

Cautious. My dear friend, be assured of this, that “ the Lord
 “ is

“ is gracious, and full of compassion ; slow to anger, and of great mercy. The Lord is good to all : and his tender mercies are over all his works,” Ps. cxlv. 8, 9. He is good, and his mercy endureth for ever ; but there is no instance in which his goodness and his mercy are more manifest, than in his delivering his people from their oppressors, and destroying the DESTROYERS OF THE EARTH, Rev. xi. 18. Pray turn to the 136th Psalm, and you will find the sweet singer of Israel celebrating the praise of God for his mercies : “ O give thanks unto the Lord, for he is good : for his mercy endureth for ever.” But his mercy is not only noticed in his works of creation, and in his providence, whereby he giveth food to all flesh ; but his deliverance of his people from their oppressors, and the destruction of their oppressors, forms a part of the sacred song : “ To him that divided the Red Sea into parts : for his mercy endureth for ever. And made Israel to pass through the midst of it : for his mercy endureth for ever. But overthrew Pharaoh and his host in the Red Sea : for his mercy endureth for ever.”—“ O give thanks unto the God of heaven : for his mercy endureth for ever,” Ps. cxxxvi. “ Sing ye unto the Lord, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea,” Exod. xv. 1.

It is essentially necessary to the peace and serenity of God's people upon earth, that the Lord should DESTROY THE DESTROYERS OF THE EARTH. We are not to imagine that ALL the destroyers of the earth will be congregated together under the standard of the great enemy, (Rev. xix. Ezek. xxxviii. xxxix. Isai. lxvi.) ; we are not to imagine that the Lord's judgment, whereby the destroyers of the earth are destroyed, will be entirely confined to that spot on which the great enemies, and their immense forces, are in array. The most conspicuous part of the judgment will doubtless be there ; for of those who ESCAPE OF THEM it is said, that they shall “ see my glory,” (Isai. lxvi. 18.) ; and they are sent to the nations to declare what they have thus seen and observed, and in consequence of their declaring the glory of the Lord God of Israel, and his miraculous interference in behalf of his people Israel, among the Gentiles, the complete restoration of Israel takes place. It therefore is manifest, that the most conspicuous part of the judgment is THERE. But it appears to me that it is positively declared in holy scripture, that this great judgment will extend from one end of the earth even unto the other end of the earth. How awfully conspicuous hath been the Lord's judgment against his own peculiar people, the Jews ; and against that city which was CALLED BY HIS NAME, (Jer. xxv. 29.) : and this is resorted to as an assurance of the certainty of that judgment which will be accomplished upon all nations of the earth : “ Lo, I begin to bring evil on the city which is called “ by my name, and should ye be utterly unpunished? Ye shall “ not

“ not be unpunished: FOR I WILL CALL FOR A SWORD
 “ UPON ALL THE INHABITANTS OF THE EARTH, SAITH
 “ THE LORD OF HOSTS. Therefore prophesy thou against
 “ them all these words, and say unto them, The Lord shall roar
 “ from on high, and utter his voice from his holy habitation;
 “ he shall mightily roar upon his habitation; he shall give a
 “ shout, as they that tread the grapes, AGAINST ALL THE
 “ INHABITANTS OF THE EARTH. A noise shall come even
 “ to the ENDS OF THE EARTH; for the Lord hath a controversy
 “ with THE NATIONS; he will plead with ALL FLESH; he
 “ will give them that are WICKED to the sword, saith the Lord.
 “ Thus saith the Lord of hosts, BEHOLD, EVIL SHALL GO
 “ FORTH FROM NATION TO NATION, and a great whirlwind
 “ shall be raised up from the coasts of the earth. And the slain
 “ of the Lord shall be at that day FROM ONE END OF THE
 “ EARTH EVEN UNTO THE OTHER END OF THE EARTH:
 “ they shall not be lamented, neither gathered, nor buried; they
 “ shall be dung upon the ground,” Jer. xxv. 29—33.

An earthquake is mentioned as taking place at this time, in
 Ezekiel xxxviii. 19, 20; and again in Zechariah xiv: “ And
 “ his feet shall stand in that day upon the Mount of Olives,
 “ which is before Jerusalem on the east, and the Mount of
 “ Olives shall cleave in the midst thereof toward the east and
 “ toward the west, and there shall be a very great valley; and
 “ half of the mountain shall remove toward the north, and half
 “ of it toward the south. And ye shall flee to the valley of the
 “ mountains; for the valley of the mountains shall reach unto
 “ Azal: yea, ye shall flee, like as ye fled before the earthquake
 “ in the days of Uzziah king of Judah; AND THE LORD MY
 “ GOD SHALL COME, AND ALL THE SAINTS WITH THEE,”
 Zech. xiv. 4, 5.

Zealous. This is undoubtedly that coming of our Lord which
 we are to look forward to, and watch for, with reverential hope,
 (Matt. xxiv. xxv.); but is this earthquake mentioned in the New
 Testament as an attendant upon his coming? I am aware that
 “ earthquakes in divers places,” are noticed, as one of the symp-
 toms of the approach of his coming, (Matt. xxiv. 7.); but this
 earthquake is mentioned as taking place at the very time of his
 coming.

Cautious. In the 29th verse of Matthew xxiv. it is men-
 tioned, that even the very “ powers of the heavens shall be
 “ shaken;” and, in Haggai ii. 7, 8: “ Thus saith the Lord of
 “ hosts; Yet once, it is a little while, and I will SHAKE THE
 “ HEAVENS, AND THE EARTH, AND THE SEA, AND THE
 “ DRY LAND; and I will shake ALL NATIONS, and the
 “ DESIRE OF ALL NATIONS SHALL COME: and I will fill
 “ this house with glory, saith the Lord of hosts.”

The great subject of the book of the Revelation is the coming
 of

of our Lord ; from first to last it contains an account of the events that are to occur previous to, and AT HIS COMING ; but we are instructed therein, that it is at the time of the pouring out of the seventh vial, when the GREAT EVENT will be accomplished, (Matt. xxiv. 29—31.) ; to which we are to look forward with patient watchfulness. In this respect we are instructed to expect his coming at that time, in which we should be induced, as it were, naturally to expect it.

Zealous. The expectation of the coming of our Lord certainly is now, and ever hath been, the GREAT EXPECTATION of the Christian church ; and, inasmuch as the Revelation contains a complete display of events to come, from the promulgation thereof to the final consummation of all things, it cannot but be expected that we shall be enabled to discover the time and order in which this great event is to be expected. The day and hour of his coming was not known either to men or angels ; it was not known by our blessed Lord himself, in the days of his humiliation, (Mark xiii. 32.) ; but surely we shall be enabled, by perusing the Revelation to that end, to discover the PERIOD in which the great and awful event will be accomplished.

Cautious. As to the day and hour, we certainly are entirely ignorant ; and it is my firm belief that the day and hour will never be known until the great event is accomplished ; but as to that period in which it will happen, I think that we have scriptural authority to say, that it will take place when the seventh vial is poured out. The preceding vials are poured out upon the beast, and his adherents ; but the seventh vial completes their destruction. In it, the wrath of God against the opposers of his truth, and the oppressors of his people, is filled up and accomplished.

The apostle Paul hath taught us to expect the coming of our Lord at this period ; for he hath declared that the wicked one will be consumed with the spirit of his mouth, and will be destroyed with the BRIGHTNESS OF HIS COMING," 2 Thess. ii. 8. Rev. xix.

The coming of our Lord is THE GREAT EVENT, to which all other events are but the preludes. When he accomplished man's redemption, before he bowed his head and gave up the ghost, he said, " It is FINISHED," (John xix. 30.) ; and when he cometh again in glory, with the holy angels, the mystery of God will be FINISHED, as he hath declared to his servants the prophets, Rev. x. 7. It being therefore the great and concluding event, one would, as it were, naturally expect to find it recorded under the SEVENTH SEAL. When we find the seventh seal branching out into the seven trumpets, one would expect to find it recorded under the SEVENTH TRUMPET ; and we do find that no sooner hath the seventh trumpet sounded, than the effects that will be produced thereby are anticipated, in that song of praise : " The kingdoms of THIS WORLD are become the kingdoms of our
" Lord,

“ Lord, and of his Christ ; and he shall reign for ever and ever,” Rev. xi. 15. But we have to observe, that the seventh trumpet comprehends the seven vials. We are thus, as it were, naturally directed to look for the accomplishment of the GREAT EVENT, and to expect that the coming of our Lord (the awful effects of which coming, to the several classes of mankind, we have been considering) will be accomplished at the time when the SEVENTH VIAL is poured out.

If we turn to the 16th chapter of the Revelation, in which the pouring out the vials of wrath are recorded, we shall be fully confirmed in this expectation: we have the best authority, the declaration of our blessed Lord himself. When the sixth vial hath been poured out, we behold the great enemies, and all their forces, gathering themselves together ; they little think for what purpose they are thus gathered ! At the time of this gathering, when the cause of truth and righteousness appears to be DESPERATE ; then it is that the last warning is given, and our blessed Saviour himself declares, in his most holy word, his Revelation, “ BEHOLD, I COME as a thief, blessed is he that watcheth, “ and keepeth his garments, lest he walk naked, and they see his “ shame,” Rev. xvi. 15.

Zealous. This indisputably establishes the fact, that the coming of our Lord (Matt. xxiv. 29—31.) is to take place at the time of the pouring out of the SEVENTH VIAL. And it seems clear that the great destruction of those whom you have denominated Neutrals, which is so fully set forth in Jer. xxv. takes place at the same time.

Cautious. Do not mistake me, I did not denominate those who will be DESTROYED in that great destruction which will extend from ONE END OF THE EARTH even unto THE OTHER END OF THE EARTH, (Jer. xxv. 33.) as NEUTRALS ; I meant to apply the term NEUTRALS to those only who will be preserved from, and excepted out of, this destruction ; those to whom the preserved, who will have to “ declare the glory ” of the Lord God of Israel “ among the Gentiles,” (Isai. lxvi. 19.) are SENT. It seems to me, that this 19th verse of Isaiah lxvi. strongly implies, that notwithstanding the very powerful promulgation of the everlasting gospel, to every nation, kindred, tongue, and people ; and notwithstanding the great events occurring at that time will engage the attention of most of the civilized nations of the earth, yet that there will be multitudes, either of the uncivilized nations, or of those in the internal and secluded parts of civilized nations, or of both, at that time ; who will be awfully awakened to serious consideration, by the concussion of the great earthquake mentioned in Revelation xvi. 18 ; and by the great judgment which will destroy the wicked, from one end of the earth even unto the other end of the earth, as is mentioned in Jer. xxv. 33 ; these are those that I denominated NEUTRALS, because they appear to be (even at

at the time of the great earthquake, which accompanies the destruction of the enemies) in a STATE OF IGNORANCE; they have not even then heard of the "FAME" of the Lord God of Israel, or seen his "glory," (Isai. lxvi. 19.); but being awakened by these awful events, they CALL UPON THE NAME OF THE LORD, and are delivered, and are thus PREPARED to receive the testimony of the preserved; who will be sent to the nations, to declare the glory of the Lord God of Israel among them, even among the preserved of the Gentiles; and thus prepared to RESTORE those Jews who may then remain among them, as a pious OFFERING unto the Lord God of Israel, to his holy mountain Jerusalem, (Isai. lxvi. 20.): "I will pour out my spirit upon
 " all flesh; and your sons and your daughters shall prophesy,
 " your old men shall dream dreams, your young men shall see
 " visions: and also upon the servants, and upon the handmaids
 " in those days will I pour out my spirit. And I will shew
 " wonders in the heavens and in the earth, blood, and fire, and
 " pillars of smoke. The sun shall be turned into darkness, and
 " the moon into blood, before the great and the terrible day of
 " the Lord come. And it shall come to pass, that WHOSO-
 " EVER SHALL CALL UPON THE NAME OF THE LORD
 " SHALL BE DELIVERED: for in Mount Zion and in Jerusa-
 " lem shall be deliverance, as the Lord hath said, and in the
 " remnant whom the Lord shall call," Joel ii. 28—32. After they thus call on the name of the Lord, they are no longer Neutrals, but become the obedient servants of the Lord God of Israel, Isai. lxvi. 20.

As to those who will be destroyed at this time, "FROM ONE
 " END OF THE EARTH, EVEN UNTO THE OTHER END OF
 " THE EARTH," (Jer. xxv. 33.); they are, in verse the 31st, denominated THE WICKED, and are, I think, some of those who are in Revelation xi. 18. denominated the destroyers of the earth; and we perceive that when destruction overtakes them, it doth not change their hearts, for they blaspheme even when in the very agonies of death: "there fell upon men a great hail out
 " of heaven, every stone about the weight of a talent: AND
 " MEN BLASPHEMED GOD BECAUSE OF THE PLAGUE OF
 " THE HAIL: FOR THE PLAGUE THEREOF WAS EXCEED-
 " ING GREAT."

It is, to be sure, a most awful event, that there should be so extensive a judgment as to reach "from one end of the earth
 " even unto the other end of the earth;" but it is consistent with the divine mercy that so it should be. It is the wicked, the destroyers of the earth, that will thus be destroyed: "The wicked
 " are like the troubled sea, when it cannot rest, whose waters
 " cast up mire and dirt. There is no peace, saith my God, to
 " the wicked," Isai. lvii. 20, 21. They are neither peaceable
 or happy themselves, neither will they permit others to be peace-

able and happy; it is therefore consistent with mercy and wisdom that they should thus be removed, for when they are thus removed, the kingdoms of this world will become the kingdoms of our Lord, and of his Christ. The wolf also then "shall dwell
 "with the lamb, and the leopard shall lie down with the kid;
 "and the calf and the young lion and the fatling together; and
 "a little child shall lead them. And the cow and the bear shall
 "feed; their young ones shall lie down together: and the lion
 "shall eat straw like the ox. And the sucking child shall play
 "on the hole of the asp, and the weaned child shall put his
 "hand on the cockatrice' den. They shall not hurt nor destroy
 "in all my holy mountain: FOR THE EARTH SHALL BE FULL
 "OF THE KNOWLEDGE OF THE LORD, AS THE WATERS
 "COVER THE SEA," Isai. xi. 6—9.

Zealous. The peace, the serenity, the happiness, the joy, both temporal and spiritual, that will succeed these times of suffering, are most abundantly consolatory: the stormy night will be succeeded by a serene and happy day. We have now considered in what manner the several classes of mankind (under which the whole human race may be included) will be severally affected by the great event; and I must observe, that in the way in which you represent it, the judgment will be far more extensive and awfully severe than is represented to be the case by those whose attention have been chiefly directed to Rome and the Papacy; the overthrow of these they consider as the removal of the great bar to the peace and prosperity of God's people upon earth.

Cautious. Experience is the best instructor. We have lived to see the humiliation of the Papacy, but have better times succeeded it? So far the reverse, that out of its ruins another power hath arisen, in which almost every Antichristian feature hath become peculiarly conspicuous, and the Papacy itself hath become its abject vassal. If we were to indulge the hope that this power will be broken, can we reasonably expect that it would be immediately succeeded by better times? I think not. I think that experience proves, that that Antichristian spirit, that mystery of iniquity, which was working even in the apostolic age, (2 Theff. ii. 7.) hath spread into all nations, although the effects produced by it in some nations have been much more conspicuous than in others. Christianity teaches us the great doctrine of the providence of God, and that the powers that be are ordained of God, (Rom. xiii. 1.); whereas the lawless one, the Antichristian faction, is the very SPIRIT OF PRIDE, HAUGHTINESS, AND ANARCHY; it regards no laws, either human or divine; it is pride, anarchy, and haughtiness; ambition and selfishness; envy, hatred, and malice, and all uncharitableness, personified in the opposers of God's truth and the oppressors of his people; those who are under the influence of this revolutionary and anarchial mania, will be destroyed by the divine judgment; part of this
 divine

divine judgment will be executed upon them by those very swords that they have girded on with intent to extirpate the servants of God; the Lord will so order it, that they will destroy each other: "every man's sword shall be against his brother," Ezek. xxxviii. 21. Zech. xiv. 13. And this will not only take place among the hostile army, but from "one end of the earth even unto the other end of the earth," Jer. xxv. 33. Thus it was in the days of Jehoshaphat, 2 Chron. xx. 23. But great as will be this destruction, by the hand of each other, it will be only the prelude of that great destruction which will be produced by the great earthquake and the tremendous hail, and those other awful judgments which will complete the destruction of the wicked, from one end of the earth even unto the other end of the earth. Thus it was, when the Lord destroyed the enemies of Israel, in the days of Joshua: "The Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them at Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: THEY WERE MORE WHICH DIED WITH HAILSTONES than they whom the children of Israel slew with the sword," Josh. x. 10, 11. It is an act of mercy to the world, that the Lord should thus destroy the wicked from one end of the earth even unto the other end of the earth; for the spirit of anarchy is infectious as the pestilence. A little leaven leaveneth the whole lump, (Gal. v. 9.) and therefore no peace and serenity could be expected to be enjoyed for any continuance, unless the old leaven of MALICE AND WICKEDNESS were to be taken away, 1 Cor. v. 8.

I think it is manifest, from the very words of the text, that the destruction of the Lord's enemies, which is accomplished at the pouring out of the seventh vial, will extend over the whole world. Immediately after the enemies are gathering together; immediately after the last warning recorded in Revelation xvi. 15: "BEHOLD, I COME AS A THIEF. BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARMENTS, LEST HE WALK NAKED, AND THEY SEE HIS SHAME;" the effects produced by the pouring out of the seventh vial are thus recorded: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every
" island

“ island fled away, and the mountains were not found. And
 “ there fell upon men a great hail out of heaven, every stone
 “ about the weight of a talent : and men blasphemed God because
 “ of the plague of the hail ; for the plague thereof was exceed-
 “ ing great,” Rev. xvi. 17—21. And in the three following
 chapters, but especially in the 18th and 19th chapters, we have
 a more enlarged account of the destruction of the great Babylon,
 and the beast, and the false prophet, and their adherents ; these
 are undoubtedly destroyed AT THAT TIME WHEN OUR LORD
 COMETH SUDDENLY AND UNEXPECTEDLY, (2 Thess. ii. 8.) ;
 when the seventh vial is poured out.

How great and extensive must have been that earthquake which
 attended the flood, when all “ the fountains of the great deep
 “ were BROKEN UP !” (Gen. vii. 11.) the remains of which
 concussion remain visible to this day. EARTHQUAKE is, of all
 others, the most EXTENSIVE DESOLATION ; the accounts we
 have in history establish this to be the fact. The earthquake in
 Sicily, which happened in 1693, not only shook the whole island,
 but Malta and Naples also ; almost all the buildings were thrown
 down by it ; fifty-four cities and towns, besides a great number
 of villages, were either entirely destroyed, or greatly damaged
 by it. CATANIA, one of the most ancient and flourishing cities
 in the kingdom, the residence of several monarchs, and the seat
 of an university, suffered the most severely. F. Ant. Serrovita
 being on his way thither, and at the distance of a few miles, ob-
 served a black cloud like night hovering over the city, and there
 arose from the mouth of Montgibello great spires of flame,
 which spread all around. The sea all of a sudden began to
 ROAR, and rise in billows ; and there was a noise, as if all the
 artillery in the world had been at once discharged. The birds
 flew about astonished, and the cattle ran crying and distracted.
 The horses of himself and his companions stopped, trembling,
 so that they were forced to alight. They were no sooner off,
 than the ground rose under them. Casting their eyes towards
 Catania, they beheld a thick cloud of dust in the air ! This was
 the scene of their calamity, for of the magnificent Catania there
 was not the least footstep to be seen. Bonajutus assures us, that
 of 18,914 inhabitants, 18,000 perished therein ; about 60,000
 persons were destroyed.

The earthquake which happened on November the 1st, 1755,
 by which Lisbon was nearly destroyed, was very extensive. The
 day broke with a serene sky, but afterwards the sun became dim.
 A roaring noise was heard, and three shocks, in the short space
 of eight minutes, reduced the city to an heap of ruins ; and
 60,000 of its inhabitants were destroyed. Flames of fire were
 observed to issue from the sides of the mountains ; subterraneous
 rumblings were felt, attended with a discharge of great quantities
 of smoke. The water in the sea rose several times, and in the
 space

space of a few minutes ebbed and flowed fifteen feet above the highest spring tides. The shock was severely felt even at fifty leagues from the shore. It shook Oporto, Madrid, Seville, and Cadiz. At Cadiz the sea rose, in a mighty wave, to the height of sixty feet, and carried destruction against whatever it met in its progress. Even the waters in England, Scotland, and Ireland, were agitated by this earthquake; and the concussion of the earth was felt in Holland, Switzerland, and several other parts of Europe. The severity of the shock extended to Africa, and several cities on the coast of Barbary were destroyed by it. It extended to the island of Madeira, where the water rose fifteen feet above high water mark; and, passing through the immense Atlantic Ocean, it was felt on the continent of America.

Very possibly there may have been much more extensive earthquakes even than this; but this we are assured of, that the earthquake that will take place when the seventh vial is poured out, will be greater far: "There were voices, and thunders, and lightnings, and there was A GREAT EARTHQUAKE, SUCH AS WAS NOT SINCE MEN WERE UPON THE EARTH, SO MIGHTY AN EARTHQUAKE AND SO GREAT!" If we consider the vast extent of other earthquakes, how great must that be which SHALL EXCEED THEM ALL! By this the great city will be divided into three parts, (Zech. xiv. 4.) but the other cities, THE CITIES OF THE NATIONS, will fall; and great Babylon will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The earth will thus be prepared for that blessed state of peace and serenity which will succeed; there will then be no inhospitable deserts, no barren mountains: "Every island fled away, and the mountains were not found!" Rev. xvi. 20.

The blessedness that shall then exist upon earth will have peculiar reference to the prosperity of God's chosen and peculiar people, THE JEWS: "The wilderness and the solitary place shall be glad FOR THEM; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, THEY SHALL SEE THE GLORY OF THE LORD, AND THE EXCELLENCY OF OUR GOD.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: BEHOLD, YOUR GOD WILL COME WITH VENGEANCE, EVEN GOD WITH A RECOMPENCE; HE WILL COME AND SAVE YOU. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become
"a pool,

“ a pool, and the thirsty land springs of water : in the habitation
 “ of dragons, where each lay, shall be grafs with reeds and
 “ rushes. And an highway shall be there, and a way, and it
 “ shall be called, The way of holiness ; the unclean shall not
 “ pass over it ; but it shall be for those : the wayfaring men,
 “ though fools, shall not err therein. No lion shall be there,
 “ nor any ravenous beast shall go up thereon, it shall not be found
 “ there ; but the redeemed shall walk there : AND THE RAN-
 “ SOMED OF THE LORD SHALL RETURN, AND COME TO
 “ ZION WITH SONGS AND EVERLASTING JOY UPON THEIR
 “ HEADS : THEY SHALL OBTAIN JOY AND GLADNESS,
 “ AND SORROW AND SIGHING SHALL FLEE AWAY,” Isai.
 XXXV. 1—10.

Zealous. The curse pronounced upon the earth, on account
 of man’s disobedience, (Gen. iii. 17—19.) seems thus to be
 taken away.

Cautious. You are to recollect, that glorious and blessed as
 will be that state of happiness upon earth, during the Millen-
 nium, that it will be succeeded by a state of GREATER BLESSED-
 NESS in the NEW HEAVEN, the NEW EARTH, and the NEW
 JERUSALEM. All the effects of man’s disobedience may not be
 completely removed until this state of GREATER BLESSEDNESS,
 which will succeed the Millennium : it is not until then that it is
 said, “ And God shall wipe away ALL TEARS from their eyes ;
 “ and there shall be no more DEATH, neither SORROW, nor
 “ CRYING, neither shall there be any more PAIN : for the for-
 “ mer things are passed away,” Rev. xxi. 4. Notwithstanding
 all the effects of man’s disobedience may not, during the Millen-
 nium, be completely removed, yet we may encourage the hope,
 that they will in a great measure be removed ; instead of the
 earth continuing under the curse denounced in Genesis iii. 17. it
 will then bring forth its increase, (Ps. lxxvii. 6.) ; and we have
 every reason to expect that most of those evils to which mankind
 are now exposed, and which are now so painful and afflictive to
 those who suffer under them, will be removed : “ Then the eyes
 “ of the blind shall be opened, and the ears of the deaf shall be
 “ unstopped. Then shall the lame man leap as an hart, and
 “ the tongue of the dumb shall sing,” Isai xxxv. 5, 6.

But the most extensive and severe sufferings of mankind are
 not EVEN NOW produced by the sterility of the earth, or by that
 just decree which imposes labour upon us ; they are not EVEN
 NOW produced by our being subject to pain, and even death it-
 self ; but by the wickedness of mankind ; by pride, avarice, and
 ambition, and the other evil passions, which, for the sake of VAIN
 DISTINCTION, would overthrow every thing that is respectable,
 and slaughter millions, in order to acquire power by means of
 TERROR ; or sacrifice the happiness of thousands for the sake of
 gain ; or disturb the peace of families for the gratification of evil
 passions.

passions. Mental afflictions are more severe than corporeal :
 “ A wounded spirit who can bear ?” and mental afflictions chiefly
 result from the evil passions of mankind. What a blessed world
 would even this world, in ITS PRESENT STATE, become ; if
 the wicked were to cease their troubling, (Job iii. 17.) if all the
 evil passions were eradicated, and mutual esteem, and respect, and
 love, were to succeed ; in fact, if the precepts of our blessed
 Saviour were to become UNIVERSALLY INFLUENCIAL ; there
 would be no wars then, no oppression, no fears ; but we should
 bear each other’s burthens, and alleviate each other’s troubles.
 If such would be the state of the world, EVEN NOW, if it were
 not for the evil passions of mankind ; how great will be the
 blessedness of that state, to make way for which the wicked shall
 be removed, and the earth be restored to its fertility. This will
 be effected by the coming of our Lord to establish his kingdom
 upon earth, (Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27.
 Acts i. 11. 1 Cor. xv. 52. 2 Thess. ii. 8. Rev. i. 7. xi. 15. xvi.
 15—21. xix. 11—21. Isai. lxvi. 15. Jer. xxv. 30. Ezek.
 xxxviii. 18. Dan. vii. 13—14. Zech. xiv. 4.) ; He will then,
 as is declared in Psalms ii. and lxxii. have the heathen for his
 inheritance, and the uttermost parts of the earth for his posses-
 sion : “ His name shall endure for ever : his name shall be con-
 “ tinued as long as the sun : and men shall be blessed in him :
 “ ALL NATIONS SHALL CALL HIM BLESSED. BLESSED BE
 “ THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY
 “ DOETH WONDROUS THINGS. AND BLESSED BE HIS GLO-
 “ RIOUS NAME FOR EVER : AND LET THE WHOLE EARTH
 “ BE FILLED WITH HIS GLORY. AMEN AND AMEN.”
 “ BUT WHO MAY ABIDE THE DAY OF HIS COMING
 “ AND WHO SHALL STAND WHEN HE APPEARETH ?”
 Mal. iii. 2.

F I N I S.









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